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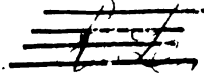


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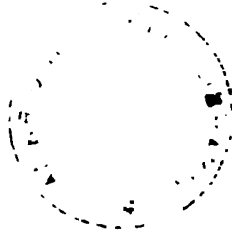
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## Notes.

## BISHOP SCORY AND SWITHUN BUTTERFIELD.

John Scory, born at Acle, in Norfolk, and Bishop successively of Rochester, Chichester, and Hereford, is a person of whom the Earnest Protestant cannot feel quite so proud as he would like to feel. For "even Scory and Barlow, who from the beginning had discovered a particular inclination to the reformed doctrine, thought fit"—in Bloody Mary's reign—"to conform for a while; till, meeting with no preferment, they relapsed and went abroad." So saith Dodd's 'Church History of England,' pt. iii. bk. i. art. iii. Some man, indeed, may say that Dodd was not Dodd at all, and was a base and insidious Roman Catholic. But Collier was not so, nor was Fuller. And Fuller, in his 'Church History of Britain,' bk. ix., saith that "John Scory, late Bishop of Chichester," was one of the "Protestant Disputants" at the Westminster Deputation in the first year of Elizabeth. "The passages of this disputation," adds Reverend Fuller, "(whereof more Noise than fruit, and wherein more Passion than Reason, Cavils than Arguments) are largely reported by Mr. Fox," whose instructive work is still to be found in the cabinets of the curious. Collier also is very bold, and speaketh on this wise:—"Scory, late Bishop of Chichester, though removed upon Day's being restored, went a full length in his compliance"

under Mary. "He made his appearance before Bonner, renounced his matrimony"—more shame to him—"submitted to penance, and had a formal absolution July 14, 1554" ('Ecol. Hist.,' vol. ii. bk. v.). Nevertheless, knowing the value of Dr. Bonner's absolution, Scory wisely fled to other climes, and went, if I am not mistaken, not only to Emden, but to Zurich, the mother church of which Protestant town is still open to all comers on payment of twopence at the door. So much for John Scory, in his original character of the persecuted innocent. I have only mentioned him in order to introduce my young friend Swithun Butterfield, "of whom presently," as Sir Bernard says.

In 1577, when the spacious times of great Elizabeth were in full swing, John Scory had been Bishop of Hereford for many a good year. He had seen his desire upon his enemies, who, however, I am happy to find, continued to exasperate him though they could not burn him. But he had many privileges, one of which was the possession of a highly respectable steward or agent, Giles Allen to wit, the "Supervisor omnium terrarum" of the see. And Swithun Butterfield, dear as he has become to me, was nothing more than Giles Allen's deputy—a modest or even an humble position. Yet was he a *generosus* and an *armiger*, and gave for his *impresa* a griffin passant gardant or, on a field gules; with a demi-griffin for crest, and for motto the cheering words "*ie vis en espoir*." Apparently he was not of the aristocratic county of Hereford; for he was "Natus in Vxbridge in Comitatu Midd. et ibm' Baptizatus fuit iiii die Mensis Januarii A<sup>o</sup> D<sup>ni</sup> 1547 et Regni Regis Edwardi Sexti Secundo."

At the age of thirty, then, and in the year 1577 aforesaid, Swithun Butterfield set himself, or was set by Giles Allen, to make a "supervisus" of the bishop's lands and rental, which took him nearly three years to do, and a year more to arrange and index the result. And this "supervisus" is the book whereby I came to know him. He has cast his bread upon the waters with some effect; for his work, the work literally of his own hands, is still the standard and ultimate authority upon the subject of which it treats. It is a noble square folio, bound in old calf, and consisting of 249 leaves of parchment, each of them (except two) fully written over on both sides by S. B. himself. And the title of it, written in bold black letter, and in manner of a colophon, upon the first page, is this:—

"Liber supervisus maneriorum terrarum tenementorum Ac omnium Reddituum & aliorum profe-  
-orum annuatim pertinentium ad Episcopatum Hereforden: factus in tempore Reverendi in Chr'o patris Johannis Scory Hereforden: Epi per Swithun m | Butterfield deputatum Egidii Allen supervisoris omnium | terrarum tenementorum et possessionum ad Epis-  
-copatum Hereford- | en pertinentium | Annis Domini | 1577 & 1578."

Three hundred years after date the subject matter of such a volume as this must be interesting to any intelligent Englishman. But I am not now concerned with the names of the manors, the occupiers and acreage and rental of the farms, the particulars of manorial dues and customs, which it gives in clear and ample detail. I am only dealing with Swithun Butterfield himself, "*Qui hunc librum congegit & scripsit Anno Domini 1581, mense Januar' Etatis sue Tricesimo Quarto*"; for so he says on the verso of the third leaf, whereon also he blazons in colour the arms above mentioned, with the motto, stating that they are "*Insignia Swithuni Butterfield Gen.*" It may be worth while, however, to describe the first four leaves of the book. The recto of leaf 1 contains the title given above; the verso is blank. The recto of leaf 2 is completely filled by the verses, written as print in Roman text, which are copied below. And the page is surrounded by a ruled red border, and also by a margin of flowers, painted by hand, in body colour. They include carnation, heartsease, larkspur, honeysuckle, ranunculus, strawberry (flower and fruit), and others; also a butterfly as large as life. Leaf 2 has a border of hand-painted flowers, and within this are written the heads of a general index, showing the more important matters of the book.

The recto of leaf 3 has a similar border of flowers, and amongst these is somebody's crest, being an upright cross-hilted sword, the blade broken, hilt or, blade sable, and a wreath of laurel proper entwining the hilt. Possibly this is one of Bishop Scory's "*insignia*" mentioned in the verses below; but I am not aware that a bishop as such is entitled to a crest. However, this flower border encloses an autograph Latin mandate, written and signed "*propria manu*" by "*J. Hereforden*" himself; which mandate testifies that the volume of the book is prepared and written by his "*dilectus famulus*" Swithun Butterfield, and directs that S. B. shall have the custody of it during his natural life; and that after that it shall go to Egidius Allen "*armigero*," and to Samuel and John his sons; and after their lives to the Bishops of Hereford, and to whomsoever they may appoint as custodians of it. The verso of leaf 3 has another border of coloured flowers. Every one of these borders differs from every other; and this one besides the flowers contains two butterflies and a caterpillar, all of life size, and also a bird, with parrot-shaped beak and plumage, seated on one of the flowers. Within the border are three headings of contents referring to matters in the book, and beneath these are the "*insignia*" of Swithun Butterfield, which I have given above. The fourth leaf was left wholly blank, and the verso is blank still. But the recto contains a copy, in a seventeenth century hand, of His Majesty's Letter as to Leases for Lives, addressed to his well-beloved Augustine, Bishop of Hereford,

and dated from our Manor of Greenwich, this 20th of June in the tenth yeare of our reigne. Augustine was Augustine Lindsell,\* who became Bishop of Hereford in 1634, and died in the same year. This copy and Scory's mandate are, I think, the only parts of the book, except a part of the final index, which are not the handiwork of Butterfield. With the fifth leaf the substance of the book begins. The upper half of the recto is surrounded on three sides by a border of flowers such as I have described, within which, and headed by a large illuminated B, the description of the episcopal manor of Bosbury is commenced. This description, written clearly in an ordinary hand of the period, goes on through several leaves, and is followed by similar details as to all the other manors of the see, the name of each manor being written, when it occurs for the first time, in bold black letter, and with its initial richly illuminated in body colour.

I now transcribe the verses above mentioned, which are written on the recto of leaf 2. They are these:—

The woond'rous guiftes of god are greate, y<sup>e</sup> hee on men bestowes  
and severall guiftes wee daylie see, which euery man well knowes  
And them preeserueth from theire birth, by his especiall grace.  
example now I will declare, by Byshope Scories Race,  
First unto hym, the Lorde gaue lyfe, in Okell towne,  
where hee  
in Norfolk Soyle, his Childhood past, a scholer for to bee,  
Than after that in Cambridge towne, a student twelue yeeares was  
there he in fine, for a Divine, the Schoole degrees did passe,  
To Canterburie then he must, the Gospell for to preache  
ther in the raigne of Kinge Henry, tenn yeeares the same did teach,  
And in the raigne of good Edward, the sixte kinge of that name  
his learning in gods woordes was knowen, by preachinge of y<sup>e</sup> same.  
That noble Kinge for his learninge, a Byshope did hym make  
and Byshopricke of Rochester, did first to hym betake,  
Which Byshopricke that Kinge did thincke, to small a guift to bee  
did translate hym to Chichestre, where Byshope than was hee,  
There he remayn'd till Queene Marie, did from hym take the same  
and putt therein a papist sure, to Laude and praise her name,  
When he with more exiled was, that taught the woordes of god  
those that remayn'd were burn'd with payne & scourg'd w<sup>th</sup> papiste rod,  
In perills great, and daungers oft, on sea and ake on lande  
he fealt the smarte but perisht not, through gods most mightie hande

\* *Lindsell* is the local pronunciation of Lillerhall, in Salop.



The most parte of all that Queene's raigne, he dwelt in  
 Emden towne  
 till noble Queene Elizabeth, by raigne put Papistes  
 downe,  
 Then home he came vnto our Queene, the first yeere of  
 her raigne  
 and Bishope was of Hereforde where he dooth now  
 remaine,  
 And where he hath by enmyes often and by false  
 sciaundrous tongues  
 had troubles greates without desert, to his continuall  
 wronges,  
 But god our lorde hath hym preserv'd, vntill this time  
 present  
 and victorie hath geuen hym, from all his foes in-  
 tents  
 And this Gem our noble Queene straight charge her  
 Heralds gaue  
 that they an ensigne should geve hym, for euermore to  
 haue,  
 Which ensigne here, lo now behould in token of his  
 honor  
 for hym and his posteritie, for euer to endure.  
 God saue our Queene Elizabeth, and graunte her longe to  
 raigne  
 and all her Subjects in England.....

*Sic explicit carmen*, or so much of it as can still  
 be read. After the word "England," the rest of  
 the line has been carefully erased with pumice  
 stone or a knife; but the words "may thee" are  
 faintly legible. The line is probably the last line,  
 and, indeed, there is only room for two or three  
 lines more within the ruled red border.

These verses may not, perhaps, establish Swithun  
 Butterfield's reputation as a poet, but they at any  
 rate show that he had, as in duty bound, imbibed  
 the opinions of his patron, and that he had succeeded  
 (like some later authorities) in "triumphing over  
 history," for he makes Queen Mary appoint bishops  
 "to laude and praise her name." As to the insignia  
 which Elizabeth kindly gave to Master Scory, I do  
 not find them anywhere in the book, unless the  
 crest described above be a part of them. Perhaps  
 S. B. thought, when it came to the point, that his  
 own blazon was the better worth giving.

At the end of the volume there is an elaborate  
 index, dated 1581, and also a list of all the  
 Bishops of Hereford who have been mentioned in  
 the book. This list begins with Saint—but S. B.  
 is careful not to call him Saint—Thomas de  
 Cantilupe, elected in 1275; it includes Scory's  
 old adversary Edmund Bonner, elected 1538; and  
 it ends, so far as S. B. is concerned, with Scory  
 himself, whose name is written in gigantic letters.  
 But later hands have added the names of Robertus  
 Benett, "Elizabeth: 45"—1603, and Franciscus  
 Godwyn, 1617. The list concludes with a state-  
 ment that no particulars are "scripta in ullo Re-  
 gistro" as to things done by the Bishops of Here-  
 ford who preceded "Thomas de Cantilupo."

Finally, on the last leaf of all, Swithun But-  
 terfield again breaks forth into song, and chanteth  
 thus, in black letters written on a ground of scarlet  
 laid down by him expressly for the purpose:—

If that I have erred, correct me wth skyll:  
 Before you amende me unto yo<sup>r</sup> wylle,  
 Soe Courte Role, & Rentrole, wch warranted mee:  
 And I gan doe & finish, smale error wilbee.  
 The most part of three yeares did I bestowe:  
 My laboure in searchinge (?), the truth to knowe:  
 And wrightinge y<sup>e</sup> same, as is beforeside:  
 That Rente, Dues (?), & Customes, maie bee well paid.

And under all this comes a repetition of the  
 Butterfield arms, with crest, helmet, and mantling  
 added; and these are flanked on either side by  
 the information which I have given above as to  
 S. B.'s birth and baptism.

Such, then, was Swithun Butterfield, *generosus*,  
 Deputy Registrar of the diocese of Hereford under  
 Elizabeth, and such was his work; as to which  
 latter one may say truly that it is not given to  
 every one to write a book of twice 249 pages which  
 shall exist and be interesting after the lapse of three  
 centuries. Even the works of Charles Lamb—  
 those which were at the India House—have prob-  
 ably been sold for waste paper already. And  
 Swithun Butterfield seems to have been a kind of  
 Charles Lamb—a man born out of due time; a  
 matter-of-faction man, condemned to work among  
 dry facts and labouring honestly therein, but with  
 his heart set on birds and butterflies and flowers,  
 and heraldry, and scraps of verse, whereby, trivial  
 as these tastes must have seemed to his lordship  
 the bishop and his worship the registrar, S. B.  
 was enabled to glorify his facts and make them  
 luminous to us of these days. How he would  
 have chronicled and illuminated if he had had the  
 luck to be born in the thirteenth century and  
 placed in the scriptorium of a monastery!

A. J. M.

#### BOOKS ON GAMING.

(Continued from 7th S. vii. 482.)

I begin with the first edition of what appears to  
 be Hoyle's first work, of which, fortunately, a  
 single copy has survived, namely, that which was  
 deposited in the Bodleian Library. It was received  
 from the Stationers' Company, according to the  
 Act, at Lady Day, 1743, and was bound in half-  
 calf (*proh pudor!*) by Hayes, of Oxford, in or  
 about the year 1825 (press-mark, 8° N. 68 Art).  
 A copy is mentioned in the catalogue of the Ad-  
 vocates' Library, Edinburgh, but it cannot be  
 found. There is no copy to be discovered in the  
 Library of Trinity College, Dublin, where one  
 should also be. It is to be feared that students at  
 those seats of learning yielded to temptation. The  
 following is a transcript of the title of this (as  
 yet) unique *editio princeps*:—

A Short | Treatise | On the Game of | Whist. | Con-  
 taining | The Laws of the Game: | And Also | Some  
 Rules, whereby a Beginner may, | with due Attention to  
 them, attain to | the Playing it well. | Calculations for  
 those who will Bet the | Odds on any Point of the Score  
 of the | Game then playing and depending. | Cases stated,  
 to shew what may be effected | by a very good Player in

Critical Parts | of the Game. | References to Cases, viz. at the | End of the Rule you are directed how | to find them. | Calculations, directing with moral Certainty, | how to play well any Hand or Game, by | shewing the Chances of your Partner's | having 1, 2, or 3 certain cards. | With Variety of Cases added in the Appendix. | By Edmund Hoyle, Gent. | London: | Printed by John Watts for the Author, | MDCCLXII.

12mo. Title, 1 f.; contents, 3 ff.; treatise, 86 pp.; signatures, A in fours, B to D in twelves, E in eights; last leaf blank. This publication "for the Author" disposes of the statement that he received 1,000*l.* for it. The misspelling of his baptismal name is curious. It was always spelt Edmond after the second and third editions, and the 'Piquet' of 1744, where it also appeared as Edmund. On p. 1 there begins a sort of announcement, or preface, as follows:—

"The Author of this Treatise did promise, if it met with Approbation, to make an Addition to it by way of Appendix, which he has done accordingly. He has also framed an Artificial Memory, which does not take off your Attention from your Game; and if required he is ready to communicate it, upon Payment of One Guinea. And also he will explain any Cases in the Book, upon Payment of One Guinea more. It is necessary to premise, That those who intend to read this Treatise are desired to peruse the following Calculations; and they need only charge their Memories with those that are marked with a *N.B.* upon which the whole Reasoning of this Treatise depends."

I need not, nor is it within the scope of a bibliography that I should, point out at length the difference between this class of treatise and the rude efforts of Cotton and Seymour, who gave only the ill-drawn laws of the game as they knew it, with hints for the detection of cheating, if not for cheating on the part of their disciples. On p. 74 (chap. xiv.) Hoyle announces:—

"Some Purchasers of the Treatise in Manuscript, disposed of the last Winter, having desired a further Explanation concerning the playing of Sequences, they are explained in the following manner."

It may be well to remark here that Hoyle, with all his original genius and accuracy, which are undoubted, was yet a rather careless editor. This is not unprecedented. He continued to print and to reprint the announcement transcribed above with small and tardy alteration, as noted below. The second edition (1743), the third and fourth (1743), the fifth (1744), the sixth (London, 1746), the eighth and ninth (1748), the tenth (1755), the eleventh (n.d.), the twelfth (n.d., circa 1760), and the thirteenth (n.d., circa 1763) all had "disposed of the last winter." The fourteenth (n.d.) and the fifteenth (n.d.) editions had "some time since." The only exception is that in the contents of the chap. xiv. in the eleventh edition we find the word "formerly" in place of "the last winter," which could only have been true in the case of the first edition (1742). It appears, then, that Hoyle had circulated his treatise privately at first in MS. in the winter of 1741–2 among his pupils. Finding it

successful, he put it in print, but at a high price. Nor was Hoyle a careful writer, as will be readily admitted by any one who reads the following passage (p. 86), which is, however, a good specimen of his vigorous style and acute perception:—

"Those who would attain to the playing of Whist to Perfection, must not be content only with being a Master of the Calculations contained in this Treatise, and also an exact Judge of all the General and Particular Cases in the same; but be a very punctual Observer of such Cards as are thrown away, both by his Partner and Adversaries, and at what time: Whoever attends closely to these Particulars, is the most likely to attain their end."

Our author's success, in the mean time, and the high price of his publication, tempted the ever ready pirate to try to share the plunder. As early as 1743 a pamphlet appeared in 8vo. with the half-title, "A Short | Treatise | On the Game of | Whist," and the full title as follows:—

A Short | Treatise | On the Game of | Whist. | Containing | The Laws of the Game: | and also | Some Rules, whereby a Beginner may, | with due Attention to them, attain to | the Playing it well. | Calculations for those who will Bet the | Odds on any Point of the Score of the | Game then playing and depending. | Cases stated, to shew what may be effected | by a very good Player in Critical Parts | of the Game. | References to Cases, viz. at the End of | the Rule you are directed how to find them. | Calculations, directing with moral Certainty, | how to play well any Hand or Game, by shewing | the Chances of your Partner's having | 1, 2, or 3 Certain Cards. | With Variety of Cases added in the Appendix | By a Gentleman. | Bath printed, and London reprinted | For W. Webster near St. Paul's, and sold by all the Booksellers and Pamphlet Shops in Town and Country. | MDCCLXIII.

Collation: Half title, 1 f.; title, 1 f.; 8vo. advt., 2 ff.; contents, 2 ff.; and pp. 86. (B.M. G.C., H.E.G., and H.J.) It would appear from this title that there had been a previous issue, published at Bath; but I have not succeeded in finding or hearing of a copy of such an edition. The statement is probably untrue.

This reappeared (B.M. and J.M.) in a second edition; title same, except that after "By a Gentleman" appears "The Second Edition"; same collation; printed from the same type. On p. 1 of advertisement, last line but one, after "undertaking," the semicolon has slipped out, the hyphen from the last line has slipped up into the place of the semicolon, and the last letter (l) of the catch-word ("vail") has slipped up into the place of the hyphen.

JULIAN MARSHALL.

(To be continued.)

#### THE 'NEW ENGLISH DICTIONARY': ADDENDA AND CORRIGENDA.

(See 7th S. v. 504; vi. 38, 347; vii. 12.)

*Abate*, vb., III. 10 intr. To decrease in size or bulk. (Earliest instance in 'N. E. D.', 1587.) 1486, 'Book of St. Albans.' c. j.: "She shall not endure but while she is grete and fatte, for at the abatynge of hir estate she may no longer endure."

*Abate*, sb. Depression or lowering. 1486, 'Book of St. Albans,' b. iij.: "Yowre hawke shall be Ensaymed kyndly, and no grete abate to the hawke."

*Academician*, adj. (in D. only as subst.). 1598, Sylvester, 'Du Bartas,' i. ii. 17/1 (edition 1641):—

Learned Lyceum, now a-while, I walk-in:  
Then th' Academician sacred Shades I stalk-in.

*Acrotic*, adj. (earliest in D., 1682). 1641, Sylvester, 'Du Bartas,' B. 7: 'An Acrotick Sonnet,' by R. N. Gent.

*Adieu*, *Adew*, B. adv. (in D. only "To go adieu"; but it is used without "to go"). Circ. 1513, Douglas, 'Conscience,' l. 15: "And fra Sci of Science was adew." 'Æn.,' ii. 1, 22: "We wening thaim hame passit and adew." Fourth Prol., *ad. fa.*: "That honestie baith and gude fame wer adew." 'Æn.,' xi. 15, 114: "Onone is he to the heich mont adew." 'Æn.,' xii. 13, 19: "The snerd lost and adew."

*Adjutory*, B. sb. 1=*helper* (D., 1552). Dunbar, 'Welcum to Bernard Stewart,' 25:—

Welcum our indeficient adjutorie.

*Administration* (earliest in D., 1670). 1581, Elyot, 'Governour,' book i. cap. iii. (i. p. 27, ed. 1880): "Onely by his naturall witte, without other adminiculation or aide." Also pp. 43, 120.

*Aforrow* (D., 1552). Dunbar, 'No Tressour availis without Glaidnes,' 7:—

For oft with wyse men it has bene said aforrow.

*Alay*, vb. The participle appears to occur in the 'Book of St. Albans,' 1486: 'Termes of Breeking or Dreynging of Dyverse Beestis and Fowlis': "A fiesawnt alet." "A partrich alet" (fol. f. vii.).

*Allective*, sb. (earliest in D., 1531). 1523, Skelton: "A ryght delectable traytise upon a goodly garlande or Chapelet of Laurell.....wherein are compresseyde many & dyvers.....allectyves of singular pleasure."

*Almadarat* (not in D.). 1598, Sylvester, 'Du Bartas,' II. ii. 142/3: "With th' Asmythes, and the Almadarata,"

*Almayr*, subst. 1640, Sumner, 'Antiq. of Canterbury,' p. 203: "Hard by this place stood the Almayr or Elmocinary of the Church, being the place where the poore were daily fed." P. 189: "From thence by the Almayr wall." This form not given in D. See "Almonry," "Ambry."

*Alrish*, adj., =*Irish*. Circ. 1600, 'Philotus,' v. 122 (Pinkerton's 'Scotish Poems,' iii. 45):—

First I conjure thé be Sanct Marie,  
Be alrish king and quene of farie.

1603, Birnie, 'Blame of Kirk Buriall,' ed. 1833, p. 30: "Becommeth in populare opinion thereby the alrishe Innes of bogles and Gaists."

*Amia*, a fish (not in D.). 1598, Sylvester, 'Du Bartas,' ii. 1, 41/2: "The thriving Amia, near Abydos breeding."

*Angler*, b. fig. (petty thief). In Grose's 'Dictionary of the Vulgar Tongue,'

*Anglified* (earliest in D., 1816). 1806, Chalmers, 'Works of Lyndsay,' i. 88: "The great defect of the successive editions consisted in their assuming an anglified orthography."

*Anodyne* (necklace)=*halter*. Grose's 'Dictionary.'

*Anopisthographic*, adj. (not in D.). Not written on the back; written on the front only. *Academy*, No. 797 (August, 1887), p. 102, col. 3.

*Apertly*, 3, boldly (D. only from Barbour, 1375). 1513, Douglas, 'Æn.,' ix. xiii. 31: "Troianis. that seand, the mar apertly Assaileit hym" ('Ætius,' Virg.).

*Appeser* (earliest in D., 1533). 1423, 'King's Quair,' st. 99: "Appesare of malice and violence."

*Appaise*, vb., =*expound*? (not in D.). Circ. 1545, 'Duncan Laider; or, Macgregor's Testament' (Warton, 'Hist. English Poetry,' iii. 158):—

Moer in intent the auditouris to pleiss,  
Nor the trew worde of God for to appeiss.

*Applant*, vb. (not in D.). 1637, 'Learned Summary on Du Bartas Weeks,' p. 261: "To appllant thereto [to the circles of the Astrolabe] the sunne or fixed starres."

*Arace*, *arrais* (D. in sixteenth century only from Palgrave). The word is common in Douglas, 'Pal. of H.,' prol., st. xi., part i. st. v.; 'Æn.,' vi. viii. 96; xi. xiv. 46; xii. xiv. 104.

*Aries*, the zodiacal constellation "which the sun enters on the 21st of March." Here the constellation and the sign are confounded, whereas they are duly distinguished under "Aquarius," and still better under "Cancer."

*Asperge* (earliest in D. 1547). 1513, Douglas, 'Æn.,' vi. iii. 147: "He purgit and aspergit weil the men."

*Attaint*, v., 7, to accuse (earliest in D. 1536). 1513, Douglas, 'Æn.,' x. ii. 94:—

Now al to layt with thyne iniust complayntis  
Aganyst ws thou rysis, and attaintis."

*Attempte* (earliest in D. 1531). 1386, 'Border Truce in 'Rot. Scotie,' p. 85 b: "Do no tripas, no attemptat."

R. D. WILSON.

THE SAME HEBREW NAME BORNE BY MEN AND WOMEN.—In 7th S. iv. 505 CUTHBERT BEDE, under note 'Noah, a Bible Name for Women,' mentioned the surprise of a coroner in Herefordshire at the name Noah being borne by a woman; and that he was afterwards reminded that the name was borne by one of the daughters of Zelophehad (Numbers xxxvi. 11). I had (as I afterwards stated in 7th S. v. 76) already referred to this in 7th S. ii. 232, under reply 'Name of David's Mother,' and pointed out that, although the name of this lady is the same as that of the patriarch Noah in most English versions, it is not the same in the Hebrew, and the distinction has been preserved both in the Septuagint and the Vulgate. But I was wrong in believing that there was "no instance in the Bible of the same name having been borne by a male and a female," for there is a Hebrew name which would seem to have been borne by both men and women. My principal reason for troubling you is to intimate that I shall be very glad if any of your readers can point out a similar case. The name in question is Abiah or Abijah (אֲבִיָּה). It is the name of one of the Kings of Judah, son of Rehoboam, as given in the Chronicles (2 Chron. xii. 16); and though it is spelt Abijam in the Kings (1 Kings xiv. 31), the last letter in the latter name is probably an error of transcription. The same name was borne by one of the sons of Samuel (1 Sam. viii. 2), by a man who was son of Becher and grandson of Benjamin (1 Chron. vii. 8), by that son of Jeroboam I., King of Israel, who died before his father (1 Kings xiv. 1), and by a descendant of Eleazar who gave his name to one of the courses into which the priests were divided by David, and is referred to in Luke i. 5 as that to which Zacharias, the father of John the Baptist, belonged.

Now in 1 Chron. ii. 24 this is given as the name

of the wife of Hezron (mentioned in the genealogy of Christ, Matt. i. 3), son of Phares, or Perez, and grandson of Judah. It is also mentioned in 2 Chron. xxix. 1 as the name of King Hezekiah's mother, though this appears in the shortened form Abi in 2 Kings xviii. 2. The fact here mentioned may in some degree affect my argument in 7th S. ii. 232 respecting the unlikelihood that Nahash was the name of David's mother, being also that of a King of the Ammonites (2 Sam. x. 2). But I remain of opinion that Nahash was the name, not of David's mother, but of her husband before she was married to Jesse. Dean Stanley, indeed, suggested (Smith's 'Dictionary of the Bible,' under "David") that she had been the wife or concubine of Nahash, the King of the Ammonites, and thought this might account for the friendliness between David and Nahash. I may remark, however, that as Nahash did not die until long after David had been king (2 Sam. x. 2), if he had really been married to David's mother before she was the wife of Jesse, he must have divorced her in early life, and it is hardly likely that David would have been very friendly with him. It is true that Hanun, the son of Nahash, thought David's proffered kindness to himself in memory of his father a mere pretext; but it would be rather far-fetched to found any argument below the surface upon this.

W. T. LYNN.

Blackheath.

JANE AND ANNE ADDISON.—The 'Dictionary of National Biography,' quoting 'N. & Q.,' 5th S. vi. 350, says that Jane Addison, wife of Dean Lancelot Addison, and mother of Joseph, "died, it is supposed, about 1686." This is only approximately correct. Hearne, in vol. xli. of his 'Remarks and Collections,' transcribing a volume of epitaphs, &c., copied by Richard Rawlinson, and now preserved in the Bodleian Library, gives the inscription on her tombstone as follows:—

"On another plain flat stone [in the choir of Lichfield Cathedral]: Here lyeth the body [of Jane the wife] of L. Addison D.D. [and Dean of this Church] who [full of hope] departed this life [June 30. 1684.]"

Of Anne Addison it is said in 'N. & Q.' (*loc. cit.*) that she "died young." Her tombstone ("in the Choir on a flat Grave Stone") bore the following inscription:—

"Here lyeth the Body [of Anne Daughter of] Lancelot Addison [D.D. and Dean of] This Cathedral [who dyed March 25th 1680.]"

She was accordingly only in her fourth year at the time of her death.

C. E. D.

Oxford.

THE GULF OF LYONS.—On p. 142 of last volume (7th S. vii.) I mentioned Lyons as a place-name which we have chosen to pluralize, on the supposition, as I take it, that, whatever a "Lyon" may be, it requires more than one to make a city. It is an

odd instance of one blunder inducing another that we have also imagined a Gulf of Lyons, which, seeing that the city is a clear 200 miles up the Rhone, is about as appropriate a name as if we should go up the Po to Turin or up the Adige to Verona in order to get a name for the Gulf of Venice. The French name is La Golfe du Lion. Johnston ('Dictionary of Geography') has noted the English error. He says that the true name has been given from the violence of the waves in the gulf, which are likened to the roaring of a lion. The explanation may possibly be right, but it has a villainous look of being manufactured to order. Are the waves in the gulf exceptionally lion-like? Perhaps M. JOSEPH REINACH or some other French correspondent can give us a better account of the matter.

C. B. MOUNT.

ANNOTATED COPY OF 'EUPHUES'.—I have a copy of John Lily's 'Euphues,' 1581 edition, upon the margins of which are some very remarkable annotations in a contemporary hand of almost microscopical characters. I shall be pleased to entrust the book to you if you can find among your readers a gentleman who has the leisure and will to decipher them, if he will communicate any result which may be of interest for publication in the columns of 'N. & Q.'

CHARLES F. COOKESEY.

Wakehurst, Ardingley, Sussex.

LATIN ELEGIACS.—The paragraph from the *Standard* given below is quoted, I believe, in a recent treatise on Latin verse (see *Standard*, May 21) as an instance of what a "little ingenuity" can do in the way of "very respectable Latin elegiacs." Perhaps the following version, that has come under my notice, and has not yet, I think, appeared in print, may be considered admissible in 'N. & Q.':—

"Persons advertising in the *Standard* can now have the answers addressed free of charge at our office, 28, St. Bride Street, E.C."

Publica quis placuit cupientibus edere verba,  
Signum cui titulus charta diurna patet.  
Ediderint; cupidus fors respondebitur; et sic  
Nostra caput, merces non erit ulla, domus.  
Exstat ab octava viosima\* pila, vetustum  
Nomen ubi vico Sancta Brigitta dedit.  
Urbis et Augustae† media regione locatur  
Pandit ubi Phoebi lux moda nata iubar.

P. J. F. GANTILLON.

1, Montpellier Terrace, Cheltenham.

ERROR IN ALLIBONE'S 'DICTIONARY'.—It may perhaps be useful to note that Dr. Allibone, who is usually accurate, in his 'Dictionary of English and American Authors' has confounded Mr. A. W. Kinglake, the historian of the Russian War,

\* Cf. Catull., xxxvii. 2, "A pileatis nona fratribus pila"; Hor., 'Serm.', i. 4, 71, "Nulla taberna meos habeat neque pila libelloa."

† Augusta Trinobantium was the old name for London.

with his brother, the late Mr. Serjeant J. A. Kinglake. He was probably misled by the facts that both bore the name of Alexander, and both were M.P.s.

E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

**PICTURE BY ZEUNEN.**—I have a very curious picture or engraving on glass, in bronze colours—silver, two shades of gold-brown and black—size about 27 in. by 21 in., representing the battle of Rosbach, and at foot is the following inscription, "In marsch der Konigl: Preussischen Armée in Bohömen in A.D. 1756 durch Friderich dem II selbst angeführt. Pro Deo et Patria—Deo Gloria. Zeunen fecit." The battle is evidently only commencing, the main body of Prussians winding their way with cannon down a steep incline, and their opponents drawn up in front of the ramparts of the town, the two armies separated by a river, on one bank of which is seen the Austrian commander on horseback, apparently taken by surprise, whilst on the other bank are King Frederick and his staff calmly surveying the surroundings, the skirmishers actively engaged on both sides. The men and horses are marvellously well drawn, very minute and perfect in each detail. Looking at them through a magnifying glass one can see the "death's head and crossbones" on the head-dress of some of the Prussian soldiers, and also the time denoted by the hands of the Rosbach Church clock. The picture was purchased of the artist in 1790, and the artist informed the purchaser that there exists no second copy, and that the likenesses of Frederick the Great and of all his celebrated generals are most accurate, and that he (the artist) was one of the group near the king.

Can any of your readers learned in such matters tell me anything more of Zeunen (the artist), and what may be the value of this curious work of art?

SHOLTO VERE HARE.

**INSCRIPTION ON GEORGE ASHBY.**—Can any one tell me whether the MS. account of the tombs in Harefield Church, Middlesex, by Gregory King, Lancaster Herald, still exists? It is said by Lysons to be in the possession of Sir Roger Newdigate, Bart. The inscription wanted is that on the tomb of George Ashby, who died 1474. Are any of George Ashby's English writings known to exist elsewhere than at the University Library and Trinity College Library, Cambridge? M. B.

**LISSA MEDAL.**—I have before me a thin bronze medal, rather larger than our halfpenny, having obverse, a crowned equestrian figure within the

legend "Frederick King of Prussia Liessa Dec. 5" (?); and reverse, a camp and troops, the legend "We submit prisoners of war Dec. 19 1767." Were British troops engaged at Liessa; or what is the meaning of this medal? W. F.

**ABBOTS OF RAMSEY, CO. HUNTS.**—I shall be greatly obliged to any one for the names of these between 1400 and the Dissolution, with the date of election to and vacation of the office, and the reference. Shall be more particularly grateful for any name from a little-known source.

MARK W. BULLEN.

Barnard Castle.

**BLOIS FAMILY.**—Can any of your readers oblige me by giving me any information relating to the Blois family, of Belstead, near Ipswich, as I have a pedigree of a Thomas Blois dated 1661, of his first wife's family down to 1761, and also of his second wife's family down to 1818?

HENRY DEAN.

**UNIVERSAL LANGUAGE.**—Can any one give a list of the various schemes for a universal language which have been published to the world? At the present time, when there is a talk of a congress with the object of establishing a universal language under the auspices of the American Philosophical Society, this subject is of importance, for it will be essential to know all that has been done already in the matter before considering any new schemes. The most successful artificial language as yet proposed is Volapük. A bibliography of the writings on that scheme of language would be interesting. There are some modified forms of Volapük worth noting, but likewise some other schemes for artificial language, e.g., "Lingua."

At this moment English is nearer to the position of a universal language than any other, being used not only in the British Isles, but over the North American Continent, in Australasia, part of South Africa, and India; but Russian and Arabic appear to be growing in extent. Any scheme of universal language likely to obtain common acceptance ought, I should say, to recognize the wide extension of English, and therefore be to some degree founded upon it.

Has any artificial language besides Volapük ever been accepted by any number of persons?

W. S. LACH-SZYRMA.

**BERKS AND OXFORDSHIRE.**—Where am I likely to find particulars of a family who owned property in these two counties *temp.* Henry VIII.?

B. FLORENCE SCARLETT.

**SIR FRANCIS LEIGH, OF WESTMINSTER, K.B.**—He was a member of the Derby House Society of Antiquaries, together with Camden, Spelman, Cotton, &c., and was an intimate friend of the first named, who left him by his will four pounds for a memorial ring. Some pieces of his are preserved in Hearne's

'Curious Discourses of Eminent Antiquaries.' Can any one give me any further information about him, and especially about his family or connexions?

F. R. O.

"SOVERAIGN OF BELFAST."—In a Kirk Session Register, under date Sept. 16, 1694, I find the following:—

"The Session finding the probation not sufficient enough to fix guilt on the said James, appoint James Gaford to write a letter to the Sovereign of Belfast, before whom the said Susanna her deposition was taken, for an extract of her deposition, and to report when he receives the same."

Can any one tell me anything about the official referred to as the "Sovereign of Belfast"?

J. G. O.

CHIN-STAY.—I find this strange word in John Wesley's 'Primitive Physic,' p. 127 of the thirty-second edition. As a remedy for a sore throat, we are directed to "apply a *chin-stay* of roasted figs." It evidently means that which other books term a *cataplasm*. If this word *chin-stay* be not a misprint, whence is it derived?

BOILEAU.

WILLIAM BARKER DANIEL.—Where and when was the author of 'Rural Sports' born? He was a boy at Felsted School in 1763, and preached the feast day sermon there in 1792. The 'Dict. Nat. Biog.' gives no information of him before 1787.

J. SARGEAUNT.

Felsted.

ISABELLA PICCINI.—At the beginning of the first volume of the "Lexicon Antiquitatum Romanorum.....auctore Samuele Pitisco, Venice, 1719," is a well-executed engraving of a Roman pavement. It was executed by "Suor Isabella Piccini." The same lady also engraved an ornament on the title-page representing the miraculous victory of Constantine. Can any of your readers tell who this lady was, and what other works, if any, we owe to her?

N. M. AND A.

[Isabella Piccini was, according to Bryan's 'Dictionary of Painters and Engravers,' a daughter of Guglielmo Piccini, and niece to Giacomo Piccini, Venetian engraver. She was, as her name denotes, a nun, lived in the seventeenth century, and engraved for the 'Conchilia Celeste' of G. B. Fabri.]

AUTERINE.—In Ainsworth's 'The Miser's Daughter' (Routledge, 1879, p. 8) this word denotes a stuff of some sort. What was it? I do not find it in the 'New English Dictionary.'

F. CHANCE.

'THE FIREMAN.'—Can any one inform me who is the author of 'The Fireman,' a poem I lately heard recited? I should like to be put in communication with the author.

RECITER.

INNOCENT COAT.—King Charles II., in a letter dated Jersey, Jan. 14, 1649, addressed to Edward Progers, requested him to "bring a plaine riding

suite, with an innocent coat." What is an innocent coat; and is the term used elsewhere? I cannot obtain any explanation from the many dictionaries which I have consulted.

EVERARD HOME COLEMAN.

71, Brecknock Road.

MYTHOLOGICS.—In the *Carthusian*, published when I was a boy at the Charterhouse in 1838-9, were some amusing sketches of the affairs in Olympus, as to the authorship of which I know nothing. But I have lately found in the *Town and Country Magazine* of 1837 (vol. ii. p. 249) 'A Chapter from the *Chronicles of Olympus*, in which the same or similar scenes are represented. This article is headed "From the German." What is the German source thus indicated?

E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

IRISH CHURCH HISTORY.—Will any reader kindly tell me the names of books, written previous to the Reformation, which throw any light on Irish church history? Also names of books written since the Reformation on the same subject, both on the Catholic side and the Protestant side? VERA.

HERALDIC.—Can any of your correspondents give me information as to whom the following arms belong, and any particulars concerning them? Arg., on a cross engrailed, five crescents arg.; on a chief az. three bezants. Crest: A griffin's head erased, quarterly or and sable, holding in its mouth a trefoil.

F. W. G.

AUTHORS OF TALES WANTED.—In "Chambers's Papers for the People," issued some forty years ago, were three tales of which I desire to know the authorship; also, whether they have been published in any other form. They are 'The Ivory Mine,' 'The Sunken Rock,' and 'The Lone Star.'

SAMUEL FOXALL.

Kingswood Road, Moseley, Birmingham.

DODDRIDGE'S EPITAPH.—Where can I find an exact copy of the inscription over the grave of Dr. Philip Doddridge in Lisbon? I want, also, if possible, to know the exact position of the grave in the burial-ground, and the present condition of the gravestone—whether kept in a proper state or not. Perhaps some reader of 'N. & Q.' who has visited or resides in Lisbon will be able to supply me with this information direct.

JOHN T. PAGE.

Holmby House, Forest Gate.

SEVENTEENTH CENTURY TRIAL.—I find in a work printed at Antwerp in 1635 that a case was tried in London in 1633 by Lord Coventry (Keeper of the Great Seal), Henry, Lord Falkland, the first Lord Newburgh, and Sir Edward Coke. The lists of the period given in Foss's 'Judges of England' do not show that the above named sat together as

judges in any one court. Can any one inform me what bench these four noblemen would probably constitute, or whether they were a special commission, perhaps of the Star Chamber? The case was a capital one—"high treason."

A CONSTANT READER.

UNION JACK.—I shall be obliged if you can tell me if there is any suggestion of Ireland in our Union Jack. I have always supposed that it simply consisted of the cross of St. George (red on white) over the cross of St. Andrew (red on white) on a blue ground; but quite recently a friend insisted that the flag contained also a "St. Patrick's cross," for Ireland. Is there such a thing known to heraldry as a St. Patrick's cross; and, if so, does it appear in the Union Jack?

THOMAS ROGERS.

ST. JEILLAU OR TEILLIAN.—Can any reader oblige me with information concerning this (Welsh?) saint, and with the correct spelling of the name?

JOHN E. T. LOVEDAY.

Lathockar, St. Andrews, N.B.

"A CHURCH VERMILION."—In Dryden's well-known description of Titus Oates occur the lines:—

His long chin proved his wit; his saint-like grace  
A church vermilion and a Moses' face.

So, at least, they run in all the editions accessible to me; and as Mr. Gosse, in his 'Eighteenth Century Literature,' so quotes them, I infer that this is the accepted version. But surely it should be "a cheek vermilion"! Oates's flaming red cheeks were as well known as his portentous chin. The "Moses' face" I take to be an allusion (not in the best taste) to Exod. xxxiv. 30. "A church vermilion" strikes me as nonsense.

Speaking of Mr. Gosse's book, may I inquire what he means (p. 85) by "the intrigues of Shaddei"? "Shaddei," I suppose, is Shaddai; but why "intrigues"? In the quotation from Gray, on p. 25, "crowned" should be "clothed."

But let me hasten to thank Mr. Gosse for the pleasure his dainty volume has given me. There is a certain delicate perfume of elegant leisure about it—

μυλακος ὀζων και ἀπραγμοσύνης—

which is unspeakably recreative to us poor fags of the pen.

WM. HAND BROWNE.

Baltimore.

CORNISH FORMS OF EXORCISM.—I understand that there is a printed book in which is given the formula of exorcism as practised in Cornwall in (say) the last or the seventeenth century. What is its name?

W. S. LACE-SZYRMA.

SAMPSON NORTON, KNT.—From the Chester Recognizance Rolls I find that Sampson Norton, Knt., was appointed constable of Flint Castle on April 10, 1495, and again on Jan. 23, 1509,

"during pleasure." Also that he and "John Norton, his cousin," were appointed to the same office jointly, "during good behaviour," on May 24, 1516; and that the office was given to "John Norton, gentleman," alone on April 6, 1517. Can any of your readers kindly furnish me with any information respecting both or either of them?

HENRY TAYLOR.

BIBLE.—I have the Holy Bible, authorized version, "with most profitable annotations, &c., which notes have never before been set forth with this new translation, but now placed in due order with great care and industrie," printed in the year 1672, engraved title-page, royal arms (Moses, Aaron), two shields of arms (one of which is London), and a view of London. New Testament same date, with Biza's expositions and Fr. Junius's annotations. Who was the printer, and where printed? 1 Tim. iv. 16 is rendered "thy doctrine." Two editions are mentioned by Cotton, but not one without printer's name, &c. O. S.

### Replies.

#### ITALIAN AND FRENCH CATHEDRALS.

(7th S. vii. 424.)

Comparisons are odious. The question here started is one which not the first architect in Europe could decide to the satisfaction of all parties. Besides, if we are to have a comparison at all, why limit it to Italy and France? England and Germany, and above all Spain, and even Eastern Europe, not to speak of India, might have a claim to be taken into account also. Taking the comparison as it has been originally stated, however, I cannot complacently leave the decision as it stands.

If Northern Gothic, indeed, is to be taken as the standard of perfection, then perhaps Italy may be pronounced to be "inferior," &c.; but as most of us have outlived the infatuation of the "Gothic mania," and have learnt that breadth and light and grandeur and purposefulness are among the most admirable characteristics of a great building, we shall start from a different standpoint, and in that case find that Italy is sown broadcast with ecclesiastical structures to which the massed-up prettinesses of Northern Gothic cathedrals cannot hold a candle.

The eighty-five sees of Italy have most of them each a duomo, not cut out more or less after one pattern, like Northern Gothic churches, but each with a singular and original type of its own. To describe or even enumerate the characteristics of each would be to write a guide-book, for which time and space fail. But premising that the three master edifices already excepted suffice alone to put Italy beyond the reach of comparison, I must beg your correspondent, knowing Italy so inti-

mately as he does, to call to mind in corroboration of the claim I have advanced the unique conception of Rimini, the imposing width of the triforium arches of Lucca, the *bizarre* pagoda-like forms of Pistoja, the chastened majesty of Lecce, the nobility of site of Modena, the bewildering intricacy ramifying through the giddy heights of Pisa, the inspiring elevation of the dome of Parma, and the gloomy thought-compelling length of Bologna. Above all, what city in the world could have vied with Siena had the original design of its cathedral been carried out? The elegant perfection of the under church of St. John Baptist, the giant arches, with their loving waste of exquisite foliation, which go meandering all over the town, remain to tell how titanic was its conception, and that conception surely is not diminished because the plague stayed its execution. Even in the diminished scale in which it was completed it ever has attracted, and ever will attract, the pilgrim of art before all the Chartres and Caens and Bourges of France. Of them all, the one that has the least to say to my heart and soul is the flat-walled, corpse-coloured interior of Florence.

But it has also to be taken into the account, first, that the Italian cathedrals did not absorb all the local architectural power. Besides this, so to speak, personal cathedral, every chief town, and many of the smaller ones, have numerous other structures which vie with and sometimes overpower it, and the loneliest country parts often have fanes still more majestic. To allude to one only of the former, where in all France can anything be found to vie as a secondary church in a small provincial town with St. Pietro of Perugia; and for the smallest number of instances of the latter, where is there one worthy to mention on the same day with the Certosa of Pavia, with San Martino of Naples, the Certosa outside Florence, or the traiered arches of the stately ruin of San Galgano? And then, secondly, it has to be taken into account that in the French churches their architecture is the chief thing they had to boast of, while the Italian churches are, or were, store-houses—schools—of painting of the highest reach, of sculpture in stone and wood, of intarsia in rare and gorgeous tinted marbles and woods, of mosaic, wrought iron, ivory, goldsmithery, jewellery, embroidery—every art of civilized life.

As I said at the outset, however, comparisons are odious. Let us admire each style in its own aims without detracting from it by posting against them ungraciously those of others. I am afraid I have, in the warmth of my outraged feelings for Italy, been betrayed into a most unintentional (apparent) disparagement of the beautiful cathedrals of France. I make amends to them all in the person of Amiens, and I recommend all who would be initiated into its treasure of romantic effects to get shut up, as I have been, after midnight mass

on a Christmas night, or to wander, as I have evening after evening, year after year, through the unlit apse while the most tender of boys' voices (they seem to have a succession of exquisitely melodious voices) are making the fairy-lit vaulting ring with the rhythmic hymns of the *Mois de Marie*.

R. H. BUSK.

I am much obliged to MR. TROLLOPE for his interesting note, and I am sure he will not think me unkind if I say that I wish it had been twice as long. I think MR. TROLLOPE has misunderstood one remark in my letter to him. I do not remember asking him to compare St. Peter's with Milan Cathedral. No doubt it would be next to impossible to make a comparison between two buildings so very different in style. MR. TROLLOPE, I observe, does not mention Pisa. Did MR. TROLLOPE ever hear of a young American who, when he found himself in front of Strasbourg Cathedral, was struck nearly mute, and all he could say to his friend was, "Come for me to-morrow"? This cathedral I have had the privilege to see, but it is many years ago, when Strasbourg belonged to France. I have a general impression of something very grand, without remembering much detail. This refers to the west front. I do not think the interior struck me as anything extraordinary; but I defer to better judges than myself.

I have a beautiful photograph of Rheims (west front) hanging up, and a friend who saw it recently lost his heart to it almost as much as the American did to Strasbourg.

If it is not boring MR. TROLLOPE too much, might I ask him to be so very kind as to write a brief note saying which he considers are the most beautiful of our English minsters? My own poor vote would, I think, be for Lincoln and Salisbury, a vote which I am sure will not displease CANON VENABLES.

JONATHAN BOUCHIER.

The sections of the chief Italian cathedrals have always seemed to me to prove their builders alone, of all France's neighbours, to have quite missed the most admirable Gothic feature—the lighting by lantern stories. No really fine church would suffer much by having the flank walls windowless, as at Soufflot's Pantheon, or one side of All Saints', Margaret Street. Looking at MR. TROLLOPE's French list, at least half of them have so many score (or perhaps hundred) of superiors, that it surely gives strangely little idea of the stupendous wealth of France in buildings of the very noblest class and period. Superior to St. George de Boscherville I would engage to find scores, almost in its own province. When he mentions Caen, which of three of its churches, I wonder, does he mean? The two abbeys, each as large as the neighbour cathedral of Bayeux, are not to be named with it as works of art. Indeed, like all round-arch work in France or England, they are



pre-artistic, and their interest only antiquarian. The Caen town church, between them, is but of ordinary parochial type, and as debased a style as anything of its moribund age, though its tower and spire, two centuries older, are perhaps the most exquisite in existence. His five grander buildings I cannot think well ranged. Transeptless cathedrals, as Bourges and Alby (the latter probably the nobler), form a class too abnormal for one of them to take precedence of all the regular type. Chartres and Rheims are surely the crowning pair, and remarkably similar, at least within; but the former, being begun, like Paris, about a generation too early, and having one great defect, its west front (perhaps the very poorest for its scale and most unlucky in later times), must on the whole yield to Rheims, whose façade can claim, on the contrary, to be, I suppose, the finest on earth. But the whole pile has not quite the strength, real or apparent, or majestic repose of Chartres, so that I sympathize with Henri IV., who chose the latter as fitter to be crowned in. Amiens and Beauvais are specially and almost equally wanting in that quality. Another rare distinction of Rheims is the way it has escaped patching, more thoroughly even than our Salisbury; but I know of no interior more atrociously churchwardenized when I saw it with such inanities as daubing bosses with gold-coloured ochre. Its clerestory glass, which is all complete, ought to be brought down to the aisle windows, which have lost all theirs, and then it would regain somewhat the original effect, and yet be no lighter than most interiors are to-day.

E. L. GARBETT.

GAME OF THE GOOSE (7th S. vii. 408).—I have a copy of 'The Royal and Entertaining Game of the Goose' which answers to the description given by T. W. R. In the left-hand corner is a portrait of "King George the III.," and in the opposite corner a portrait of "Queen Charlotte," as medallions. In the bottom corner, left hand, is a figure of Fortune winged, blindfolded, riding on a wheel, with the following lines above the figure:—

Fortune's the Changing Deity of Fools,  
Against ill luck all cunning foresight fails,  
Whether we're wise or no it nought avail.

In the opposite corner is a representation of four playing the game. It was "Printed for R. Sayer, Printseller, 53, Fleet Street, London. Invented at the Consistory at Rome." JOHN TAYLOR. Northampton.

P.S.—I have also, of about the same date, a copy of the very interesting game entitled 'Bowle's Royal Pastime of Cupid, or Entertaining Game of the Snake.' The numbers are in circles, enlivened with figures of Cupid in various attitudes—a charming specimen of engraving of the period. This was "Printed for Carington Bowles, No. 69, St. Pauls Church Yard, London."

Your correspondent is mistaken about the name of this old game, known to all lovers of Oliver Goldsmith's 'Deserted Village.' I have a copy before me published by R. Sayers on a large sheet of paper. It was played with dice, with figures of bridge, geese, ale-house, well, maze, prison, and death, and "he that throweth the just number 63 wineth the game."

If your correspondent should wish for a photographed copy, he can have it by instructing any respectable Dublin photographer to apply to

W. FRAZER, M.R.I.A.

Harcourt Street, Dublin.

The game asked for by T. W. R. is still quite common in Holland. A couple of years ago I bought one in Amsterdam for nine cents (=1½d.). If T. W. R. has no acquaintances in Holland, I shall be glad to procure a copy for him.

WILLEM S. LOGEMAN.

Newton School, Rock Ferry.

MARY DE LA RIVIÈRE MANLEY (7th S. vii. 127, 232).—The following note occurs in 'Mr. Pope's Literary Correspondence,' 1735, vol. iii. p. 45:—

"This lady was born at Sea, between Jersey and Guernsey, and christened by the name of De la Rivière Manley. She wrote these Letters to her Namesake and Kinsman, John Manley, Esq.; they fully express what kind of esteem she had for him. The Life of Mrs. Manley, written by herself, is printed for Mr. Curll."

At p. 9 of the same volume is the following note:—

"On Saturday morning, about one o'clock, July the 11th, 1724, Mrs. Manley died. She was seized with a Fit of the Cholick on the Tuesday before, which never left her, till she expired. Her Corps was interr'd in the Parish-Church of St. Bennet, Paul's-Wharf, with great Decency."

Curll knew Mrs. Manley well, so these statements are probably correct. There is a story that shortly before she died she had completed a fifth volume of 'The New Atlantis' ('N. & Q.,' 2nd S. ii. 443).

It might perhaps interest your correspondent to refer to the articles on Mrs. Manley which are contained in 'N. & Q.,' 2nd S. ii. 265, 390; iii. 250, 291, 350, 392. It will be seen that Dr. DORAN made an ineffectual attempt to whitewash her.

W. F. PRIDEAUX.

Jaipur, Rajputana.

THE PELICAN (7th S. vii. 108, 209, 374, 437).—In all probability "Azure, a pelican in her piety" was not the badge, but the paternal coat of Richard Foxe, Bishop of Durham 1494-1502, and afterwards Bishop of Winchester 1501-1529. He was a distinguished prelate and statesman, and founder of Corpus Christi College, Oxford.

A much more modern example of the pelican in her piety, carved very well in oak, may be seen over the reredos of the altar of St. Peter's Church, Congleton, Cheshire. The date of this would be

about 1740. It would appear, from what your correspondent says at p. 437, that this is the more appropriate place for putting it than using it as a lectern.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

RICHTER'S 'TITAN' (7th S. vii. 447).—Richter's 'Flower, Fruit, and Thorn Pieces' and 'Levana' have been translated into English by several hands; his 'Hesperus,' 'Titan,' and 'Campaner Thal' only, I believe, by Mr. Charles T. Brooks, of Newport, R.I. I got copies of the 'Hesperus' and 'Titan' some years ago of the publishers, Henry Holt & Co., New York; but they may be had also of Trübner & Co.

A. R.'s query is somewhat puzzling. 'Titan' is not divided into chapters at all, but into "jubilees" and "cycles." It is not in the fourteenth, but in the eleventh "jubilee" that the description of the *pons heteroclitus* occurs, though it is referred to again in the fourteenth. Nor is it into a "cellar" that Albano descends, but through a cavern in the "magic garden" near Lilar. The path, while seeming to descend, really leads upwards to Spenser's cottage. Spenser explains the "mechanical illusion," and Richter has a foot-note which Mr. Brooks thus translates:—

"Welgal, in Jena, invented the inverted bridge (*pons heteroclitus*), a stairway on which a person seems to descend by going up.—Bush's 'Handbook of Inventions,' vol. vii."

I have not the work referred to, nor do any of the encyclopædias within my reach make any mention of this toy; but the note seems clear enough, and thoroughly explains the text.

O. C. B.

In the catalogue (1875) of the London Library there is under the name of Jean Paul Richter, "Titan; a Romance, trans. by Charles D. Brooks, 2 vols. cr. 8vo. 1863." JONATHAN BOUCHIER.

WORDSWORTH'S ODE TO THE CUCKOO (7th S. vii. 67, 157, 253, 290).—Nobbe reads in Cicero, 'Ad Q. F.,' I. ii. 4 (p. 709, ed. 1827), "Sed in publicam (sc. custodiam), an in pistrinum," &c., as given by MR. MARSHALL. I must admit the charge of "Claudical metrum" in my proposed correction.

P. J. F. GANTILLON.

'PUNCH' PUBLICATIONS (7th S. vii. 182, 289, 375).—I find I was in error in attributing the seventeenth article in 'Punch's Snapdragons' to Miss Meteyard. It was Mrs. Newton Croeland (then Camilla Toulmin) who wrote 'Miss Brightington's Polka Jacket,' and she tells me she also contributed the little poem at the end of the volume, 'The Song of the New Year.'

C. A. WHITE.

Preston on the Wild Moors, Salop.

ITALIAN LITERATURE (7th S. vii. 428).—Handbooks of Italian Literature, including the eigh-

teenth and nineteenth centuries:—(1) in Italian—by F. de Sanctis (Napoli, 1870, 2 vols.), selecting typical authors, and Giacomo Zanella (Milano, 1880), from the middle of the last century to the present, comprising also scientific authors; (2) in French—by Étienne, 'Histoire de la Littérature Italienne depuis ses Origines jusqu'à nos Jours' (12mo., Par., 1875), and by Am. Roux, 'Hist. de la Litt. Ital. Contemporaine,' 3 vols. 12mo., Par., 1870–83.

H. KREBS.

Oxford.

I can recommend the following work on Italian literature to MR. BOUCHIER. It has reached six editions: "Manuale della Letteratura Italiana compilato da Francesco Ambrosoli. Edizione ricorretta e accresciuta dall'autore. Quattro Volumi. Firenze, G. Barbèra, 1875." The above comes down to the year 1861. ONESIPHORUS.

I have found useful, 'Histoire de la Littérature Italienne depuis ses Origines jusqu'à nos Jours,' par L. Étienne, published by Hachette, Paris, in 1 vol. 8vo., 1875. The larger work of Maffei, in 4 vols. 8vo., Milan, 1834, would probably be too much out of date for MR. BOUCHIER'S purpose. It is, however, a standard work.

J. MASKELL.

Will Croke's 'Outlines of Italian Literature' (Ponsonby, Dublin) sufficiently meet MR. BOUCHIER'S requirements? It is a concise little guide.

KILLIGREW.

"MORS MORTIS MORTI," &c. (2nd S. ix. 445, 513; x. 55; 3rd S. vii. 250).—The quotation was discussed many years ago. One reply said that it was an epitaph at Alford; another, that it was on a tomb at Castle-Camps; another, that it was said to have been found amongst Porson's papers; another, that it was on the tomb of the Twemlow family in Witton Churchyard, Northwich, and that it was said to have been composed by a former incumbent, the Rev. — Littler. As to this last reply, reference was made to Grocott's 'Familiar Quotations.' Two forms of the lines were given:—

1. Mors mortis morti mortem nisi morte dedisset,

Æternæ vitæ Janua clausa foret.

2. The same with the exception of "dedisses" instead of *dedisset*.

In "Variorum in Europa itinerum Deliciæ, collect. et digest. a Nathane Chytræo, edit. secund., 1599," p. 147, sub "Patavina," are these lines:—

(a)

D.M.

Mors mortis, morti, mortem si morte dedisset;

Hic foret in terra, aut integer astra petisset;

Sed quia dissolvi fuerat sic juncta necesse;

Ossa tenet saxum, proprio mens gaudet in esse.

V.F.

Obiit anno nati Christi 1309 septimo die intrante Martio. The epitaph is given as "in templo Franciscanorum" at Padua.

In the same book, p. 255, sub "Bergomatia," are these lines:—

- (b) Morti morte tua mortem moriendo dedisti,  
Est tua mors mortis Christe medela mea.

They are given as "In aditu templi Franciscani" at Bergamo.

Similar lines are to be found in "Τριφολογία σive Sylvula Logogriphorum, auctore Nicolao Reusnero," which is part of the second section of Reusner's 'Ænigmatographia,' Francofurti, 1602.

- (c) Pp. 172, 201. The same as No. 1 above, excepting that "cœlorum nobis" replaces "eternæ vitæ."

- (d) P. 172. Hexameter line only—

Mors mortis morti mortem mors morte redemit.

- (e) P. 173. The same as (b), "mors tua sit" replacing "est tua mors."

In 'Poetæ Minores,' "Traduction Nouvelle par M. Cabaret-Dupaty" (Paris, Garnier frères, Nouvelle édit., p. 381, in the notes on Pentadius, the couplet as in (c) (except that the two words "cœlorum" and "nobis" are transposed) is given, with many lines of a similar style.

ROBERT PIERPOINT.

St. Austin's, Warrington.

"A RIDDLE OF CLARET" (7th S. vii. 468).—A riddle of claret is thirteen bottles, a magnum and twelve quarts. The name comes from the fact that the wine is brought in on a literal riddle—the magnum in the centre surrounded by the quarts. A riddle of claret thus displayed duly appeared recently at the Edinburgh Arrow dinner of the Royal Company of Archers.

NELLIE MACLAGAN.

I have always understood this to mean as many bottles as would stand up in a riddle, or corn-sieve.

STAIR.

'REBECCA' (7th S. v. 328, 457; vi. 16).—The following remarks by Scott himself on the subject of "prototypes" generally are interesting in connexion with this question:—

"We have heard that some of Harley's feelings were taken from those of the author himself, when, at his first entrance on the dry and barbarous study of the municipal law, he was looking back, like Blackstone, on the land of the Muses, which he was condemned to leave behind him. It has also been said that the fine sketch of Miss Walton was taken from the heiress of a family of distinction who ranked at that time high in the Scottish fashionable world. *But such surmises are little worth the tracing* [the italics are mine]; for we believe no original character was ever composed by any author without the idea having been previously suggested by something which he had observed in nature."—*Memoir of Henry Mackenzie*, author of 'The Man of Feeling,' &c., Scott's 'Miscellaneous Works,' ed. 1870, vol. iv.

Notwithstanding this—and surely Scott is a high authority on such a point—I think Shakespeare, Molière, Scott himself, and indeed all good poets and *romanciers*, would say that, whilst admitting that such and such a prototype in real life sug-

gested such and such a character in their dramas or romances, at the same time, as Wordsworth says of his ballad on Barbara Lewthwaite and the pet lamb, "but half of it was hers, and one half of it was mine"; or, rather, more than half was "mine," as I feel pretty sure that the originals of Faletaff, Monsieur Jourdain, Dugald Dalgetty, Diok Swiveller, and innumerable other immortals, were not nearly so delightful in the flesh as they are in the pages of their "sacred bards."

JONATHAN BOUCHIER.

Bopley, Alresford.

SPEECH IN ANIMALS (7th S. vii. 369).—Like the butler in 'The Moonstone,' who used in any trouble to console himself with 'Robinson Crusoe,' I am accustomed when I meet with odd remarks about Scripture, to have recourse to Cornelius a Lapide. I see that he answers MR. C. A. WARD's question by anticipation, not without reverence at the same time:—

"Asina autem non poterat concipere, nec intelligere quid voces illæ, ore suo prolata, significarent. Hæ ergo voces non ab asinæ anima aut mente, sed a movente extrinseco, puta ab angelo, in ore asinæ formabantur."—'Comment. in Numeros,' cap. xxii. 27, tom. ii. p. 314, Paris, 1866.

St. Gregory of Nice is not quite the correct authority. It is Gregory of Nyssa ('De Vit. Moisis,' *ad fin.*), who says, in the Latin version, not quite in the tone of the query, "ut erudiretur et castigaretur vanitas auguris (Balaam) qui rudium asinæ et garrutum avium, quasi omnia quæ futura significarent, observare solebat" (*Ibid.*, p. 315).

I am not quite aware where St. Augustine's "talibus monstribus" occurs. I am aware of "et ideo quasi expertus in talibus, opinionari erat omnibus qui erant in Oriente" (Serm. ciii., 'Opp,' tom. x. col. 818 c, Basil, 1569). Long before Routh's famous utterance, I learnt from Arnold, when he taught me to make use of the fathers, always to verify patristic references, as they were so often misrepresented. But I think that this is one of the treatises which are spurious.

ED. MARSHALL.

BOULANGIST (7th S. vii. 388).—In reply to the REV. W. E. BUCKLEY's inquiry, I venture to suggest that *Boulangiste* is derived from *boulange*, the slang name given in derision to the movement in favour of General Boulanger. *Boulangerie*, and its derivative *boulangierists* were obviously impossible. As it is, the general is heavily handicapped by his patronymic.

LAC.

SIR FRANCIS DRAKE AND THE PLYMOUTH LEAT (7th S. vii. 361, 441, 501).—Those who are familiar with the Plymouth Drake controversy are aware that, for personal reasons, I have for some years declined to notice any remarks by DR. DRAKE upon the question. There is still less

reason why I should do so now; but I cannot imagine that the bulk of the readers of 'N. & Q.' are aware of this; and lest my silence may be misconstrued, must ask you to be good enough to insert this letter.

Allow me to add that if any one is curious as to my opinions, I must refer him to what I have written, and not to DR. DRAKE's representations or misrepresentations; while, if they desire to learn the general facts, I recommend them to require the production of the *ipsissima verba* of documentary evidence. R. N. WORTH.

THE YOUNG ENGLAND POST (7th S. vii. 206, 498).—I had always supposed that "our old nobility," in the Duke of Rutland's oft-quoted lines, should be taken, as MR. PARRY suggests, to mean nobility of character, not of caste. But when MR. LORD's note appeared I hunted up the passage and read the context carefully. I was brought to the sad conclusion that it does certainly mean the aristocratic order. I purposely forbear to quote. The poem has long been dead and buried. Likely enough MR. LORD himself would be puzzled to give the name of it off-hand. The much-respected author has ere now spoken of it as a foolish work of his youth. Why not let this unlucky couplet sleep in oblivion with the rest? Good Americans should be above girding at an aristocracy to the influence of which, as is well known, they are all so sternly inaccessible.

C. B. MOUNT.

ANSON'S 'VOYAGES': REV. RICHARD WALTER (5th S. iii. 489; iv. 78, 100, 396; 7th S. vi. 92, 235, 351, 432; vii. 112, 236).—Richard Walter, son of Arthur Walter, merchant, of Middlesex, was educated at Okenham, in Berkshire, under Mr. Neel, and admitted at Sidney College, Cambridge, July 3, 1735, aged eighteen years. He is mentioned by Cole (Add. MS. 5851, f. 286) as "*familiaris meus*." Portraits of him and his wife are in the possession of the Rev. Isaac Philip Prescott, of Minchinhampton, Stroud, co. Gloucester. His will, bearing date October 18, 1783, was proved April 16, 1785 (P.C.C. 225, Ducarel). Mr. Walter was buried at Great Staughton, co. Hunts, March 21, 1785, and Jane, his widow (of whom see *Gentleman's Magazine*, vol. lxxxiv. p. 99), December 14, 1813.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

The recovery of Mr. Walter's MS. would certainly set the question of authorship at rest, as W. C. M. B. says, but such an event is most unlikely to occur. I have, however, lately been in correspondence with the Rev. Isaac Philip Prescott, M.A., who is descended from Mr. Walter's daughter, as I am from his son, and who has kindly placed at my disposal some interesting particulars, which enable me to make such a summary

of the case as I hope may be thought worthy of a place in 'N. & Q.' Mr. Prescott says:—

"On the appearance of Sir John Barrow's 'Life of Lord Anson,' I sent, at my relative's wish, a bill which she had once given me for my so-called museum of curiosities, to Sir John for his perusal. My grandmother (Jane, daughter of Mr. Walter and widow of Admiral Prescott) suggested this proceeding on noticing with some indignation what, in Sir John's preface, she deemed a slur cast upon her father's alleged authorship, as the said bill was an account between Mr. Walter and his publishers.....To the best of my recollection the entry in the bill of allowance to the author by publishers was 750*l.*"

This bill was never sent back, to Mr. Prescott's great regret; but in reply to a letter requesting its return, Sir John wrote: "I made use of it to corroborate the claim of the late Mr. Walter to the authorship of 'Anson's Voyage round the World,'" adding:—

"I am sorry it should be missing, but I apprehend a reference to my 'Life of Anson' will at any time establish the fact of Mr. Walter having been the author of the 'Voyage,' though it might have undergone a revision by some other hand—not uncommon."

There must be a mistake here, as the document was forwarded to Sir John after the publication of his work, and therefore could not have influenced him in writing. And how far a reference to the book would favour Mr. Walter's claim we may judge from the following extract:—

"The fact, then, appears to be simply this—that Walter drew the cold and naked skeleton, and that Robins clothed it with flesh and muscles, and, by the warmth of his imagination ('*chaleur d'imagination*,' as a French writer says), caused the blood to flow through the veins, giving a colour and freshness to the portrait."

He also, in quoting the 'Voyage,' always writes "Mr. Robins says," &c. In the preceding paragraph he had quoted the preface to Robins's 'Mathematical Tracts,' of which a portion has already appeared in your pages, and then, curiously enough, had gone on to say:—

"If, however, the description of Mr. Walter's production be correct, Mr. Robins must have been not a little indebted to the 'Journal of the Voyage,' published three years before, namely, in 1745, 'by Pascoe Thomas, teacher of the mathematics on board the Centurion,' a very respectable work, containing nearly all that is found in Robins, and, in some respects, unnecessarily more."

Now why should not Robins, for his share in the work, have been as much indebted to Mr. Walter as to Thomas? The former had, in common with the other officers, been forced often to do the work of a common seaman when the ship was overrun by scurvy, and, being a competent scholar, as is evident from the accounts of him that exist, he would surely have been able to weave his practical knowledge into something better than a record of "the wind and the weather, currents, &c., with such particulars as generally fill up a sailor's account." The narrative may

have been touched up, even to the extent of the introduction and dissertations being composed by Robins; but I cannot think that the first person would have been employed in so many interesting scenes if they had been described by other than Mr. Walter. Dr. Wilson says that the book "was composed by Mr. Robins in his own style and manner." It is at least singular that "certain modes and forms of expression quite peculiar to the writer" satisfied Mr. Walter's son that his father was the author ('N. & Q.', 5th S. iv. 78).

If it be asked why he did not assert his right on the appearance of the claim made for Robins by Dr. Wilson, it may be answered that quite possibly he was never aware of the publication of the 'Mathematical Tracts.' Robins never put forth such a claim; and when it became known to Mrs. Walter, after her husband's death, she at once stated that the work was the production of the latter.

The exact share of each can never be known; but I still think that the fact that Lord Anson allowed the work to go forth with the chaplain's name on the title-page is very hard to get over if he had not the chief hand in the compilation.

E. L. H. TEW, M.A.

Hornsea Vicarage, East Yorks.

THE "GRAVE MAURICE" (7th S. vii. 487).—"Grave," as here used, is not an adjective, but a noun. The name is a rough translation of "Graf Moritz," the prince intended being Maurice, son of Elizabeth, Queen of Bohemia. He, as well as his better-known brother Rupert, bore arms for his uncle Charles I. We still speak of the Landgrave of Hesse, and the Electors of the Pfalz used to be known in England as Palagraves.

HERMENTRUDE.

There are two public-houses in London with the sign of the "Grave Maurice," one in St. Leonard's Road, Bow, besides that in Whitechapel Road. The sign simply means the Graf Maurice, and is referred to in Larwood's 'History of Signboards.'

JAMES HOOPER.

50, Mornington Road, N.W.

[E. H. COLEMAN, C. A. WARD, REV. JOHN PICKFORD, M.A., A. L. HUMPHREYS, J. W. ALLISON, and C. C. B. are thanked for replies.]

A HISTORY OF ENGLAND (7th S. vii. 487).—The 'History of England in a Series of Letters from a Nobleman to his Son' appeared anonymously, and was generally at the time attributed to Lord Lyttelton, who did not disavow it. It was really written by Oliver Goldsmith, and is included in the series of his works in all the biographies.

J. A. PICTON.

Sandyknowe, Wavertree.

I also was brought up on this book, probably about ten years later than M. F. T. F. If I ever

find my copy, it shall be heartily at his service; but nobody knows anything about it, and I fear it has vanished, as such books do vanish—gone, we will hope, where the good books go. All I can do is to assure M. F. T. F. that he has the title right. As to the author, I know nothing; but I quite well remember that for a long time I thought the book was the same as Lord Chesterfield's 'Letters to his Son,' the name of which I had happened to hear early in my childhood.

C. F. S. WARREN, M.A.

Longford, Coventry.

[Very many replies are acknowledged with thanks.]

LIDDELL AND SCOTT'S 'LEXICON' (7th S. vii. 427, 476).—The unintentional pun on *συκοφάντης* is to be found in the fifth edition, 1864. The definition runs thus: "*συκοφάντης*, from *σῦκον*, *φαίνω*, and so literally a fig-shower, i.e., one who informs against persons exporting figs from Attica or plundering sacred fig-trees, hence a common informer.....The literal sense is not found in any ancient writer, and is perhaps a mere figment."

DE V. PAYEN-PAYNE.

In the fourth edition of the large Liddell and Scott (1855) the pun "figment" in the explanation of *συκοφάντης*, undoubtedly occurs.

ALFRED AINGER.

In the sixth edition of Liddell and Scott's 'Lexicon' (Oxford, 1869, p. 1524, col. 2) Mr. BUCKLEY will find the following comment upon the usual interpretation of the word *sycofant*, "But this explanation is probably a mere figment." When editing their fourth edition they were as witty, but not so doubtful, "The literal signification is not found in any ancient writer; and is perhaps a mere figment" (Oxford, 1855, p. 1333, col. 1). At the time of Dr. Scott's death an article upon him appeared in the *Daily News*. The writer of this article said (if my memory serve me) that the learned editors allowed themselves two jokes; one being that anent the meaning of *sycofant*. To the other joke he declined to give a reference. Lately I read somewhere that the figment-joke is not to be found in the last edition of Liddell and Scott.

W. G. BOSWELL-STONE.

[The pun appears in the fourth edition, C. F. S. WARREN, M.A., E. LEATON BLENKINSOPP; in the fifth, CANON VENABLES. W. C. B., E. MARSHALL, M.A., and H. DRAKE supply the reference to the sixth edition.]

SHAKSPEARE (7th S. vii. 366).—I think I can explain to Mr. KERSLAKE why the facsimile differs from the First Folio in the passage he mentions. The present owner of the original Folio from which the facsimile was made found, on carefully examining his purchase, by holding each leaf separately up to the light, that seven leaves appeared to have had bits filled in with facsimile.

The leaf mentioned by Mr. KERSLAKE was one of them; so there can be no doubt that the facsimilist it was who made the mistake of "tis" instead of "kia." The purchaser, being very particular to have his books as genuine as possible, at once exchanged those repaired leaves for genuine ones with the late Basil Montague Pickering. In case there should be any other variations, a list of the leaves which appeared to have been tampered with is here given, for the satisfaction of those who possess the facsimile:—

Comedy of Errors, pp. 99–100.

Much ado about Nothing, pp. 108–4.

Third part of Henry Sixth, pp. 169–72 (two leaves).

Richard the Third, pp. 178–8 (two leaves).

Ditto, pp. 185–6.

The repairs in some of the above leaves were only very trifling; but, in addition to them, the last two leaves are entirely in facsimile, and the present owner of the Folio has not yet been able to meet with genuine ones to supply their places.

Oh! what a lot of doctoring and mixing and juggling there has been with copies of the First Folio; and how careful purchasers need to be! Had I plenty of money, I would have one entirely "unwashed," however dirty, and in an old binding—original old binding, if possible. The last thirty years or more there has been a rage for "washing," till many of our old books are totally spoilt. The collectors of some of the big fashionable libraries will see—at least their heirs will—if their books come into the market, what a grand mistake they have made in destroying the marks of age in their books; for I think the tide is just upon the turn.

R. R.

Boston, Lincolnshire.

REPRESENTATIONS OF TEARS ON TOMBSTONES (7th S. vii. 239, 366, 477).—Putting aside the general question of the propriety or impropriety of sculptured tears on tombstones, which, as being a matter of personal feeling, scarcely admits of argument, let me relate the following remarkable, and I should think unique, instance of (French) marital affection which occurred in a Parisian cemetery about twenty years ago, and which leaves tears, and indeed every other tribute of regard, altogether in the background. I have the paragraph in one of my books of newspaper cuttings. Unfortunately, I have omitted to note either the name or the date of the paper, but the writer's authority appears to have been the *Pall Mall Gazette*. Judging from other cuttings inserted near it, the date seems to be about 1870. After mentioning a story told by Thackeray of a widow who hung on her husband's tomb in Père La Chaise a lamp with a tablet beneath stating that it had been invented by the deceased, and that *sa veuve inconsolable* still carried on the business at such and such an address, the writer proceeds:—

"The device has been excelled of late by a Parisian widower, who at once solaced his grief and his stomach

by converting his wife's grave into a miniature kitchen garden, where he grew nasturtiums, radishes, and finally, melons, for his Sunday dinner. The officials of the cemetery tolerated the two first-mentioned vegetables, but the melons were rather too much for them, and accordingly the bereaved husband was requested to withdraw, which he did, as the *Pall Mall Gazette* informs us, 'complaining bitterly of cruelty, and saying that he had so particularly valued the vegetables grown upon the grave, and eaten them with peculiar satisfaction, because he felt they were offered to him by his Zoe.' Wordsworth has some rather severe lines upon cold-hearted and unfeeling people who can 'botanize' upon a grave; but he would possibly have made an exception in such a case as this, where the widower evidently felt that his deceased wife realized the poet's own beautiful picture of

A creature not too bright or good  
For human nature's daily food."

This is one of the very best adaptations of a quotation I have ever seen. It is worthy of Charles Lamb.

Droll as was the Parisian widower's mode of showing his regard for his deceased wife, it was, at all events, preferable to the widower's wild delight at the thought of following his spouse "pour la voir enterrer," in Béranger's 'De Profundis,' a poem over which, as Byron says, one laughs in order that one may not weep.

JONATHAN BOUCHIER.

The following story, from Howitt's 'Visits to Remarkable Places,' is worth retelling in the pages of 'N. & Q.' I also have heard it told in much the same language, and on the same spot—Milton Church, in Lancashire—though not by the same cicerone. It is presumably handed down from one custodian to another, and I can remember the look of indignation which thirty years ago was cast upon me as a rank heretic for venturing to smile at it. It has a strong resemblance to the story of the maid of honour to Queen Elizabeth who died from pricking her finger, and whose monument used at an earlier period to be shown to visitors to Westminster Abbey.

"This," said he, pointing to the centre figure, a graceful boy, 'was the only son of Sir Nicholas Sherburne, and these,' showing two chubby lads on either hand, 'were two poor lads that he took to be his playfellows; and they went to play in the gardens, when green fruit was ripe [*sic*], and he eat something that was poison, and died at nine years of age. Here you see the poor lads weeping for him, and the tears are running down their faces, as natural as life; here the angels are cutting down lilies and roses with their sickles—the lilies mean that he was out off in his innocence, and the roses in his youth; here the hour-glass, with the sand run out, shows that time to him was no more; and here the angels are receiving his soul into heaven. That is a very affecting thing.'"—Vol. i., p. 383, third edition.

The story was improved by the addition that the humble friends cried themselves to death on account of the loss of their playmate. He was the last male heir of the ancient line of Sherburnes, of Stonyhurst, and died in 1702, at the age of nine years.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

"DAN MACKINNON" (7th S. vii. 468).—Capt. Gronow must allude to Col. Daniel Mackinnon, of the Coldstream Guards, who died in 1836. Major-General Henry Mackinnon, also of the Coldstream Guards, was uncle to the above, and fell at Ciudad Rodrigo in 1812. *Vide* Burke's 'Landed Gentry,' under heading "Mackinnon of Mackinnon."

GUALTERULUS.

Daniel Mackinnon, who was an officer, died in the year 1836. See Rose's 'Biographical Dictionary.' Major-General Henry Mackinnon was killed at Ciudad Rodrigo. See Rose and *Annual Register*, 1812.

EDWARD H. MARSHALL, M.A.

Hastings.

"YOUR WITS ARE GONE WOOL-GATHERING" (7th S. vii. 370).—The following explanation is given by Dr. Cobham Brewer in his 'Dict. of Phrase and Fable':—

"*Your wits are gone wool-gathering.* You are in a brown study. Your brains are asleep, and you seem bewildered. The allusion is to village children sent to gather wool from hedges; while so employed they are absent, and for a trivial purpose. To be wool-gathering is to be absent-minded, but to be so to no good purpose."

Whether children ever are, or were, sent for the above purpose I am unable to say; and though locks of wool may here and there be seen on the thorns and brambles of the fields in which there are sheep, yet the value of all that might be thus gathered would be so very small that the wits of the parents who sent their children out on such an errand might also be said to be gone wool-gathering. Still I must confess that before I consulted Dr. Brewer's book the same idea in part had occurred to me. Not that I thought that children were ever sent out for this purpose, but that it might have occurred to some one that it would be worth while to gather these scattered locks, a task so unprofitable that the phrase came to be used contemptuously of those engaged in any trifling pursuit, and so not attending to serious matters. In this train of thought it might seem to have come from the Latin phrase of disputing "*de lanâ caprinâ*" (Horace, 'Epist.', i. xviii. 16) and be akin to the "gathering grapes of thorns and figs of thistles," a vain and useless exercise of mind, and then carelessness, inattention, want of power to fix and concentrate the thoughts. Latham explains it as "an old expression applied to an inattentive or careless person," and quotes these instances:—

"This gentle friar, whose wit was not gone of wool-gathering, came to the Church."—Florio, 'World of Wonders,' p. 349, 1608.

"His wits were a wool-gathering, as they say, and his head busied about other matters."—Burton, 'Anatomy of Melancholy,' pt. i. sect. ii. (This reference being incomplete, I have not been able to find the passage.)

Or might the expression have come into use in early days, when England was a wool-exporting

country—when speculation in it might at times be rife, and the heads of men engaged in such speculations so absorbed as to make them unable or unwilling to attend to anything else, and thus to be spoken of as men whose "wits were gone wool-gathering"? Horace could say of himself, as he strolled along the Via Sacra, "Nescio quid meditantans nugarum, et totus in illis" ('Sat.', i. ix. 2); how much more, then, might men be totally absorbed in their business whose whole fortunes were at stake? After all, I fear that these conjectures may be deemed only "a great cry and little wool" on this matter.

W. E. BUCKLEY.

"Your wits are gone wool-gathering" = "gone a-field," "gone a-wandering." In allusion to the poor old women, generally too infirm for other work, who go wandering by the hedge-sides to pick off the small bits of wool left by the sheep on the thorns. Perhaps one of the poorest and most beggarly of all employments. Now I come to think of it, I do not remember to have seen any wool-gatherers for years. Whether because the price of wool is now so low that it is not worth picking up with such labour, or because the part of the country I now live in has fewer hedges and more ditches, I cannot say.

R. R.

Boston, Lincolnshire.

[E. H. COLEMAN, J. F. MANSENG, J. W. ALLISON, and JOHN CHURCHILL SYKES reply to the same effect.]

MATER DEI (7th S. vii. 428).—Is G. aware of the length to which his query may carry a reply? I will merely refer to the handling of the question by Cardinal Newman in his translation of the 'Select Treatises of S. Athanasius,' in the "Library of the Fathers," Oxford, 1844. In note i, p. 420, he observes of the corresponding term *θεορόκος* that

"Socrates, 'Hist.' vii. 32, says that Origen in the first tome of his 'Comment on the Romans' (*vide* De la Rue in 'Rom.' lib. i. 5, the original is lost) treated largely of the word; which implies that it was already in use."

A list of subsequent references can be seen in note s, p. 447. He then (note i, p. 420, *u. s.*) proceeds to remark on the omission of divines in treating this subject with especial reference to the term "Mater Dei," and observes:—

"Constantine implies the same in a passage which divines, *e.g.*, Pearson ('On the Creed,' notes on art. 3), have apparently overlooked, in arguing from Ephrem ap. Phot., 'Cod.' 228, p. 776, that the literal phrase 'Mother of God,' originated in S. Leo, *i. e.*, 'Ad Sanct. Cœt.', p. 480."

The passage from Photius is not given, but it is:—

"Πρώτος ἐν ἀγίοις λέγων ὡς εἶπεν ἀναγὰς λέξεν, ὡς μήτηρ Θεοῦ ἵσταν ἡ ἀγία θεορόκος, τῶν πρὸ αὐτοῦ πατέρων οὐκ ἀναγὰς ῥήματα μὴ τοῦτο φημένων: Primus B. Leo perspicue disertis verbis pronuntiavit, Dei matrem esse sanctam Deiparam, cum aliorum ante ipsum patrum nemo id tam clare extulerit."—Phot., 'Biblioth.', p. 776, Rothom., 1653.

In refutation of this statement Cardinal Newman, note *α*, p. 447, remarks, "For 'Mater Dei,' vid. before S. Leo, Ambros, 'De Virg.,' ii. [2], 7; Cassian, 'Incarn.,' ii. 5; vii. 25; Vincent. Liv., 'Commun. it.,' 21." The reference in St. Ambrose is "Quid nobilius Dei matre." The date of the compilation of this work, when "conciones suas in tres illos libros, quos etiam nunc habemus, digerere animum induxit," is stated by the Benedictine editors to be A.D. 377, which marks, therefore, the earliest known use of the Latin term in ecclesiastical language.

To prevent a possible misconception as to the earlier use of the term in a supposed fragment in Latin of Papias, from Bodl. MS. 2397, it is to be observed that this is shown to be the writing of a mediæval Papias, not the apostolic, by Bishop Lightfoot in his 'Epistle to the Galatians,' p. 265, London, 1874. The fragment was accepted by Routh as attributable to the earlier Papias in the first edition of his 'Reliquiæ Sacræ,' but was rejected in the second, Ox., 1846-8.

The title *ἡ μήτηρ τοῦ Θεοῦ μου* occurs c. A.D. 260 in Dionysius of Alexandria, 'Adv. Paul. Samos.,' Quæst. ix. (Simon de Magistris, p. 263, Rom., 1796). See Burton's 'Ante-Nicene Testimonies,' p. 414, Ox., 1829.

In the account of the disputation between Archelaus and Manes, c. A.D. 277, there is in chap. xxxiv. "de Maria Dei genitrice" in the Latin translation, which alone is extant (Routh, 'Rel. Sacr.,' vol. iv. p. 219, Oxford, 1818).

ED. MARSHALL

This question may lead to theological controversies unfitted for the pages of 'N. & Q.' If your correspondent G. will consult any good Church history, whether Catholic or Protestant, as to the first Council of Ephesus he will find an answer to his question, though given in far different terms according to the views of the several writers.

ANON.

[Other replies are acknowledged with thanks.]

LORD HARTINGTON IN THE ROYAL ACADEMY (7th S. vii. 445).—Will H. kindly give his authority for the statement he makes that the artist in painting the above picture has made an heraldic mistake in according to his lordship the coronet of a marquis? It certainly is news to me that the holder of the courtesy title of marquis—like Lord Hartington—is not entitled to bear a higher coronet than that of an earl; but then I am afraid I am not a practical herald. I might have admitted it to be so in the case where the second title of a duke was not the next lowest in the scale of the peerage; but even in this case Mr. Cussans (who is no mean heraldic authority) is of opinion that, though the eldest son would not enjoy the titular rank of marquis, he would be entitled to the station and coronet of that degree; and he instances the eldest

son of the Duke of Manchester, who is only a viscount, as a case in point (see Cussans's 'Handbook of Heraldry,' 1869, p. 194, note).

J. S. UDAL.

Inner Temple.

But are there any such things as coronets for courtesy titles at all? That the holders of such titles use them is no proof that they are right in doing so. To the best of my recollection, I think I was told at the College of Arms that courtesy titles carry no coronets. There is no such thing, said the officer of arms, as courtesy heraldry.

GEORGE ANGUS.

St. Andrews, N.B.

H. has raised an interesting question. Would he mind giving his authority for the assertion that whatever title the eldest sons of dukes may have "they each and all bear an earl's coronet only"? I find no notice of the point in any of my books. Mr. Thoms, in 'The Book of the Court' (p. 94), quotes from Segar's 'Honor, Militarie and Civil,' bk. iv. c. xxii.:—

"A Duke's eldest son is born in the degree of a Marquess and shall go as a Marquess, and wear as many powderings as a Marquess, and have his assayes, the Marquess being present, saving he shall go beneath a Marquess, and his wife beneath a Marchioness and above all Dukes' daughters."

But there is no direction as to head gear.

ST. SWITHIN.

The statement of your correspondent H. that no marquis, the son of a duke, is entitled to the coronet of a marquis is so startling to an heraldic mind that I consulted a herald of the Herald's College, a sound authority in his department, who assured me that the artist who painted Lord Hartington is right, and that your informant is wrong. It would not be fair, I think, to name my authority. Whether he be Blue Mantle or Rouge Dragon does not matter. I do not wish, after his courtesy to me, to expose him to be bombarded with letters and questions asking for answers. I merely write to beg your correspondent H. to be good enough to tell us the authority on which he founded his opinion of the law.

A. R.

CUMBERLAND PHRASES (7th S. v. 325; vi. 149).

—MR. BOUCHIER, in his enjoyable note at the last reference, makes special mention of "lang apple-dumplings" among the dishes enumerated, which in a past age were the delight of the Cumberland rustic. It may be worth noting that in the last century a native of that county was prompted to write a poem, in laudatory strain, on the virtues and under the title of 'The Apple Dumpling.' It appeared first, circa 1770-5, in the *Town and Country Magazine* above the signature of Pygmalion, the writer (as his 'Poems,' 1778, show) being Charles Graham, of Penrith. A few of the lines I venture to quote as unique on such a



theme, and of value in the description of an old north-country dish. Graham is evidently in sympathy with his subject:—

The task be mine

To sing a British apple dumpling's praise.

Samatra's fruit

We court not, Britain's fertile isle brings forth

The mellow apple

When from the reeking cavern's mouth thou'rt brought

Short respite we allow thee: now with speed

Thou'rt plac'd conspicuous in a china vase

(Or sometimes dost descend to humble delf),

Whilst round thy [the] polish'd sides redundant flows

Nectarous juice in most delicious floods.

O t times I've seen thee (charming to relate) [sic]

Ride buoyant on the stream, with head erect

And honest front float round the dish audacious.

But when thou boastest a more gigantic size,

Enormous, massy, ample, long, and huge [!].

Enough! I pause at the magnitude of the "lang apple-dumplin."

R. E. N.

Bishopswearmouth.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Dictionary of National Biography.* Edited by Leslie Stephen. Vol. XIX. (Smith, Elder & Co.)

ONE more volume of this fine monument of erudition and industry is issued with customary promptitude. The portion now covered, from "Finch" to "Forman," contains no names of primary, and few of secondary importance. Edward Fitzgerald, the poet and translator, is the subject of an excellent biography by his editor, Dr. W. Aldis Wright. The Flaxmans are dealt with by Prof. Sidney Colvin, and Charles Fleetwood is safe in the hands of Mr. C. H. Firth. Fisher, the Bishop of Rochester, is assigned to Mr. Thompson Cooper, and Henry Flood is treated by Mr. G. F. Russell Barker. Mr. Leslie Stephen sends but little to the present volume, his chief contribution being an admirable biography of Flecknoe, the poet. Mr. S. L. Lee, meanwhile, is responsible for many biographies, noteworthy alike for accuracy and for condensation. Among them are Joseph Giles and Phineas Fletcher; Mary Fitton, the alleged "dark lady" of Shakespeare's sonnets; James Fitzgerald, the "Queen's Earl of Desmond"; Simon Ford, the divine; Emanuel Ford, the author of 'Parimur', and others. Mr. A. H. Bullen is also seen to highest advantage in that branch of early dramatic literature which he has made his own. His most important biographies are those of Fletcher, the associate of Beaumont, and of John Ford. Both these great poets are dealt with in thoroughly competent and appreciative style. Charles and Henry Fitzgibbon, and John Florio, the translator of Montaigne, are also in Mr. Bullen's hands. Dr. Garnett takes charge of George Finlay and Albany Fonblanque. Mr. T. E. Kebble writes the memoir of Mrs. Fitzherbert, the wife of George IV. A very large proportion of the lives are Fitzalans, Fitzherberts, Fitzgeralds, &c., and these are in the hands of a few specialists, among whom the most industrious are Prof. Tout, Mr. J. H. Round, Mr. W. P. Courtney, and Mr. G. C. Boase. The Rev. W. Hunt remains a frequent contributor. Prof. Laughton maintains the high standard of excellence he attained in the lives of sailors, and Mr. Louis Fagan, Dr. Norman Moore, Mr. Cosmo Monkhouse, Mr. H. B. Tedder, the Rev. Canon Venables, and other known and esteemed contributors are still "to the fore." It is pleasant to see this fine and responsible

undertaking continued with undiminished spirit, and to think that no extravagantly long time will pass before the most truly national work attempted in England during modern days is in the hands of the public.

*Great Writers.—Life of John Stuart Mill.* By W. L. Courtney. (Scott.)

MANY fluctuations have taken place regarding Mill's intellectual power since he first became known as a young writer of remarkable promise. No one who has watched the ebb and flow of opinion on this point can fail to discover that opinions as to John Mill have not always been based on evidence. Somehow or other—it is not very easy to tell why—Mill was considered by a large mass of readers as a person bitterly opposed to religious sense, while, on the other hand, it has been evident to many of the shrewdest thinkers that Mill's mind was arranged in such a manner as to make him feel that, while there might be but small evidence for this or that affirmation being true, yet so complex was nature and the thoughts which she suggests, that it was quite possible that many things might be true which are incapable of demonstration or even of coherent statement. To us it seems that on a great number of matters which haunt the imagination and urgently call for solution Mill was in a state of uncertainty. He was far too honest to tell people that he was sure of things on which he could but make guesses. On the other hand, the advanced Liberals were never quite in a happy frame of mind about him, because he would not support their negations.

Those who were grown up when the essay on 'Liberty' was published will call to mind the excitement caused thereby. Some of the opinions therein called in question required revision, but they never received it from the blatant abuse of newspapers. A paper war of which no one can easily conceive the bulk would have ensued had Mill replied to the deluge of senseless chatter with which he was well-nigh overwhelmed.

The paper on the subjection of women is said to have been written by his wife. This we think to be either a mistake or an exaggeration. The style is excellent, and not in any way to be distinguished from Mill's other writings.

Of Mill's short career in Parliament it is not necessary, and may, perhaps, be dangerous to speak. It was a wonderful instance of a man who led no great movement being sent to Parliament just because he had thinking powers of a high order. Whatever we may think of the man or of his views, it is pleasant to find our fellow countrymen throwing themselves violently into the discussion of subjects of which they were at the time but very vaguely informed.

Mr. Courtney has written his 'Life' with great care and deliberation; there is nothing in it with which reasonable people can find fault. We fear, however, that it will not go on its way without receiving a few stray shots from enemies who have not a sufficiently clear insight into the subjects with which Mill was thoroughly at home. The index is excellent. This is a great merit, which Mr. Courtney's volume shares with most of the others of the "Great Writers" series.

Mrs. SWINBURNE'S rhapsody on 'Philip Massinger,' with which the *Fortnightly* opens, is remarkable in many respects. It contains a further eulogy of Victor Hugo, for which the reader is prepared, and a fierce sneer at Voltaire, the motive of which we fail to grasp. One point we note with satisfaction, that Mr. Swinburne ends in accepting the conclusions of Mr. Bullen as to the share of Massinger in the tragedy of 'Sir John van Olden Barnavelt.' Mr. Edmund Gosse gives a pleasing and appreciative account of 'Edward Fitzgerald,' a *propos* to the recently published editions of his works. Prof. Dowden

writes on 'Goethe and the French Revolution,' and Mr. Archer warmly defends Ibsen from English criticism.—Somewhat analogous to this last article is that by Mr. Henry A. Jones contributed to the *Nineteenth Century* under the title 'The First-Night Judgment of Plays,' in which a dramatist appeals against popular verdicts given under unfavourable conditions. It is a significant sign of the times that 'Sport in Nepal,' depicting tiger shooting, &c., is by a lady who joins in the amusement. Mlle. Blazé de Bury concludes her sketch of 'The Théâtre Français and its Sociétaires.' Dr. Kidd on 'The Last Illness of Lord Beaconsfield,' and Mr. Karl Blind on 'Giordano Bruno and New Italy' also arrest attention.—'Winchester Cathedral' is treated in the *Century*, which gives a series of admirable views of the noble pile. When completed these descriptions of English cathedrals should be printed in a separate book. Mr. Stillman's 'Italian Old Masters' deals with Gentile da Fabriano, a portion of whose 'Adoration of the Kings' appears as a frontispiece. Of extreme interest, both as regards letterpress and illustrations, is 'The Free Command at the Mines of Kara,' 'Inland Navigation in the United States' and 'On the Indian Reservation' are noteworthy portions of an excellent number.—In *Macmillan* Mr. Goldwin Smith writes on 'Progress and War,' and the Rev. F. St. J. Thackeray on 'Prudentius,' 'The Nemesis of Sentimentalism' is thoughtful and readable.—*Temple Bar* gives a brilliant review of 'Charles Kirkpatrick Sharpe,' in which are some admirable reflections and some capital anecdotes. 'Marmontel' and 'Handel' are the subjects of papers. 'Bird Life in a Southern County' for a while deludes the reader into the idea that he has found a naturalist who can see beauty without seeking to destroy it.—In the *Gentleman's* Mr. S. O. Addy gives a very interesting account of 'A Yorkshire Village.' 'Sixteenth-Century Book-Fires,' by Mr. J. A. Farrer, deals with books condemned to the flames. 'Our Archives' are dealt with by Mr. A. C. Ewald.—In *Murray's* the Earl of Carnarvon depicts 'Old Venice.' 'A Ghostly Manifestation' is to be commended to the Psychical Research Society. 'Varieties of Indian Sports' describes some novel forms of slaughter.—'Pilgrims to Mecca' gives in the *Cornhill* a very animated account of Eastern life. 'Strange Food' chronicles some remarkable feats in the way of eating. 'The Potato's Place in History' also appears.—*Longman's* gives 'Sunrise in Sussex,' by Mr. Edward Clayton, a pleasant account of natural scenery with no disturbing element of so-called sport.—The frontispiece to the *English Illustrated* is a study of a head by Mr. E. Burne Jones. 'Recollections of Suakim,' by Mr. Walter Truscott, are very lifelike and attractive, and are well illustrated. 'Who Liveth so Merry?' is also to be commended.—*Tinsley's* gives a sketch and portrait of Sir F. Leighton, and under the head 'Pottery' describes the manufactures at Minton's.—The *New Review* has the first part of an essay by the Lord Chief Justice upon 'Matthew Arnold.' 'Talk and Talkers of To-day' is confined exclusively to politicians. M. Eiffel sends an account of the monument associated with his name.

No. I. of the *Newbery House Magazine* (Griffith, Faran & Co.) has been issued. It is a monthly review for clergy and laity, and deals principally with ecclesiastical subjects. Many eminent clergymen contribute.

MESSRS. CASELL'S publications lead off with *Old and New London*, Part XXII., which begins at Newgate and ends not far off, in Ely Place, Holborn. Concerning the famous criminals confined in Newgate many curious stories are told. Among the best views are those of Field Lane, the Meat Market, and the lugubrious church of St. Sepulchre. Some Sacheverell cards are also introduced.—Part XVI. of Naumann's *History of Music*

finishes the portion dealing with Luther and the music of the Protestant Church, and begins that concerning the classical tone schools of Italy. Many good Italian plates are reproduced, and there is a facsimile of an autograph letter of Wagner.—Part LXVI. of the *Encyclopædic Dictionary* begins with "Seeker" and ends with "Shipper." Under "Self" and its compounds, "Sense," "Sentence," "Serene," "Serve," &c., full and especially accurate information is given.—*Our Own Country*, which will be completed with the year, has reached Part LIV. It deals with Colchester, Glastonbury, and Bath. Of Glastonbury Abbey and other spots of interest in this picturesque and historical place full illustrations are supplied. There is a full-page view of Bath from Beechen Cliff.—Part XLII. of the *Shakespeare* is entirely occupied with 'Coriolanus.' Some of the illustrations are dramatic.—Casell's *Picturesque Australasia*, Part IX., contains, among other things, a full account of the rebellion at Ballarat and its suppression by the gallant attack of Capt. Thomas. A full illustration of a mob of cattle is given.—*Celebrities of the Century* has lives of Lord Derby, Döllinger, D'Engbien, Dickens, Sir Charles Dilke, Eckermann, the Khedive of Egypt, &c.—*Woman's World* reproduces Mr. Sargent's remarkable picture of Miss Terry as Lady Macbeth.

MR. HAMILTON'S *Parodies*, Part LXVIII., gives, among other contents, prose parodies of Sterne and Carlyle.

THE *Bookbinder* (Clowes & Sons) has many illustrations of old bindings, and continuations of the articles on 'Bookbinding in the Eighteenth Century' and on 'Stationery and Vellum Binding.'

*The Rules, Customs, and Procedure of the House of Commons*, contributed originally to the *Universal Review* by Mr. Charles Bradlaugh, M.P., has, with additions, been printed in book form by Messrs. Swan Sonnenschein & Co.

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ENQUIRER.—"Praise God from whom all blessings flow" is by Bishop Ken. Your second query, as to the first black man and woman, cannot be answered. Are you quite sure that Adam and Eve were white?

P. MAXWELL.—

Amphibious wretches, sudden be your fall,  
May man undam you, and God damn you all.

By Dr. Archibald Pitcairn, a well-known Scotch writer of medical treatises and Latin verses. See 5th S. viii. 493.

CORRIGENDUM.—P. 518, col. 1, l. 2 from bottom, for "1568" read 1588.

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## Notes.

## DEAN STANLEY ON THE TRACTARIAN MOVEMENT.

Some letters addressed to Mr. John Robertson, the editor of the *London and Westminster Review*, when it was owned by Mr. J. S. Mill, have been printed in the *Manchester Courier*. One of these was written by Dean Stanley in 1838, and is interesting in itself and valuable as a contribution to the bibliography of a movement that has had so marked an effect upon Anglicanism:—

Cromer, Sept. 8, 1838.

My dear Sir,—I am quite shocked at the long interval which has elapsed between this day and my promise at the Newcastle coach office, for which I have no excuse to offer but that of the procrastination which naturally follows on having omitted to do a thing at the right time at first. I hope, however, that you will be able to do all that you wish for forming your theory before you come to Oxford to collect your facts, and that you will make allowance for me in having now to express dogmatically what but for our untimely separation I might have expressed catechetically.

I will proceed, then, at once to sum up all that I think throws light on the subject of Newmanism and Oxford—underlining the books which seem to me most essential. Not knowing how much labour you would devote to it, I have thought it better to state too much than too little.

I. For general views of the *ἡγεσις* of Newmanism—1. Froude's 'Remains,' especially letters, vol. i.; 2. 'Home Thoughts Abroad' (dialogues, by Newman, in *British Magazine*, 1835 or thereabouts—*dramatis personæ*, New-

man and Froude); 3. 'Lyra Apostolica' (poems, by Keble, Newman, Froude, &c.—the contrast between them and Keble's earlier poems in 'The Christian Year' before the rise of Newmanism is instructive. N.B. In these and in Froude's 'Remains,' γ represents Keble, δ Newman, β Froude); 4. 'Tracts for the Times,' 4 vols. (curious as displaying their progress; a striking difference between vol. i. and its successors); 5. Last number of *British Critic*.

II. For religious (as opposed to theological) views—1. Newman's 'Sermons,' three volumes (here also the first volume stands nearly in the same relation to the second and third as Keble's earlier to his later poems); 2. Froude's 'Journal,' in 'Remains,' vol. i.; 3. Article on Froude in *Brit. Critic*, December, 1837; 4. Newman's preface to his 'Hymns Ecclesiæ.'

III. For scientific views—1. The following works by Newman: (a) 'Popular Protestantism and Romanism,' (b) 'Justification,' (c) 'History of Arians' (the only regular historical work that has been produced by them, and the least good of all his writings I think), (d) 'Letter to Fawcett' (especially the end), (e) Some of the articles on 'Church of the Fathers' in *British Magazine* for 1835-36-37, by way of specimen; 2. Article on 'The Brothers' Controversy,' by Froude, in *Brit. Crit.* 1835 or 1836; 3. 'Tracts for the Times' (as above), the latter volumes much more than the earlier.

Chronologically—Froude's 'Remains' (though published in January, 1838); Newman's 'Arians,' 1834; 'Sermons,' 1834-38; 'Tracts,' 1834-38; articles in *British Magazine* and 'Lyra Apostolica,' 1835-36; 'Pop. Protestantism,' 1837; 'Justification,' May, 1838; letter to Fawcett, July, 1838. I hear that in October they are going to begin this edition and translation of the Fathers by Augustine's 'Confessions,' containing a long appendix by Pusey, on Manichæism, which would, I should think, be good.

If you think it worth while to examine the attack on Hampden—a remarkable, in my opinion the worst, feature of their history—I should mention as characteristic points (though to understand it fully all Hampden's works should be read), Newman's 'Elucidations,' Pusey's 'Statements,' Hampden's 'Bampton Lectures,' 'Parochial Sermons,' 'Observations on Dissent,' and 'Inaugural Lecture'; and, for a graphic (although most inexcusably exaggerated) picture of the proceedings, the article upon it in *Edinburgh Review* of April, 1836.

One of, if not the most powerful antagonist principle to Newmanism, controverting it in many points, and necessary to be appreciated fully itself, in order to the understanding of that to which and by which it is opposed, seems to me that which has been and was before the rise of Newmanism the idea of Arnold's life, writings, and actions, and which appears most prominently in the P.S. to his 'Church Reform,' the preface to his third volume of *Thucydides*, and the preface to his third volume of sermons, with as many of the sermons as you like to read. I mean the identity of the Church and the nation, the attempt to raise every profession and class by destroying the notion of Christianity, and the Church being confined to the clergy and clerical matters—of there being an eternal and religious distinction between clergy and laity—all, in fact, of which the symbol at the time of the Reformation was to be found in the doctrine of the King's supremacy, or what was commonly called Erastianism. I am aware that it is a principle which may be stated so as to seem either a myth, a paradox, or too intangible to be laid hold of. But I think it will be found that, whether true or false, it has roots which run widely and deeply through history, and that it cannot be omitted in a view of the theories of what is the proper adjustment of Christianity to the world, which I suppose lies at the bottom of Newmanism and

most other questions which have vexed the world since the Christian era.

The school which immediately preceded Newmanism at Oxford, and which likewise was enthroned at Oriel, was that from which both Arnold and Newman sprang—the latter, of course, departing from it far more than the first, viz., that of Hinds, Davison, Hawkins, Senior, but above all Whateley, with whose departure the outburst of Newmanism is exactly coincident. It was a school, I think, of bold, critical, vigorous thought within a narrow sphere—moulding the good parts of the old Warburtonian and the modern Evangelical theology into an Oxford form.....and this, as the precursor of Newmanism, demands some attention in a view of it. ....It was certainly the beginning of a new mode of thinking.

This is all that I can well say within the compass of a letter, although there is, of course, much more to be said, and much more which I should like to say.

For Oxford itself read (1) article on it in last number of *Brit. Crit.*; (2) article in *Quarterly* on it, January, 1888 (deducting three-quarters as exaggeration). If you wish for any more, or more detailed information, I shall be glad to give it you. I suppose it is hardly necessary to say that in what I said at Newcastle, or in what I now write, I cannot be understood as saying or doing anything to imply an irrevocably settled conviction on the subjects in question; on the contrary, I feel that I have as yet to look for truth, and that, though my wishes and thoughts are certainly now on the one side, yet I may be compelled to find it on the other side. But for this very reason I thought it right to give all the information in my power to any one who was likely by an honest use of it to increase the means of arriving at the truth, whatever the truth may be. As such, and as no more, I trust that you will take it.

After.....and a very stormy voyage I arrived at Norwich on the Thursday, and then came on here. The 20th of October is the time of my return to Oxford, but I would recommend you to wait till the University has settled itself, a week or so after the Long Vacation. After which time I think you would find it very agreeable and I shall be here for ten days more; and afterwards at Norwich in case you should write to know more.

Again apologizing for so long a delay, and hoping that it does not matter. Believe me yours very truly,

A. P. STANLEY.

John Robertson, Esq.

This letter is in many ways characteristic, and shows the thoroughness as well as the friendly disposition of Dean Stanley.

WILLIAM E. A. AXON.

66, Murray Street, Higher Broughton, Manchester.

#### THE BISHOPRIC OF BEVERLEY.

At the present time, when attention is drawn to the appointment of suffragans to strengthen the hands of overtaken bishops, it may perhaps prove of interest to mention some facts concerning the office and the place of the appointment of one, the minster at Beverley, a cathedral as rich in historical associations as in architectural beauty.

One fine Sunday in July, 1873, on returning from the morning service at the minster, the news arrived in Beverley of the sudden death on the previous evening of the great and good Bishop

Wilberforce, a branch of whose family was once located in Beverley, though his father resided in Hull, only nine miles distant. It occurred to my mind what a fitting memorial of him the creation of Beverley to a bishopric would be, for the bishop was always proud of being a Yorkshireman; and, mentioning this in a letter which appeared in the *Guardian*, the idea was reproduced in the *Times* amongst the many projects which were broached for doing honour to his memory. Sixteen years have passed by since then, and now Beverley is to have a suffragan bishop, the choice seeming to have fallen upon one in every way calculated to discharge the office efficiently.

The term "suffragan" seems to have been applied at the present time to those bishops of the Anglican Church in the provinces of Canterbury and York who presided over sees within the archiepiscopal jurisdiction, and in this sense it is generally used. Yet in former years the title of suffragan also seems to have been more appropriately applied to one who was an assistant or assessor to his bishop. In 'N. & Q.' 2<sup>nd</sup> S. i. 1, as far back as 1856, there appeared a long and interesting list of English suffragans, taken, as the compiler, the late Rev. MACKENZIE E. O. WALCOTT, says, from his complete yet unpublished 'Book of the British Hierarchy.' Amongst the last nominated were Robert Fursglove, Bishop of Hull in 1553, for York, who was buried at Tideswell, in Derbyshire, in 1579, where he had founded the grammar school; and John Sterne, consecrated in 1592, for London, as Bishop of Colchester, who died in 1607.

Beverley Minster is perhaps the most beautiful structure in England. The blending of the Perpendicular, Decorated, and early English styles is grand, and the tabernacle work in the choir, dating a little before the Reformation, is of exquisite beauty. Nor must the Percy shrine, with its exquisite canopy, be omitted. Beverley does not appear to have had a bishop from its foundation to the time of the dissolution of the monasteries, for the great officer of the church was the provost (then ranking next the chancellor), the sacristan, and the precentor. The Archbishop of York held the episcopal prebend of St. Leonard's altar, and there was a long train of canons and chaplains. The last of the provosts of Beverley appears to have been Thomas Winter. The stall occupied by the present vicar of Beverley is the first on the south side of the entrance to the choir, like the stall of the dean in a cathedral. This will now probably be allotted to the new suffragan.

A very interesting relic of antiquity is preserved in the minster—the fridstool on which criminals used to sit when taking sanctuary, called elsewhere "cathedra quietudinis vel pacis." Perhaps on this very stone sat Sir John Holland, uterine brother of Richard II., after having slain, as



Froissart tells us, the Lord Ralph Stafford, son of the Earl of Stafford. The quaint old chronicler thus records the circumstance:—

"Sir John hastened to Beverley to take advantage of the sanctuary of St. John's Church, whither he went, and did not quit the sanctuary.....He was uncertain what his brother the King of England would say to it. To avoid, therefore, all these perils, he shut himself up in the sanctuary."—Chap. clxx.

Sir John, who was degraded from the title of Duke of Exeter to his former one of Earl of Huntingdon, was beheaded at Plessey in 1400.

It may, however, be worth noting that in comparatively recent times (in 1850) Beverley had a bishop, for the Right Rev. John Briggs, who had in 1833 been consecrated by the title of Bishop of Trachis, was nominated to the office by the bull of Pope Pius IX. His tomb may yet be seen in the graveyard of the chapel at Hazelwood Hall, the seat of the ancient Yorkshire family of the Vavasours. Upon it he is described as "Episcopus Beverlacensis." Hazelwood is near Tadcaster, and at no great distance from Towton Field.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

**A MYTHICAL SOCINIAN NUNNERY.**—In Rose's 'Biographical Dictionary' there is a brief memoir of Miss Harriet Eusebia Harcourt, who is stated to have been born in 1706 at Richmond, in Yorkshire. She travelled with her father over Europe, and on his death, at Constantinople, in 1733, she returned to England, and, as she inherited a large property, she began to establish a convent on her Yorkshire estate, and another in the western isles of Scotland. These institutions, which were composed chiefly of foreign females, restrained by neither vows nor austere forms, were dissolved at the death of their patroness in 1745. This account appears to be derived from Watkin's 'Biographical Dictionary,' second edition, 1806, where the authority cited is 'Female Worthies,' the full title of which is 'Biographium Fœmineum. The Female Worthies; or, Memoirs of the most Illustrious Ladies of all Ages and Nations,' 2 vols., London, 1766. On turning to it I found some additional particulars respecting Miss Harcourt and her sisterhood. It is said that she was a native of Richmondshire, in the North Riding of Yorkshire. In the course of her travels she became acquainted with some noble nuns in several convents, and was so charmed by the goodness of their lives that she determined to found a recluse society of Protestants as soon as it should be in her power to do so. Immediately after her father's death she explained the scheme of her institute to some ladies of different nationalities, who readily accepted her proposal. They came to England in 1734, and a beautiful cloister was erected on Miss Harcourt's estate in Richmondshire, and a charming summer

villa was built for the community in the Green Island, one of the western islands of Scotland, which had belonged to her father. The members of the community took no vows, and were at liberty to withdraw from it when they pleased, merely forfeiting the sum of 100*l.* which they had paid on their admission. It appears that they were strict Socinians. They lived in an elegant manner, and entertained themselves with music, painting, reading, and conversation. Miss Harcourt died in Richmondshire on December 1, 1745, and her romantic institute did not long survive her.

A reference is somewhat obscurely made to 'Memoirs: containing the Lives of Several Ladies of Great Britain,' 2 vols., London, 1769. This anonymous work is known to have been the production of Thomas Amory, and the precursor of that eccentric writer's 'Life of John Bunce.' It is a literary curiosity, containing an extraordinary medley of religious and sentimental rhapsodies, descriptions of scenery, and occasional fragments of apparently genuine biography. It gives many additional details about the accomplished Miss Harcourt and her companions. Mr. Leslie Stephen, in the 'Dictionary of National Biography,' remarks that Amory's impassable crags, fathomless lakes, and secluded valleys containing imaginary convents of Unitarian monks and nuns, suggest the light-headed ramblings of delirium. As the histories of Richmondshire are silent on the subject of Miss Harcourt and her "institute," it may, I think, be safely concluded that they are as mythical as Rabelais's monks of Theleme, and that they never had any existence except in the disordered imagination of crack-brained Thomas Amory.

Miss Harcourt, I may observe, figures as a real historical personage in Hale's 'Woman's Record,' and in several other biographical compilations of recent times.

THOMPSON COOPER, F.S.A.

**KETTLE OF FISH.**—Not meddling with the exact sense of *kettle*, this phrase, as seems to me, means a piled, higgledy-piggledy assortment of fish, such as one would have either in a large and well-filled kettle or cauldron or in a kettle-net. This I say because Chapman's 'Gentleman Usher,' II. i., has—

Now such a huddle and *kettle* never was;  
and here *kettle* is plainly used as *kettleful*, and as similar in meaning to *huddle*.

BR. NICHOLSON.

**A LOST VILL.**—This is an expression which, or some other equivalent to it, is frequently found in the notes to that most valuable Surtees book, 'Kirkby's Inquest.' Thus, on p. 126, the note to the name Westingby is, "This vill has disappeared. Its site is probably indicated by Westonby House." Again, p. 117, the note to Riclose is, "Ricloiff: the Ricalf of Domesday Book. A lost vill," &c.

I am not sure that this is altogether warranted by the circumstances. Of course, if we are to understand by "vill" a hamlet or village, it may be fully justified. But that is precisely what I doubt in the case of Westingby. There is no possibility that the place so named can ever have been a vill in the larger sense. The total extent of geldable land in the parish it is part of at the Survey was three carucates; and, extensive as the manor itself was—the area is 15,657 acres—yet three parts out of four of it are described as "sylva pastilis." Westingby, therefore, can but have been a subsidiary grant of limited area, and, situated as it is, with no space for expansion, simply owes its name and being to the fortuitous circumstances that the grantee gave his name to the place, and that his descendants, as it would appear, remained on the grant for some generations. For there is a vesica-shaped jet seal extant, the legend of which is "S. Liholf de Vestingbi." This may belong to the early part of the thirteenth century, to judge by its fashion, and two or three others like, with which I am acquainted. A much more veritable case of a "lost vill" is, strange to say, found in the parish of which I am vicar. There is no vill of Danby, if vill be taken to mean the village or hamlet so called. I have been asked more times than I can remember, "But where is Danby; the village of Danby, I mean?" And the only answer that can be given is, "There is none." And less than a century since there was not a hamlet comprising half a dozen houses together in any part of the parish. That there was an original vill of Danby, in the fullest sense, goes without saying; but it has disappeared, and its site can only be inferred. But the inference is of such a nature that practically it amounts to certainty; and the site explains the otherwise anomalous position of the parish church, which is in the fields, more than a mile away from any group of houses, and near to no house whatever. I believe that very much the same remarks may be made touching the original vill of Egton, and the relative position of the (old) parish church as to it and to the modern population; but I have not had the same opportunity of investigating the matter there as I have in my own parish. I would be glad to know if analogous cases occur in other parts of the kingdom, and especially of Yorkshire. I connect the entire disappearance of the old vill of Danby with the change of the old system of cultivating the land. When the common-field system ceased to be exclusively followed, and the lands of the parish began to be apportioned in separate holdings, then the tenants or occupiers began to settle—almost to "squat"—on the various plots held by them; and by the middle of the seventeenth century these plots amounted to nearer 200 than 150. The history of this change, from an economic point of view, I believe may prove to be one of very considerable

interest, and likely to introduce matters for consideration not hitherto made very prominent in the history of enclosures. J. C. ATKINSON.

THE POETRY OF PAINTING.—When, some few years ago, I floated to the Palazzo Manfrini, at Venice, to see Titian's famous portrait of Ariosto, which Byron so well defined as "the painting of poetry, and the poetry of painting," I was told that it had been torn from those walls for ever. Alas! the "dead Christ and live apostles" and the "learned lady centuries old, who might at any moment be expected to walk out of her frame," were gone also. What became of these famous pictures I know not, but it has always been my pride and pleasure to view this sublime portrait of Ariosto on the walls of our National Gallery. There I have seen it, duly docketed "Ariosto—Titian," off and on these sixteen years. I revered that semblance of the mighty poet with its gentle face, and gradually forgave its abduction from Venice for the pleasure that it gave me at home. But within the last few days my equanimity has been disturbed by an announcement to which I wish to draw general attention. Under that portrait of Ariosto by Titian—purchased, I presume, as such—I find these words:—

636. Venetian School.—Portrait of a Poet, by Palma 1480. 1528.

There is something peculiarly cautious about that announcement, for it would not have been wise to say, "Portrait of Ariosto, by Palma," because, according to Vasari, Ariosto died at least seven years before the birth of the elder Palma, and it is obviously to the elder Palma that this poet's portrait is attributed, although the dates given are singularly inaccurate.

The elder Palma is said by Vasari to have been forty-eight years of age at the time of his death in 1588. I believe that both Pilkington and D'Argenville agree in that statement. We may thus fix 1540 as the date of his birth. Ariosto was born in 1474, and died, at the age of fifty-nine years, in 1533. As this portrait represents a young man—presumably Ariosto—of about thirty summers, it follows that it must have been painted in 1504, when Titian was in his twenty-fifth year. Palma was not born till thirty-six years later. But it may be urged that this portrait represents some obscure Venetian songster, and not the sublime author of the 'Orlando Furioso.' Against that assumption I advance the following facts:—(1) Titian is known to have painted portraits of his friends Ariosto and Peter Aretino; (2) for three hundred years this portrait has always been considered as a semblance of Ariosto by Titian; (3) the elder Palma, although justly celebrated, never attained to anything so lofty either in conception or in colouring. The fact that Palma was a disciple of Titian seems to be the sole ground upon which this arbitrary

theory is based; and I venture to protest, on public grounds, against its free-and-easy acceptance without the most ample verification.

RICHARD EDGCOMBE.

33, Tedworth Square, Chelsea.

**CURIOUS MISTAKE IN 'DOMBEY AND SON.'**—Mr. F. A. MARSHALL calls attention (7th S. vii. 406) to a mistake in this story in confounding two games of cards, with which we may therefore presume that Dickens was not familiar. I am absolutely ignorant of these games; but have often wondered whether a very remarkable mistake or slip in the same novel respecting the New Testament has ever been noticed. The edition known to me is the original one, as it came out in parts, and I am unable to say whether the mistake, which is as follows, has been corrected since. Dr. Blimber, who, notwithstanding his pomposity, &c., is, I presume, intended to be a scholar, not an ignoramus like Squeers, imposes it as a penalty on the boy Johnson to repeat by heart from the Greek Testament St. Paul's first Epistle to the Ephesians. Could Dickens have been ignorant that there is only one Epistle to the Ephesians in the New Testament?

W. T. LYNN.

Blackheath.

**BALLOW.**—Mr. Stevenson's Nottingham researches have re-established this disputed word, used by Shakspeare in 'Lear,' Act IV. sc. vi.; mention is found of "ballow-wood" (1621); "an baculo, tipped with iron," defined as a "ballowestaffe" (1603-4). The subject opened 6th S. xi. 167. We have since heard of "*Ballow* (bal-oa), sb., a stick, a walking-stick, a cudgel (Kent)"; of *bale*, evil; O.H.G. *balo*. Grosse reported *ballow*, a pole; cf. *pole*, *polo*; *bale*, *balo*. I deem it sacrilege to fling such an epithet as "bogus word" at Shakspeare! Will Dr. Murray please note?

A. HALL.

13, Paternoster Row, E.C.

**MINSTER.**—It is commonly supposed that this term means a monastery, or the church belonging to a monastery. No doubt, etymologically, it is merely another form of monastery (Skeat). But in practice, the use of it has considerably changed. In 'N. & Q.,' 7th S. vii. 480, a correspondent is informed that "the term indicates that a monastery previously existed on the site." But in 7th S. vii. 459, the reviewer of *Fenland Notes and Queries* objects that Lincoln Minster is called "Cathedral" on the cover; whereas no monastery, I believe, ever existed on that site. I am even doubtful whether the term "Lincoln Minster" is more than a comparatively modern one, adopted in rivalry to York. York and Ripon have always been called minsters, but not because of monastic origin; and the late Mr. Mackenzie Walcott, in his book on 'English Minsters,' has to omit them, because,

although minsters, they were not monasteries. Many place-names of towns and villages end in -minster. Where this is the case, and has been so from early times, I think it will be found, on examination, that in all such places there were once sites of very ancient Saxon churches. Whether their foundations were regular or secular seems nothing to the purpose. I conceive that they were the places whence religious light was diffused in their neighbourhood by a community of clergy, before the bounds of separate parishes were settled. Such may have been "the minster" of which the ruins remain at South Elmham, St. George, Suffolk ('Suffolk Archaeology,' iv. i.). If so, a list of all places having names compounded with "minster" might throw light on the earliest settlements of Christianity in Saxon times. In some places, as Warminster, the name remains, while the parish church is not on the same site as the former Saxon one, and it is, therefore, incorrect to speak of the present church as "the Minster," as the newspapers have it. I think it will be found, also, that the first syllable of place-names ending in -minster are words expressive of locality, chiefly rivers, and not names of persons or families, as is usual in the names ending in -ing, -ton, &c., as Axminster, Ilminster, Kidderminster, Leominster, Sturminster (two), Warminster, Yetminster; or Upminster, Southminster, Westminster. Minster alone occurs also in Cornwall, Sheppey, and Thanet; others are Beaminster, Bedminster, Iwerne Minster, Minster Lovell, Minsterley, and Minsterworth. This general absence of patronymics appears to point to a very early time, and to show that such minsters were not then parish churches. The six minsters in Bernicia and six in Deira which Oswia, before the battle of Winwidfield, vowed to build in his kingdom were probably monasteries; and it does not follow that the word would be found retained in the names of those places at the present day.

C. R. MANNING.

Diss Rectory.

**A JEWEL IN A SERPENT'S HEAD.**—It is doubtful whether Shakspeare's toad,

Ugly and venomous,

Wears yet a precious jewel in his head;

but there is a belief current in all parts of India that a certain variety of snakes, called *Sheah Nag*, when it attains the age of 1,000 years, has a precious jewel formed in its head. This jewel, it is affirmed, possesses the quality of sucking up the poison of the deadliest snake, if applied to the wounded part. Strangely enough, a Parsi gentleman is reputed to possess this invaluable jewel, according to a correspondent of a Gujarati weekly published at Wadhwan, in Gujarat. The correspondent says that when the present owner—who, by the way, is now sixty-three—was twenty-three years old, he lighted upon a snake of the above-mentioned

variety, which he killed. Then he found the jewel in his head. It has already saved several lives. Last year, when Mr. Vidal, the collector of the district, was there, it was shown to him too. The jewel is said to contain a thin, crescent-like fibre, which unceasingly oscillates in the centre. His Highness the Gaikwar of Baroda, H.H. the Maharajah of Kolhapur, and several other native princes are said to have offered several hundred thousand rupees for this unique jewel. The name of the owner is Mr. Framji Dá'ábbái Govekar, Tarapur, Bombay Presidency.

There is another belief prevalent in India that if a man be sleeping, no matter where, and a *Shesh Nág* come and sit beside him with the hood spread over the sleeper's face, the latter is sure to be a son of fortune. Popular tradition assigns the same reason to the rise of Haidar Ali of Mysore from a common soldier.

D. D. GILDER.

**AFFUSE.**—This adjective appears to have escaped the notice of the editors of the 'New English Dictionary.' It is to be found in the 'Diary of a Visit to England,' by Dr. Thomas Campbell, in 1775, p. 259. Napier's edition of Boswell (Bohn's edition), 1884, Johnsoniana volume: "I could clearly see he [Dr. Johnson] was fond of having his quaint things laughed at, and they (without any force) gratified my propensity to affuse grinning."

HALKETT LORD.

**GOETHE'S LAST WORDS.**—These are said to have been "Mehr Licht!" (more light!), and they are often quoted as if they were regarded as worthy of a philosopher and a great writer. I suppose, therefore, that they are commonly looked upon as having reference to increased enlightenment of the mind and soul only, which we must, or should, all of us desire and long for. But I am very much afraid that Goethe had nothing more in his mind than plain ordinary physical light. On the near approach of death, light, which in the case of old people has been for years gradually producing less and less impression on the sensorium, ceases all at once almost, in many cases, to produce more than the faintest impression, and so the dying person imagines himself to be in the dark, and calls out for more light. And this, no doubt, was the case with Goethe.

Sydenham Hill.

F. CHANCE.

**OLD JOKES IN NEW DRESS.**—In Mr. Serjeant Robinson's 'Bench and Bar,' just published, he ascribes to the late Lord Chelmsford an anecdote which had hitherto been assigned to Douglas Jerrold, that the boastful Samuel Warren said he had dined at the Duke of Leeds', and was surprised to find "that no fish of any kind was served." "That is easily accounted for," said Thesiger; "they had probably eaten it all upstairs." For many years past, in one of my public

lectures, 'Wit and Humour,' I have quoted the substance of this anecdote, attributing it to Douglas Jerrold; and I believe that it will be found to be his witticism. In Sir William Fraser's new anecdotal volume on Wellington, he quotes Mr. Roebuck's assertion (it was in a speech at Salisbury) that a Hampshire labourer, "a shrewd, clever fellow," on being told of the duke's death, said, "Oh, sir, I be very sorry for he; but who wor he?" (See an article on this in *Cornhill Magazine*, v. 327.) Now this anecdote is most improbable, and was evidently founded on the story told by Southey, and to be read in most modern jest books, that an old woman, who lived in a retired village in the West of England, on being told that the King of Prussia, Frederick the Great, was dead, exclaimed, "Is a, is a? The King o' Prussia! And who may he be?" This anecdote is far more likely to be true than the one that has evidently been based upon it.

OUTHERBERT BEDK.

**CHURCH DECORATED WITH BIRCH BOUGHS.**—In the *Essex Standard* I read that when the work of repair of the church at Tendring, in Essex, was finished, on Whit Sunday and Trinity Sunday, in accordance with ancient custom, birch boughs adorned the benches.

H. A. W.

**BUMPTIOUS, ITS DATE.**—In the first edition of his 'Philology,' printed at Oxford in 1871, Prof. Earle assigns too late a date to this word in a paragraph at p. 347: "Bumptious was a slang Oxford adjective which started about 1841. It is now sometimes seen in literature." The word was in common use when I went to Oxford in 1835, and had no doubt been current for years. The 'New English Dictionary' quotes it from Clare in 1821, and from Madame D'Arblay in 1803. The error has probably been corrected in later editions.

W. E. BUCKLEY.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

**AFFIANCED BRIDES IMPALING ARMS OF INTENDED HUSBANDS.**—Can any of your readers tell me of any instances in which the arms of a couple have been impaled when they were affianced merely, and never actually married? I know of two only. The Princess Joan, second daughter of King Edward III., died on her way into Spain in 1348, and was never actually married to the Infante Pedro (the Cruel), who was hastening to meet her at the frontier. Her arms, impaled with his, are enamelled in an escutcheon on the south side of King Edward's tomb in Westminster Abbey. Another Princess Joan, niece of the

above, second daughter of Thomas, Duke of Gloucester, youngest son of King Edward III., was affianced to Gilbert, Lord Talbot, of Goderich Castle and Blackmere. She was "designed to be married" to the said Gilbert, but no such marriage appeared to have taken place at the time of his mother, Eleanor, Duchess of Gloucester's, death on October 3, 1499. She herself died August 16 following. Her Inquisition, which is dated August 24 to September 20, 1400, makes no mention of any marriage whatever.

Sandford says she was the mother of Gilbert's daughter Ankaret, but in this he is clearly wrong. Ankaret's mother was one Beatrice, of the house of Pinto in Portugal. The Princess Joan of Gloucester certainly had no children. The arms of the said Gilbert, Lord Talbot, and of the Princess Joan Plantagenet were impaled (*temp.* Charles II.) in a stained glass window at Whitchurch, co. Salop, and may possibly be seen there still.

I should be glad to know of any other instances.

C. H.

Florence.

"THE COCK," ALIAS "KING'S ARMS," TAVERN, TOTHILL STREET.—In Archer's 'Vestiges of Old London,' 4to., 1851, there is figured "a representation of the Adoration of the Magi, a piece of wood-carving," preserved in the above-named tavern. The house has been for many years destroyed, and now a part of the Aquarium occupies its site. What became of this curious piece of carving? It is much praised by Archer, and Mackenzie Walcott, in his 'Memorials of Westminster' (p. 281), has the following:—

"In the parlour there is a massive carving of the Adoration of the Magi in solid oak, very ancient; and an alto-relievo of Abraham offering up Isaac, which is let into a slab, but has less of artistic design in it than the former."

J. MASKELL.

ENIG.—Calmet's 'Dict.' (i. 385) gives the name of "the certain man at Lystra, impotent in his feet" (Acts xiv. 8), as Enée, or, I suppose, Æneas. It is given as *quidam vir* in the Vulgate. Where does he get it from?

C. A. WARD.

Walthamstow.

MILTON.—The late Mark Pattison, in his work on Milton, states that the poet did not believe in the immortality of the soul. Can any one point out any passage in Milton's writings which lends any colour to this view?

CHARLES DRANSFIELD.

Alfred Street, Harpurhey, Manchester.

NATURALIZATION AND RETROSPECTIVE LEGITIMIZATION.—I read in Townshend's 'Historical Collections' of the four last parliaments of Queen Elizabeth that in 1592 an Act was brought up from the Commons to the Lords "for the naturalizing and making free of William Sidney, eldest

son of Robert Sidney, Knt., Governour of Flushing, and Dame Barbara, his wife; and also Peregrine Wingfield, son and heir of Sir Robert Wingfield, Knt., and Dame Susan, Countess of Kent, his wife." What is the meaning of this process? It can scarcely be the legitimization of persons concerning whose birth there was a doubt; for that is a process unknown to English law, though common in Scotland. But what else can it mean?

E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

CECILITE ORDER.—The *Western Morning News*, in reporting the death of Lord A. P. Cecil by a boat accident in America on June 12, says, "He was the head of the Cecilite religious order." Can any correspondent kindly inform me of the belief, organization, &c., of this order?

FRED. C. FROST.

Teignmouth.

ST. PSALMOD OR SAUMAY, FIFTEENTH CENTURY.—Where was this saint born in Ireland? He led an eremitical life at Limousin, where he acquired great reputation for his sanctity and miracles, and died 589.

W. LOVELL.

Temple Chambers.

"MAWDELIN BOX."—In an old will, dated 1563, I find named "a silver mawdelin box." What was its use? Was it a "Magdalen," or ointment box?

W. BURY.

AUTHORSHIP OF LINES.—Can any reader of 'N. & Q.' kindly furnish me with any clue to the authorship of the following lines?—

Ejula age; Sublimos tentet Natura recessus;  
Nam tangente Deo fervidus ignis eris.

They are to be seen under a portrait of Giordano Bruno, which serves as a frontispiece to a volume about him. I am at present unable to give any more accurate account of the volume in question. The lines probably refer to some of Bruno's half-mystical, and sometimes apparently only half-Christian, speculations.

T. ADOLPHUS TROLLOPE.

Budleigh Salterton.

AUTHORS OF EPIGRAMS WANTED.—Can any of your readers give me the names of the authors of the following epigrams?—

Si placeat brevitās, hoc breve carmen habet.

"Femina dux facti: facti dux femina." "Quid tum?" "Quid tum? Tum facti femina dux fuit." "O!"

C. L. DODGSON.

RICHMOND (SURREY) RATE-BOOKS, 1650 TO 1800.—Are there any in existence; and, if so, where can they be consulted? I have heard it whispered that some parochial books were in a cellar of a house in Richmond, and that a person who took that house subsequently invited some boys to remove them to Richmond Green to assist

the bonfire November 5 celebration. Can this be true; and, if so, what was the nature of these books?  
C. MASON.

EUGENE.—What would now be called the library of the Prince Eugene? It is said to have contained the unique MS. of the spurious Gospel of St. Barnabas. De la Monnoye sets out that this was forged by the Turks to elevate Mahomet. The Epistle of St. Barnabas, though held by the Church uncanonical, is by Jerome said to be most valuable. If it be written by St. Barnabas, and is valuable, why should it not be canonical? Infallible Popes in council are about as satisfactory as other commentators.  
C. A. WARD.  
Walthamstow.

HENRY V. AND THE SIXTH EARL OF DESMOND.—Gilbert has the following ('Viceroy of Ireland,' p. 308) *à propos* of the burial in 1420 at Paris of the above exiled earl:—"The deposed Earl died at Rouen, and his *Kinsman*, King Henry V., is said to have attended his funeral." The italics are mine. What does Gilbert mean by "*kinsman*"? Does he assume a blood relationship, or point merely to a common Norman descent?  
J. B. S.  
Manchester.

SELECTION OF POETRY BY A GERMAN.—Can any of your readers tell me whether such a thing as a book of poetry by a German exists in the English language? FRANZ LUDWIG SCHWANN.

PRONUNCIATION OF PROPER NAMES, &c.—In Cadogan is the accent on the first or second syllable? I have heard it frequently pronounced Cadugan, but sometimes Ca'dogan. In the *House of Lords Journals* of May 7 I read, "The Lord Somers took the oath." How should Somers be pronounced?  
ONESIPHORUS.

[The customary pronunciation is "Cadugan,"]

CICERONE.—In his communication on 'Human Leather,' A. H. makes use of the word *cicerone*. I should be much obliged to any one who would tell me when the word was first introduced. In Dr. Johnson's 'Dictionary,' 1818 edition, it is mentioned as being "of modern introduction to our speech."  
LÆLIUS.

[In the 'Encyclopædic Dictionary' a quotation is given from Shenstone.]

MOUNT PLEASANT.—There are several places bearing this name in England, e. g., Mount Pleasant, near Liverpool, where there is, I believe, a convent of the Sisters of Notre Dame, and a farm near Kirton-in-Lindsey, Lincolnshire, which has borne this name sixty or seventy years, and probably for a far longer period. I am anxious to know whether this is an old name, or whether it is a modern invention.  
K. P. D. E.

HAZING.—What is the derivation of this word, which means practical joking or bullying? It is used in General P. H. Sheridan's 'Memoirs.' At p. 9 he says:—

"Quickly following my admission I was broken in by a course of hazing, with many of the approved methods that the cadets had handed down from year to year since the Academy was founded; still I escaped excessive persecution, although there were in my day many occurrences so extreme as to call forth condemnation and an endeavour to suppress the senseless custom which an improved civilisation has now about eradicated not only at West Point but at other colleges."

Mr. J. H. Farmer, in his 'Americanisms Old and New,' says at p. 291:—

"Haze, to (1) frolic, to play practical jokes. The term is applied either to the harmless fun and nonsense of schoolgirls, or euphemistically in describing a drunken spree. 'The deeply rooted custom of *hazing* the new cadets has been successfully suppressed, and no instance of ill treatment has been brought to the knowledge of the superintendent' (Official Report of West Point Academy). 'So woman is completing her conquests of the planet! She rows, she smokes, she preaches, she *hazes*, she shoots, she rides, and now she has lassoed the iron grasshopper (the bicycle) that man has hitherto exclusively bestridden, and has fearlessly mounted it,' &c. (*Philadelphia Bulletin*, February 27, 1888). (2) Among sailors, to *haze* is used when work is being carried out at high pressure."

Mr. Farmer gives several meanings of the word, but no derivation, and perhaps it has none.

W. BETHELL.

Rise Park, Hull.

#### AUTHOR OF BOOK.—

"A description of | Millenium Hall, | and the | Country adjacent: | Together with the | characters of the Inhabitants | And such Historical | Anecdotes and Reflections, | as | May excite in the Reader proper Sentiments of | Humanity, and lead the Mind to the Love of | Virtue. | By | a Gentleman on his Travels. | London: | Printed for J. Newbery, at the Bible and Sun, | in St. Paul's Church-Yard. | MDCCLXII."

By whom was the above work written, and is the title-page transcribed that of the first edition?  
F. W. D.

JOHN LAMBERT, SON OF THOMAS, HERALD.—At what period did John Lambert live, who wrote an 'Ordinary of Arms'? He is said to have been born at Skipton, in Yorkshire. His volume, on vellum, occurred in a recent sale at Sotheby's.  
J. O. J.

METROPOLITAN CATHEDRAL.—In *The Month* for July appears an article by the editor on 'The Reredos of St. Paul's and the Peril of Idolatry.' An extract from the Lord Chief Justice's decision is given, in which his lordship refers to St. Paul's as the metropolitan cathedral. Surely Canterbury, being the seat of the chief bishop of the Anglican Church, is the metropolitan cathedral, and London is merely one of the suffragan sees! No doubt some of your learned Protestant readers will be

able to inform me if St. Paul's has any right to be called a metropolitan cathedral. I conclude the fact of its being situate in the British metropolis does not give it a claim to the superior designation.

HENRI LE LOSSIGNE.

'THE LOST DUCHESS.'—When did the novelette entitled 'The Lost Duchess' appear? Was it in the *Illustrated London News* or *Graphic*? Is it not by Major Arthur Griffiths? NEMO.  
Temple.

COL. RICHARD THORNHILL.—To what family did this gentleman belong? He married Johanna, the youngest daughter of Sir Bevil Grenville, Knt., of Stow, co. Cornwall, and in 'Letters from Dorothy Osborne to Sir Wm. Temple, 1652-54' (Griffith, Farran & Co., 1888), he is described as "the veriest beast that ever was." D. K. T.

PARBUCKLE.—What is the etymology of this word? Skinner is not afraid of it, but Prof. Skeat omits it, perhaps as too technical a word for his 'Dictionary.'  
JULIAN MARSHALL.

FULHAM.—I am engaged upon a history of this parish, and should be grateful to any readers for early references to the place and allusions to it in out-of-the-way corners of literature. Quaint and interesting advertisements, news paragraphs, &c., occurring in old magazine literature and newspapers, in any way referring to Fulham, to Fulham worthies, highwaymen, blacklegs, or other evil-doers, would be most acceptable. Replies may be sent to me direct.  
CHAS. JAS. FRET.

49, Edith Road, West Kensington.

BARINE.—Can any one explain the following passage in an unpublished letter of William Lamb, Lord Melbourne, dated February, 1800?—"Adair ought to see it [one of William Lamb's poems] to make up for Barine." Adair is, of course, Fox's friend Sir Robert Adair; but who or what is Barine?  
S.

THE WORKS OF LORD HOUGHTON.—Has there been published since his death (August 11, 1885) a complete edition of the verse and prose works of the late Lord Houghton (Richard Monckton Milnes)? If there has not been, I trust that the owner of the copyright will shortly supply the deficiency. There are those, and the present writer is among the number, who regard him as one of the most noteworthy poets among our contemporaries.

ASTARTE.

[No complete edition has, we believe, yet been issued.]

SADEK BEG.—*Aprpos* to the Shah's visit, I should be glad to have some account of the above—Saith Satoun, Sadek Beg—whose portrait I have. It was published in London, December, 1824, by Dickinson, New Bond Street, and printed

by Hullmandell. I have a faint remembrance of having seen him at my father's house in New-castle-on-Tyne. I believe he brought letters of introduction from Sir Robert Ker Porter, with whom he was well acquainted. I rather think he came afterwards to England as Persian ambassador.  
R. H. A.

RICHARD HUTTON, M.P. for Southwark from 1584 till 1598, described variously as "esq.," "armorer," and "of Southwark, gent." What is known of him?  
W. D. PINK.

BALLYHACK.—"Go to Ballyhack" is a phrase of frequent use in New England, and more or less in other parts of the United States. As I do not find Ballyhack in the 'New English Dictionary,' it seems pertinent to ask whether it is one of the few Americanisms which have eluded the Argus eyes of Dr. Murray, or whether the term is unknown in Old England. JAMES D. BUTLER.  
Madison, Wis., U.S.

#### AUTHORS OF QUOTATIONS WANTED.—

With you my *superlative* maiden  
There can no *comparison* be. VIRGINIA.

Clad in the gorgeous trappings of the East,  
Not e'en Shah Abbas at his richest feast  
Felt so elate as Reges Fat, &c. N.

He never sold the truth to serve the hour,  
Nor paltered with Eternal God for power.  
R. J. M.

The poet's your only practical man,  
Judge of the things of life he can.  
Food and toys, &c. ROBERT LOUTHAM.

#### Replies.

#### REGIMENT OF SCOTS.

(7th S. vii. 308.)

I cannot find the name of John Lang amongst the commanding officers of existing British regiments which had one time a connexion with Holland. The English, Irish, and Scotch soldiers in the pay of the States General were very numerous, amounting in 1626 to no fewer than 19,970 officers and men.

The Buffs (East Kent Regiment, late 3rd Foot) was raised in England in 1572 to assist the Dutch in their struggle against Spain, and remained in that service until 1665, with the exception of a short time when Queen Elizabeth obtained their assistance during some disturbance in Ireland. In 1665 a war broke out between England and Holland, and King Charles II. demanded the return of the corps to England. The regiment arrived under the command of Col. John Cromwell, a relative of the late Lord Protector, who received His Majesty's permission to change his name to Williams. Col. Robert Sydney was appointed commanding officer, and the regiment was taken

on the English establishment May 31, 1665. It was afterwards commonly called "the Holland Regiment."

The Northumberland Fusiliers (late 5th Foot) was raised at Bois le Duc in 1674. Its first commanding officer was Col. Daniel O'Brien, Viscount Clare, who obtained the services of many of his compatriots. It was therefore known as "the Irish Regiment." In 1688, when it came over with King William III. from Holland, it was commanded by Col. Edward Lloyd.

The Royal Warwickshire Regiment (late 6th Foot) was raised in England in 1673 for the service of the States General of Holland. It served for twelve years on the Continent, and was present at several sieges and battles—Grave (1674), Maestricht (1676), Mont Cassel (1677), and St. Denis (1678). Events transpired in 1686 which occasioned its recall, and it was taken on the English establishment. Its first commanding officer was Sir Walter Vane, but Sir Henry Bellasis was colonel when it returned to England, Col. Lillington and Astley having been in command in the interim between the resignation of Sir H. Vane and the appointment of Col. Bellasis.

We come now to the consideration of the Scottish troops in the service of the Netherland Government, and find that at the beginning of the seventeenth century a number of Scottish mercenaries entered into the service of the States General; but as shortly afterwards a treaty of peace was concluded for twelve years, the Dutch had no use for them. They accordingly accepted an offer in 1613 from Gustavus Adolphus, King of Sweden, and while serving him their numbers were considerably augmented by the arrival of fresh recruits from Scotland.

The Scots in the service of the Swedish king were organized into several regiments, one of which was commanded in 1625 by a Col. John Hepburn. This officer afterwards left Sweden, and in 1633 proceeded to France, where he obtained a commission from Louis XIII. to reorganize the Scottish troops in the service of France. The newly-formed corps was named after its commander "*Le Regiment d'Hebron* (or *Hepburn*)," and formed a part of the army of Marshal de la Force, which, after having raised the siege of Heidelberg, marched to Landau, and effected a junction with the Swedish army, under the Duke of Saxe Weimar. In this army was the Swedish Scot regiment which had been formerly commanded by Sir John Hepburn, and an amalgamation of it with the Regiment d'Hebron took place. Sir John was killed at Saverne June 21, 1636, and was succeeded in his command by his kinsman, Col. James Hepburn, who retained the position for a few months only, as Lord James Douglas was appointed colonel in 1637. He was succeeded by his namesake, George Douglas, Earl of Dumbarton, who was in command of the regi-

ment at Avennes on the Restoration of Charles II., and the corps being sent for by that king, it arrived from France in 1661, and from that time has been on the strength of the British army. It is considered the senior regiment of the service, and from its antiquity has received the *sobriquet* of "*Pontius Pilate's Bodyguard*." It is known officially at present as the Royal Scots Lothian Regiment. The Earl of Dumbarton remained in command from October 21, 1645, until 1681, when he was succeeded by the Duke of Schomberg.

Another Scots regiment in the Dutch service was formed of recruits from Scotland so early as 1586. This corps came over from Holland with William III., and remained in England for three years. It returned to the Netherlands in 1691, where it remained for upwards of a century. In 1793 it again returned to England, where it was known as "*the Scotch Brigade*." It was taken on the British establishment, and Col. Francis Dundas was appointed commanding officer on October 9, 1794. As the Scotch Brigade it served until 1803, when the numerical title of the 94th Foot was given to it. This regiment distinguished itself at the siege of Seringapatam (1799), Matagorda (1810), Sabugal, Fuentes d'Onor, Ciudad Rodrigo, Badajoz, Salamanca, Vittoria, Nivelle, Orthes, Toulouse, &c. It merited a better fate than to be disbanded in 1818. The present Second Battalion Connaught Rangers (late 94th Regiment) was raised in Glasgow in 1823, and has fallen heir to the honours of the old Scottish Brigade.

I do not know of any others regiments now in existence which can trace a connexion with Holland. Nor can I, as I have said before, find the name of John Lang. He was probably an officer in temporary command.

R. STEWART PATTERSON,  
Chaplain H. M. Forces.

Cork.

HUSSHIP (7th S. vii. 370).—Many, like myself, will be anxious to have J. T. F.'s conjecture as to the meaning of this word. Looking at its form it would seem to be the A.-S. "*Hus-scipe*, *hus-scype*, *house-ship*, domestic state, a family," as in Bosworth's 'Dictionary,' 1838, after Lye and Somner, but excluded from the new edition (1882), as no authority has, I suppose, been found for its use. In the 'Icelandic Dictionary,' however, there is "*Husa-skipan*, the order, arrangement of buildings," and *hus-scipe* is a possible form, of which the word in question may be a survival. As from the noun *worship* we have the verb *to worship*, so from the noun *house-ship* there may have come the verb *to house-ship*, or *huship*; but with what meaning? Wall, in his 'History of Baptism,' comments on the practice of celebrating baptisms in the houses of the great and wealthy, instead of in the churches, and associating feasting with the re-



ligious ceremony, so that to *husship* may mean to provide the house and feast at the christening—a very appropriate duty for an uncle to undertake. Another conjecture may be hazarded, that it may mean “adopted,” taken into his house and family. In the query the godmother is described as a “*M<sup>res</sup> my lady harper alderwoman*,” which is the feminine of *alderman*, and used in a general sense for a person of rank, or noble, as *aldermen*, *eldermen*, have that meaning assigned to them in Halliwell’s ‘Dictionary.’ It is called in the ‘N. E. D.’ a “nonce” word, with a reference to Brome’s play ‘The Antipodes’; but the above entry shows that it was in ordinary use.

W. E. BUCKLEY.

Can *husship* have anything to do with the sacrament? “Husseling people” were “communicants at the sacrament.” See Littleton (1693), Bailey (1782), &c.

J. F. MANSERGH.

Liverpool.

The word looks much like a misrepresentation of *gossip*. A child’s two godfathers, one godmother, and a superfluous “unkle” *gossiped* him—i. e., brought him to baptism, and “stood” to him.

C. B. MOUNT.

Most likely written for *gossip*, and therefore meaning to act as godfather or godmother at a baptism.

JULIUS STEGGALL.

BANKES (7th S. vii. 489).—If MR. C. A. WARD will refer to Murray’s 1838 edition of Moore’s ‘Life of Byron,’ pp. 41, 42, 60, 87, 162, 173, 176, 421, 428, 435, 437, 457, he will find that William Bankes was highly esteemed by the poet. He was a member of Parliament and a traveller. I have not been able to consult other works, but MR. WARD will soon be able to gather full particulars by reference to contemporaneous biographies.

RICHARD EDGUMBE.

83, Tedworth Square, Chelsea.

An account of William John Bankes is given in the ‘Dictionary of National Biography,’ vol. iii. A man who was the life-long friend of Lord Byron and Hobhouse must have been possessed of something more than mere impudence.

EDWARD M. BORRAJO.

The Library, Guildhall, E.C.

If MR. WARD will consult the third volume of the ‘Dictionary of National Biography’ he will find a record of William John Bankes, the friend of Byron, Hobhouse, and C. S. Matthews.

G. F. R. B.

AUTERINE (7th S. viii. 8).—This is an obvious misprint for *antherine*, a kind of poplin. See ‘New English Dictionary,’ *sub voce*.

Q. V.

PORTRAIT OF CROMWELL’S WIFE (7th S. vii. 308, 470).—H. J. A. may like to be referred to Chambers’s ‘Book of Days,’ vol. ii. p. 426, where the

engraving from the old cookery book to which Granger refers in the extract given by MR. MANSERGH is reproduced.

ALPHA.

GEORGE HANGER, FOURTH BARON COLERAINE (7th S. vi. 47, 95, 294, 433).—His short will, dated January 10, 1823, was proved August 3, 1824 (P.C.C., 458, Erskine).

DANIEL HIPWELL.

84, Myddelton Square, Clerkenwell.

SEVEN CLERICAL ORDERS (7th S. vi. 28, 71; vii. 149).—When exact information is wanted as to the practice of a Church or communion, surely the best thing to be done is to apply to its authorized books. In the case of the orders of the modern Church of Rome it would seem best to go at once to the modern Pontifical. For this purpose I have used a Pontificale Romanum published at Rome in 1868 by the Congregation “de Propaganda Fide,” comparing it with an Antwerp edition of 1765. These both belong to that series of revised and reformed liturgical books which was begun after the Council of Trent by Pius V. with his Breviary and Missal in 1568 and 1570, continued by Paul V. in his Rituale, and by Clement VIII. in this Pontifical. I have also compared with these an unreformed Pontificale Romanum printed at Venice by Junta in 1520, and the edition of the Pontifical with learned notes by Catalani (Paris, 1850).

When the bishop is about to confer orders, he gives to the ordinands a short address, which contains a summary of their duties; and I do not find that the Pontifical agrees in every case with MR. T. ADOLPHUS TROLLOPE’S views. For example, the Pontifical tells us that the reader’s duties are as follows: “*Lectorem siquidem oportet legere ea quæ (vel ei qui) prædicat; et lectiones cantare; et benedicere panem et omnes fructus novos.*” MR. TROLLOPE does not tell us of this last rite. In the same way, to the sub-deacons the bishop says: “*Subdiaconus autem oportet aquam ad ministerium altaris præparare; Diacono ministrare; pallas altaris, et corporalia abluere; Calicem, et Patenam in usum sacrificii eidem offerre.*” Whether the sub-deacon pours the wine into the chalice seems doubtful. The Pian Missal contains the following rubric at the offertory: “*Diaconus ministrat vinum, Subdiaconus aquam in Calice.*” Is it also the fact that the priest reads the gospel? Is it not rather the deacon? As to the age of candidates, the Pontifical gives the following rules: “*Nullus ad Subdiaconatus Ordinem ante vigesimum secundum, ad Diaconatus ante vigesimum tertium, ad Presbyteratus ante vigesimum quintum ætatis suæ annum promoveatur.*” All the editions of the Roman Pontifical that I have by me agree with the REV. E. MARSHALL and MR. HENRI LE LOSSIGEL in placing the exorcist between the reader and the acolyte.

It would be interesting, too, if MR. TROLLOPE would give us his reasons for disagreeing with the

modern scholars who regard the Ignatian epistle to the Antiochenes as spurious.

There are good historical articles on each of the seven orders, under their respective names, in Smith and Cheetham's 'Dictionary of Christian Antiquities.' J. WICKHAM LEGG.

47, Green Street, W.

OLIVER GOLDSMITH (7th S. v. 368; vi. 34).—The origin of the second couplet in the 'Traveller' seems to be due to an incident that befel Goldsmith in the course of his wanderings, as will be seen from the following passage in the author's 'Life,' by Forster, book i. chap. v. :—

"In Carinthia the incident occurred with which his famous couplet has too hastily reproached a people, when, sinking with fatigue, after a long day's toilsome walk, he was turned from a peasant's hut at which he implored a lodging."

D. D. GILDER.

HEEL-BLOCK (7th S. vii. 468).—Does not the line,

That from a *heel-block* to a pulpit climbs,  
contain a nautical allusion? It seems to me that "heel-block" is a name given to what is generally called a "step," which is a large clamp of timber fixed on the keelson of a ship to receive the "heel" of a mast. This "step," of course, is in the lowest part of the hold, and the height from it to the rostrum, prow, or forecastle of old-fashioned ships was very considerable. As a speaking-place, the further allusion is to "the pulpit made and trimmed with stemmes or forefronts of ships" in the Rostra at Rome. See Holy-Oke's 'Rider' (1659).

J. F. MANSERGH.

Liverpool.

Means that Mr. Josias Shute was an educated preacher, and not that frequent prodigy of those days (and of later days), a cobbler

That from a *heel-block* to a pulpit climbs.  
See also South's 'Sermons.'

THOMAS KERSLAKE.

Wynfrid, Clevedon.

This word immediately suggests a shoemaker or cobbler, and it was in those days a common reproach against the Puritan Nonconformist preachers that they were drawn from trades, and more especially, I think, from those mentioned. The same Alex. Brome, writing on the Restoration of Charles II., says :—

They use *Auxiliary* Lecturers;  
Illiterate *Dolls*, pickt out of every Trade,  
Of the same metal, as *Jeroboams*, made,  
That ne'r took *Orders*, nor did any keep,  
But boldly into others *Pulpits* creep,  
And vent their *Heresies*.

As to the specific or technical meaning of the word, I have received two explanations. One shoemaker told me that in his father's time, when "Wellingtons" were worn—and therefore, I would

add, similarly, when other boots were—the front leathers were shaped to the foot by wetting them and placing them on a properly shaped block, while the heels were treated similarly, but separately, on a heel-block. Another said that the heel-block of a military spur was that part that entered the square hole made for the purpose in the heel of a boot, and thus, by means of a spring, fixed the spur in its place. As to this second explanation, it would require, before it can be applied to the passage in question, to be ascertained whether such a mode of affixing a spur was known in Brome's time.

BR. NICHOLSON.

Surely this must refer to the last upon which shoemakers fit the leather they are making up. And the reference would be to the unlicensed preachers of the times before the Restoration.

EDWARD H. MARSHALL, M.A.

Hastings.

MUMPING (7th S. vii. 427, 494).—It may not be out of place to put on record the fact that *mumping*, in its sense of "muttering" or "hinting," is still in occasional use in Scotland. I once listened to a somewhat warm dispute regarding certain village rights, and was struck with the turn suddenly given to the discussion by one of the disputants warmly asserting, "I ken your meanin' by your *mumpin'*." This was at the time quite new to me, and I have never heard it used again; but it is duly entered in Jamieson as a Scottish proverbial expression.

THOMAS BAYNE.

Helensburgh, N.B.

It seems desirable to connect *mumming* also with *mumping*, for mummers are quasi-beggars. Take May 1 and November 5, when people go about disguised, so mumming, and collect tribute.

A. H.

PERO GOMEZ (7th S. vii. 427, 497).—The Spanish muleteer in Grant's 'Romance of War' is so named. A very common Spanish name—as common as John Smith in our own country.

A. H. BARTLETT.

156, Clapham Road.

UNION JACK (7th S. viii. 9).—If MR. ROGERS will refer to 7th S. iv. 486, he will find a note of mine on the Order in Council, 1801, whereby the cross of St. Patrick was united with the crosses of St. George and St. Andrew in the present "Union Jack." As I therein stated, the battle of the Nile and Lord Howe's "glorious first of June" were victories gained under the "old Jack"; but Trafalgar and Waterloo were fought when our present flag was "braving the battle and the breeze."

J. STANDISH HALY.

Temple.

SIR FRANCIS DRAKE AND THE PLYMOUTH LEAT (7th S. vii. 361, 441, 501; viii. 13).—"Those who are

familiar with the Plymouth Drake controversy" are aware that Mr. Worth's peculiar position, as a journalist, and as a member of the committees of the Devon Association and Plymouth Institution, and his connexion with the publishing office of the organs of those societies, gave him great opportunities of attack and defence. Such, therefore, are pleased to see that I have taken their advice in laying some broad facts before the more learned readers of 'N. & Q.' whose reverence for historical truth is not swayed by personal feeling to unfit them for weighing evidence—a failing that forced itself on the attention of Mr. Worth's reviewer (*Saturday Review*, May 8, 1886).

His silence had been construed into admission of error, but his frank avowal will now assist the discernment of any reader who may take the pains to wade through the voluminous attacks on the fame, name, and arms of Sir Francis Drake (*Trans. Plymouth Inst. and Devon Assoc.*). My appeal is now to a higher class of men, who are not impatient of correction, who know in what fields to labour, are keen to detect an alien motive, and quick to see when a provincial writer has wandered out of his depth.

Did our forefathers pay 300*l.* for the leat once in 1589-90; once again by instalments ending in 1593; and then, in feigned gratitude for a gift, drink to the pious memory of Sir Francis Drake? That is the question. Drake's statue adorns Plymouth Hoe in evidence of opposition overcome. *Hinc illas lacrymæ.*

As to the demand for *ipissima verba*, space in 'N. & Q.' is too valuable to encumber it with detail readily to be found in the Record Office. Richard Browning, of Buckland Monachorum, tinner, aged sixty-one, was the man who had not assented to the cutting of the leat. John Edwards and Richard Crippes, of the same parish and calling, deposed that they had consented like men of their class. Martyn and Stanning were the men carried off summarily to Lydford Gaol (see *Star Chamber Dep.*, p. 10, bund. 30; p. 21, bund. 27; p. 22, bund. 47. *Eliz.*). The Plymouth Corporation pleaded that Crymes's new tin or clash mill had ruined the poor owners of older mills. Yet, in Mr. Worth's controverting words, "Tin or classe mills were not in use when the water scheme originated in this district." Certainly his allusion to my "representations or misrepresentations" would sound more accurate as my representations in correction of misrepresentations. H. H. DRAKE.

*Apropos* to this subject, I should like to know the authority for the following statement, made in a book entitled 'Mayors and Mayoralties; or, the Annals of the Borough' (Plymouth), by the Poet Corporate, Robert Webb Stone Baron, published in Plymouth in the year 1846. On p. 33, under the year 1590, he writes:—

"The Town applied to have fresh Water brought into it, and gave 200*l.* in hand to Sir Francis Drake. In December he began on the Leat, and brought it into the Town (25 miles) on Saturday April 24 following: when the Corporation, attired in full Civick costume and attended with a Band of Musick, went out to 'Motte Leigh' to meet it; and the Worthy Baronet, turning round, said, 'Now, Gentlemen! I have brought it thus far: I leave it to you to carry it into Town.' The Corporation, however, had not the sense to 'wind it round the hill'; and, for a length of time, it ran to waste down into Dead Lake."

How is this latter statement to be reconciled with that usually current that Sir Francis brought the water to the head of Old Town, where a conduit long existed? W. S. B. H.

WERE PROOFS SEEN BY ELIZABETHAN AUTHORS (7th S. vii. 304).—As nearly as possible a perfect edition of an Elizabethan classic has been prepared by Dean Church and Canon Paget in their new edition of Keble's 'Hooker,' Clarendon Press, Oxford, 1888. It so happens that they are able to state in the preface:—

"The printer's copy from which Book V. was printed, with Whitgift's signature and corrections in Hooker's handwriting, procured for the Bodleian by Mr. Cox, has been collated.....An account of this MS. will be found prefixed to Book V."

A facsimile of one leaf of this MS., as well as the notice of it, may be seen at the beginning of vol. ii. At p. v there is, "It is clear that the MS. is that from which the first edition (1597) was printed"; and at p. vi there is the following note by the printer, taken from the last leaf but two:—

"Good Mr. Hooker I pray you be so good as to send us the next leaf that followeth this, for I know not by what mischance this of ours is lost, which standeth upon the finishing of the book."

If DR. NICHOLSON will ask the homonymous librarian of the Bodleian, he will be able to see an Elizabethan author and printer at their work.

ED. MARSHALL.

SHAKESPEARE'S LONDON LODGING (7th S. vii. 483).—In haste to avert that dreadful explosion of which PROF. BUTLER is apprehensive, I beg you to say at once that the "student" whose good luck in obtaining "a most precious Shakespearian find," new to all the cockneys and others who have lived on the spot, in which PROF. BUTLER, on behalf of the United States, rejoices, evidently derived his knowledge from a rare volume, printed in London A.D. 1855, and there reprinted in 1867 and later. This tome is entitled 'Curiosities of London,' &c., by "John Timbs, Esq." The author was not unknown to some of us, and his name is still honoured elsewhere than at the office of the *Illustrated London News*, where PROF. BUTLER should inquire respecting a worthy who joined the majority so long ago as 1875. This writer, on pp. 238-9 of the first edition of the work in question, and p. 297 of edit. 1867, follow-

ing thus the 'New Illustrations' of the Rev. Joseph Hunter (another author Prof. BUTLER would be glad to hear of), noticed the facts in question, and, with his accustomed acumen and inaccuracy, recorded them. Again, they are mentioned in 'Annals of St. Helen's, Bishopsgate,' pp. 221 and 332, in every other work where they are desirable, and in Cunningham's 'Handbook of London.' Of course it is questionable if the "William Shakespeare" who was taxed in happy days when County Councils had not been imposed upon us was the same as he who is supposed to have written 'Hamlet' and other plays.

F. G. STEPHENS.

"QUITE THE CLEAN POTATO" (7th S. vi. 366; vii. 457).—The note on this appears to assume that Dean Burrowes was the author of the song 'De Nite before Larry was Stretched.' But this is by no means certain :—

"The celebrated song composed on him (Lambert) has acquired a lasting fame, not only as a picture of manners, but of phraseology now passed away; and its authorship is a subject of as much controversy as the Letters of Junius. Report has conferred the reputation of it on Burrowes, Curran, Lysaght, and others, who have never asserted their claims. We shall mention one more claimant, whose pretensions are equal to those of any other. There was at that time a man named Maher, in Waterford, who kept a cloth shop at the market cross; he had a distorted ankle, and was known by the *sobriquet* of 'Hurlfoot Bill.' He was 'a fellow of infinite humour,' and his compositions on various local and temporary subjects were in the mouths of all his acquaintance. There was then a literary society established in Waterford, which received contributions in a letter-box that was periodically opened, and prizes awarded for the compositions. In this was found the first copy of this celebrated slang song that had been seen in Waterford. Its merit was immediately acknowledged; inquiry was made for its author, and 'Hurlfoot Bill' presented himself, and claimed the prize awarded. We give this anecdote, which must go for *tantum quantum valet*; but we have heard from old members of this society that no doubt at the time existed among them that he was the author. His known celebrity in that line of composition rendered it probable, and he continued to the end of his short and eccentric career of life to claim the authorship with confidence."—'Ireland Ninety Years Ago,' being a revised edition of 'Ireland Sixty Years Ago,' p. 77, Dublin, 1876.

ED. MARSHALL.

TURNIP (7th S. vii. 445).—It is stated in Bohn's edition of Beckmann's 'History of Inventions' that

"the turnip was well known to the Romans (see Columella and Pliny).....It is very probable that the garden culture of the turnip was introduced by the Romans into this country, and that.....though neglected, it was never altogether lost. There is no doubt that this root was in cultivation in the sixteenth century. Whether revived by native industry, or introduced at that period by the Flemings, is a question differently answered by different writers. Towards the latter end of the sixteenth century it is mentioned by more than one writer. Cogan, in his 'Haven of Health,' published in 1597, says

that 'although many men love to eat turnips, yet do swine abhor them.'—Vol. ii. pp. 348-9.

As regards the garden culture of turnips, see also Gerarde (1597), Parkinson (1629), and 'The Country House-wife's Garden' (ed. 1631), by William Lawson. *Napus* = "nauw, or turnepe," occurs in Cooper's 'Thesaurus.'

J. F. MANSENGH.

Gerarde in 1597 and Parkinson in 1629 mention the turnip as a garden vegetable. The first notice of sheep being fed on ground with turnips is given in Houghton's 'Collections on Husbandry and Trade,' a periodical work begun in 1681. Loudoun says we are indebted to Sir Richard Weston for the adoption of the clover and turnip as agricultural plants. Sir Richard Weston in 1645 gives an account of the culture of the clover and turnips in Flanders, where he says he saw it cutting near Antwerp on June 1, 1644.

CONSTANCE RUSSELL.

Swallowfield Park, Reading.

ITALIAN AND FRENCH CATHEDRALS (7th S. vii. 424; viii. 9).—As MR. E. L. GARBETT is so great an admirer of Chartres, a feeling with which I much sympathize—although, without having any professional knowledge of architecture, I prefer both Amiens and Rheims—he will be interested (without agreeing) in the following remarks of Lord Macaulay. Probably MR. GARBETT is acquainted with them, but they will bear reproducing for the sake of readers who may not know them. In a letter to his sister, Aug. 21, 1843, Macaulay says :

"The cathedral, which was my chief object at Chartres, rather disappointed me; not that it is not a fine church; but I had heard it described as one of the most magnificent in Europe. Now, I have seen finer Gothic churches in England, France, and Belgium. It wants vastness; and its admirers make the matter worse by proving to you that it is a great deal larger than it looks, and by assuring you that the proportions are so exquisite as to produce the effect of littleness. I have heard the same cant canted [*ric*] about a much finer building—St. Peter's. But, surely, it is impossible to say a more severe thing of an architect than that he has a knack of building edifices five hundred feet long which look as if they were only three hundred feet long. If size be an element of the sublime in architecture—and this, I imagine, everybody's feelings will prove—then a great architect ought to aim, not at making buildings look smaller than they are, but at making them look larger than they are. If there be any proportions which have the effect of making St. Paul's look larger than St. Peter's, those are good proportions. To say that an artist is so skilful that he makes buildings, which are really large, look small, is as absurd as it would be to say that a novelist has such skill in narration as to make amusing stories dull, or to say that a controversialist has such skill in argument that strong reasons, when he states them, seem to be weak ones."

Thirteen years later (August, 1856), Macaulay says of Milan :—

"From the balcony we caught a sight of the Cathedral, which made us impatient to see the whole. We went. I never was more delighted and amazed by any building

except St. Peter's. The great façade is undoubtedly a blunder; but a most splendid and imposing blunder. I wish that our Soares and Nashes and Wilkineses had blundered in the same way."

Of St. Mark's, Venice, Macaulay writes:—

"I do not think it, nobody can think it, beautiful, and yet I never was more entertained by any building. I never saw a building, except St. Peter's, where I could be content to pass so many hours in looking about me..... Everything carries back the mind to a remote age."

JONATHAN BOUCHIER.

Ropley, Alresford.

THE "YELLOW STICK" (7th S. viii. 29).—In the Rev. Xavier Donald Macleod's 'Devotion to the Blessed Virgin Mary in North America,' published at New York, reference is made to the Scotch emigrants to Canada. On pp. 341 and 342 the author gives the following account of the heroic Catholics who sought a safe asylum beyond the seas:—

"The first, five hundred in number, came with their good priest Angus Macdonald, in 1786. Later, the heroic Hon. and Rt. Rev. Bishop Macdonnell, who had raised for the Crown a regiment of his Catholic clansmen and others, and had served them as chaplain, led them, when their wars were over, to the shores of the broad Saint Lawrence..... Ten years later, the Hebrideans set sail from Kanna, and Muick, and Ronin, and the shelter of towering Scaur-Eigg: from the shadow of sacred Iona, from Mull and wild Tiree; from Uist and Skye, of grey mists..... Hither they came, these servants of God and children of Mary, with their utter impossibility of enduring a spy; with their narrow-bred loathing of informers; with their thousand-year-old incapacity for servility: hither, to be free to adore the sacred Trinity and to worship tenderly the Mother of Emmanuel, after the rites of their fathers. Macleod and his 'yellow stick' disregarded."

In a note, on p. 342, Father Macleod writes as follows:—

"This Chief, after forsaking the ancient religion, converted some of his ancient clansmen by the argument of his cane. Hebridean Protestants have been ever since, and are now called Protestants of the Yellow Stick."

HELLIER GOSSELIN.

Blakesware, Ware, Herts.

LORD HARTINGTON IN THE ROYAL ACADEMY (7th S. vii. 445; viii. 18).—It appears to me that Mr. UDAL proves my proposition in citing Viscount Mandeville as a case in point. I stated that amongst the eldest sons of dukes there are "marquises, earls, and viscounts, by courtesy, and that they have "precedence amongst themselves in accordance with the creation of the dukedom." Viscount Mandeville therefore ranks above several marquises and earls by courtesy, e. g., the Marquis of Stafford and the Earl Percy (when not a peer) and the Earl of Lincoln (when there is one); and again, the Earl of Burford ranks above the Marquis of Carmarthen and the Marquis of Tavistock, &c. I believe that Mr. Cussans is quite wrong when he assigns the "station and

coronet of a marquis to all eldest sons of dukes," and that the "herald of the Heralds' College" is equally so. Any sound heraldic authority will show that the eldest sons of dukes rank next above earls, and that they are entitled to bear a coronet to their arms, but this coronet is the coronet of an earl, and not the coronet of their mere courtesy title. It may be added that the eldest sons of marquises, although they bear various courtesy titles, earls, viscounts, and lords, all rank after earls and before viscounts, and all have the right only to bear a viscount's coronet to their paternal coat. Again, the eldest sons of earls, many of whom have the title by courtesy of viscount, rank after viscounts but before barons, and all bear a baron's coronet, not a viscount's. I supposed that this was all well known, and was only surprised that Lord Hartington did not correct his limners, when adding the Hartington arms to the Hartington portrait.

H.  
Temple.

THE "GRAVE MAURICE" (7th S. vii. 487; viii. 15).—Why should HERMENTRUDÉ suppose that by Graf Moritz Prince Maurice is intended? Prince Maurice, grandson of our James I., and son of the lovely but luckless lady called by English people Queen of Bohemia, by her friends the Queen of Hearts, by her enemies the Snow Queen, and by her mother Good Palatine, was brother to Electress Sophia and uncle to our George I. He was also an unsuccessful soldier through the wars of the Great Rebellion, but he was not a graf, or count, nor, so far as I know, was he ever called anything but Prince Maurice. I do not see how he should ever have come in for public-house honours. Graf Moritz of Saxony, who outwitted and changed the luck of Charles V., is a much better godfather for a signpost.

A. H. CHRISTIE.

"MAGNA EST VERITAS ET PRÆVALET" (7th S. i. 87, 193; vii. 343, 492).—All who appreciate accuracy of quotation must have enjoyed MR. C. A. WARD's delicate sarcasm at the last reference. Who wants truth in such matters, even when the subject is truth? What matter if the context shows unmistakably that the whole contention and the final assertion refer to what is the strongest, without consideration of its gaining or not gaining the advantage in a particular instance? Once let a misquotation become familiar, and we will find good reasons for maintaining it. Ὑπεριχρύσει is rounder in the mouth than ὑπεριχρύει, and *prævalet* than *prævalet*. It is the same story as that of the introduction of the full stop or note of admiration after "whole world kin," to the utter destruction in this case of the author's meaning. The author of the 'Books of Esdras' and the author of 'Troilus and Cressida' meet with equal respect. To the compiler of a book of proverbs and sayings *rien est sacré*; and,

as noticed in 7<sup>th</sup> S. i. 193 with regard to the case in point, the compiler of a 'Dictionary of Misquotations' not only gives *prævalēbit*, but has the effrontery to add the word "ultimately" to his translation, to show more fully his idea of how the passage ought to have been written.

KILLIGREW.

SERGEANT OF THE BAKERY (7<sup>th</sup> S. vii. 467).—From the list (No. 20) of "His Majesty's Household Officers and Servants attending in the several Offices below Stairs" appended to Chamberlayne's 'Present State of Great Britain' (1726), I find that at the time of the publication of this volume there were connected with the "Bake-house" one yeoman and two grooms (p. 106). J. F. MANSERGH.

Liverpool.

In *Chambers's Journal* for 1882 (vol. xix. fourth series, No. 950, p. 153) there is an interesting account of 'The Queen's Household' as now constituted. There is no mention of a "Sergeant of the Bakery," but in the confectionery department are employed a first and second yeoman, a pastry-cook, and a baker, with their various assistants and others. Would not one of the two yeomen probably fill the place of the old "sergeant"? At 6<sup>th</sup> S. xii. 475, the Rev. J. MASKELL, in answer to a query on the 'Clerk of the Kitchen,' mentions 'A Collection of Ordinances and Regulations for the Royal Household,' published by the Society of Antiquaries, London, 4to., 1790; and also Harleian MS. 642, as sources of information. ALPHA.

It seems likely that Queen Elizabeth's Sergeant of the Bakery had much the same official status as her Clerk of the Buttery, a post held by Roger, Lord North, who had been ambassador to France, and was afterwards Treasurer of the Household.

W. BURY.

BARMASTER (7<sup>th</sup> S. viii. 27).—Explained in Murray's 'Dictionary,' also, at great length, in my reprint of Tapping's edition of Manlove's 'Rhymed Chronicle,' published in No. 5 of the English Dialect Society's publications, p. 21.

WALTER W. SKRAT.

GALUCHAT (7<sup>th</sup> S. viii. 28).—Galuchat was the name of the case-maker who invented the covering (see Bescherelle and Littré, s.v.). DNARGEL.

Paris.

Littré explains this word. It is the name of a well-known artificer who covered cases and boxes with coloured skate's-skin.

JULIAN MARSHALL.

JOHN FENNELL, OF CAHIR (7<sup>th</sup> S. vii. 128, 212, 353, 418).—I do not know of the Col. Fennell Mrs. E. S. PIGOTT alludes to as residing at Cap-pagh, in Tipperary. There are several places so named in the county, the name being a very common one, signifying a plot of land laid down

for tillage. William Ffennell, of Beaghill, whose sister Mary (their father's Christian name was John) married Joseph Jackson, of Tincurry House, was descended from John and Mary Ffennell, who came to Cahir from Cardiff about 1653. The descent through the above William Ffennell I gave in my former note, when tracing the Ballybrado branch of the family. M. H.

RUNNEL (7<sup>th</sup> S. viii. 24).—A.-S. *rynel*; the pl. *rynēlas* is in Spelman's 'A.-S. Psalter,' lxxv. 11, as a gloss to *rycos*. The A.-S. *y* splits into *E. e* and *i*; hence the M.E. forms would be *runel* and *rinel*. The latter occurs in the 'Troy Book,' ed. Panton and Donaldson, 5709, spelt *rynel*. It is derived from *runn*-, the pp. stem of the A.-S. *runan*, to run. I mention *runnel* in my 'Dictionary,' s.v. "Run," and refer to Collins, 'Ode to the Passions.' I offer my thanks for the new quotations.

WALTER W. SKRAT.

MR. PEACOCK must have forgotten for the moment Tenneyson's 'Claribel' (published 1830):

Her song the lintwhite swelleth,  
The clear-voiced mavis dwelleth,  
The fledgling throatsie lispeeth,  
The alumbrous wave outwelleth,  
The babbling *runnel* crispeeth,  
The hollow grot replieeth  
Where Claribel low-lieth.

C. W. PENNY.

Wellington College.

DR. MARAT (7<sup>th</sup> S. vii. 488).—In the library of the Medical and Chirurgical Society of London there is a copy of a pamphlet in quarto thus catalogued in an abridged form: "Marat (J. P.), Enquiry into a singular disease of the eyes, produced by the use of mercurial preparations. Lond., 1776." I read it thirty years ago, and found it to be a mass of incoherent rubbish; and I sent a little paper about it to 'N. & Q.' (2<sup>nd</sup> S. viii. 93). The "documents existing in England relative to the doctor's sojourn amongst us" will probably be found among the sessions papers, inasmuch as the wretch varied his occupation as a quack doctor by stealing coins from the Ashmolean Museum, for which he was tried, convicted, and sentenced to the hulks. (See 'N. & Q.' 2<sup>nd</sup> S. v. 32, 79; viii. 52, 93, 158, 256; x. 214; 3<sup>rd</sup> S. ii. 317; 4<sup>th</sup> S. xi. 136, 188.)

JAYDEE.

A full account of Jean Paul Marat's connexion with Newcastle-on-Tyne, where he "practised both human and veterinary medicine about the years 1770-73," contributed by the late James Clephan, a local antiquary, will be found in the first volume of the *Monthly Chronicle of North-Country Lore and Legend*, pp. 49-53, April, 1887.

W. E. ADAMS.

TO RIDE BODKIN (7<sup>th</sup> S. viii. 27).—This phrase is fully explained and illustrated in a recent work

by Dr. Murray, entitled 'A New English Dictionary on Historical Principles,' and printed at Oxford, s.v. "Bodkin." WALTER W. SKEAT.

RIDICULE OF ANGLING (7th S. v. 189, 352, 473).—

*To a Fish, by Dr. Wolcot.*  
Enjoy thy stream, O harmless fish;  
And when an angler for his dish,  
Through gluttony's vile sin,  
Attempts, a wretch, to pull thee out,  
God give thee strength, O gentle trout,  
To pull the raskall in!

Quoted in 'Muses of Mayfair' (London, 1874), p. 355. R. E. N.

LINES ON MUSIC (7th S. vii. 508).—The lines quoted by J. G. C. from a commonplace book are from Capt. Alexander Montgomery's 'Cherrie and the Slae,' and form the seventh stanza of that charming old Scottish poem. The first edition of the poem was published in 1597, by Robert Waldegrave, printer to James VI. Many subsequent editions were issued—one by the celebrated Glasgow printer, Robert Foulis, in 1746; another by Burns's first printer, John Wilson, Kilmarnock, in 1782. Later editions have appeared, the latest, so far as I know, being in 1885. W. N. Warrington.

MARRIAGE ONLY ALLOWED AT CERTAIN TIMES OF THE YEAR (7th S. vii. 6, 156, 234, 356, 514).—In Mr. Chester Waters's 'Parish Registers in England,' p. 33, is the following paragraph:—

"Marriages were prohibited by the ancient discipline of the Church during the seasons of Advent, Lent, and Whitsuntide, and the old register of Cottenham, Cambs., contains this triplet in doggerel Latin:—

Conjugium Adventus prohibet, Hilarique relaxat,  
Septuagena vetat, sed paschæ octava remittit,  
Rogamen vetitat, concedit Trina potestas.

Similar lines in English are inserted in the register of Everton, Notts:—

Advent marriage doth deny,  
But Hilary gives thee liberty.  
Septuagesima says thee nay,  
Eight days from Easter says you may.  
Rogation bids thee to contain,  
But Trinity sets thee free again.

The close time was restricted to Advent and Lent by the Council of Trent (Concil. Trident, 24 Sessio, cap. x.), but this decree had no force in England, and the canons of the Anglican Church still forbid marriages to be celebrated between Rogation Sunday and Trinity Sunday. Such prohibitions, however, have in practice ceased to be regarded in England, and Lent has become, during the present reign, the favourite season for royal marriages."

M.B.Cantab.

HUMAN LEATHER (7th S. vii. 326, 433).—There is, or was a few years ago, a piece of human leather in the Anatomical Museum of King's College, London. It was made from the skin of the notorious Burke, the murderer, who suffocated ("burked") people in Edinburgh for purposes of dissection.

He was executed in January, 1829. I believe this specimen of human leather was presented to the museum by the late Sir William Fergusson.

S. JAMES A. SALTER.

Basingfield, Basingstoke.

I am obliged to C. C. B. for correcting my error in transcription of note from Gordon's 'Grammar of Geography.' "Shirt" is correct. I had written "shoe" just before, and unwittingly repeated it.

R. W. HACKWOOD.

SECOND DRAGOONS (ROYAL SCOTS GREYS) (7th S. vii. 307; viii. 34).—The eagle and flag of the 45th French Regiment, taken by Sergeant Ewart, Scots Greys, at Waterloo, is now at Chelsea Hospital. The official guide to the hospital gives the following extract from a letter written by the sergeant to his father:—

"It was in the first charge, about 11 o'clock, I took the Eagle from the enemy. He and I had a hard contest for it. He thrust for my groin, I parried it off and cut him through the head, after which I was attacked by one of their Lancers, who threw his lance at me, but missed the mark by my throwing it off by my sword at my right side; then I cut him from the chin upwards, which went through his teeth. Next I was attacked by a foot soldier, who, after firing at me, charged me with his bayonet; but he very soon lost the combat, for I parried it and cut him down through the head, so that finished the contest for the Eagle.....I took the Eagle into Brussels midst the acclamations of thousands of spectators, who saw it."

The sword used by Sergeant Ewart may now be seen at the Naval and Military Exhibition in Edinburgh. ROBERT RAYNER.

A SMUGGLER'S MARK (7th S. viii. 27).—Of course it is impossible to pronounce that no smuggler except Mr. Yawkins ever "hoisted a cask to his maintop"; but it is none the less clear that Sir Walter Scott tells the story of Mr. Yawkins only, who had at the moment a special reason for showing his occupation, which smugglers generally would not want to show. (I should as soon have expected a lady I know very well, who quilted her petticoats with smuggled tobacco for her husband, to stick a bit in her hat.) As to why he hoisted a cask, it was because he was smuggling casks, i.e., of brandy or gin; as to why to his maintop, it was because his maintop was the clearest and handiest place.

C. F. S. WARREN, M.A.

Foleshill Hall, Coventry.

A cask in nautical language is termed a keg. "To carry the keg" was formerly a smuggler's phrase, and may be so now in some seaports.

EVERARD HOME COLEMAN.

71, Brecknock Road.

"SADDLES, WONTOWES, AND OVERLAYES" (7th S. vii. 370, 473).—Little as I feel inclined to differ from PROF. SKEAT, still I cannot take quite the

same view of *wontows* as is taken by him; so far, that is, as the second element is concerned. I have been acquainted with the word *waintow* or *wame-tow* for many years, and the meaning I have always been led to associate with it has been that of belly-band, certainly, but still a belly-band the chief material of which was hemp, in contradistinction to leather. The earliest occurrence of the word known to me is in a roll of disbursements made on account of Whitby Abbey in 1394-5, among the items in which are found charges for "*vi pes de gythwebs, iv pese de waintowebs, ii dosan wamtowschafts, ii dosan heltirschafts,*" &c. From this it is clear that while *girth* and *waintow* were distinct, they were still both of them woven, and supplied in "*webs*." And *tow* I have always taken to be, in all particulars, the same word with Scottish *tow*, a rope, a word of which I should be sorry to have to maintain that it is extinct in North Yorkshire even yet. The *wame-tow*, made from a hempen material, woven in webs on purpose, certainly is not. The document from which I have quoted has also the following entry in it, "*pro ii panels et i howse ad sellas nostras,*" the panels being in a subsequent place described as of wood (*lignis*). In editing the aforesaid document (among some six hundred others) I illustrated *panel* and *howse* both from Prof. Skeat's 'Dictionary,' and I will not reproduce the illustrations here. But may not the *overlays* have been rather of the nature of the "*howse*" than of the *whip*? Pack-saddles and cart-saddles had often, in my younger days, a sort of pad—it might be but a folded clout—placed between them and the back of the beast. I think it is necessary to draw a distinction between "*saddle*" (*sella*) and "*pack-saddle*," or pad. More than forty years ago I once and again bought a chaldron of coal which had been brought from the Durham coal-field hither on the backs of a string of ponies and mules, from twenty to twenty-five in number. Each of these had some sort of pad on its back secured by a "*wame-tow*," and the pads were guiltless of wooden frame-work. The old name for the flagged stone causeways which are still to be found traversing the moors in divers directions is Pannier-man's Causey. The "*panniers*," so called, for the reception of the goods carried, were suspended one on each side of the beast by aid of a band, rope, or thong passing across its back; and in such cases, as I had reason to conclude, the cross-band was kept off the back of the beast by a covered wooden panel.

J. O. ATKINSON.

The only instance I know of the use of the word *overlay* may be found in Mrs. Prosser's tale 'The Heiress of Cheeverly Dale,' published in the *Leisure Hour* for 1867. A gentleman who has, with masculine inconsiderateness, stopped a draught with the negro maid's "*best black lace handkerchief, adorned with coloured ribbons,*" is asked by

her mistress, "*Do you know you have spoiled Zillah's best overlay?*" Is this word a provincialism in any part of England in the sense given above? The dialect usually employed by Mrs. Prosser is that of the Southern Midlands.

HERMENTRUDE.

PICTISH LANGUAGE (7th S. vii. 348, 411).—In 'The Four Ancient Books of Wales,' chaps. vii., viii., and ix., the Pictish race and language are discussed. In a more recent book Dr. Skene thus expresses himself:—

"In one respect the author has been led to modify the views there stated. An examination of the old forms of the Cornish names in the Manumissions in the Bodmin Gospels, printed in the *Revue Celtique*, vol. i. p. 332, has led him to see that there is a British element in the proper names in the list of Pictish kings, and that that element is not Welsh but Cornish."

The subject is one requiring patience rather than positiveness. We want a thoroughly systematic examination of the existing and recorded place-names of Eastern Scotland. They give the two sounds which English indicates by *th*, though modern Norse and modern Gaelic have neither. There are Abers and Invers. I know of no Oymers, though the Cuddy water at the Peebles confluence seems suggestive. As Abers are found in Brittany, their absence from Cornwall (if so it be) seems of little moment. The coast-names of the latter would naturally be to some extent changed in the days of Brito-Scandinavian alliance. The prefix *cen*, *can*, or *kin* does not seem necessarily to belong to the Erse branch, since the Welsh *cefn* might easily be thus contracted. Kinver, near Stourbridge, may be an instance. There is Peninver, in Argyll; and as the Highlander blends *p* and *b*, we can never be quite sure that we are not near a parallel case to Bunbrosna, near the source of the river Brosna (Westmeath). Pinwherry and Pinmore are not far from Galloway. *Ster*, the Breton for a river, links with the Struther of Scottish place-names.

Neither of the Roman walls is likely (at first, at any rate) to have divided either race or speech.

ARGLAN.

SOMERSET SUPERSTITION (7th S. vii. 488).—A. E. W. does not say in what part of Somerset he has found this belief prevalent. In West Somerset there is a kindred superstition—that if at its tolling the death bell sounds heavy, or not clear, there will be occasion for it to ring again within a short time—some say a week. I got this from a schoolmaster, and I do not think it has appeared in print before. A. L. HUMPHREYS, Ealing.

A NEW CECILIA METELLA (7th S. vii. 465).—No doubt your correspondent will remember the fine allusion in 'Ohilde Harold' to the conspicuous sepulchre of Cecilia Metella on the Appian Way. As to the Lady Cecilia Hobart, concerning whom



he makes inquiry, perhaps the entry of her birth, and very likely that of her burial, supposing her to have died a spinster, might be discovered at Blickling, in Norfolk, where the stately mansion, one of the finest in England, was so long their residence. In the adjacent church many of the Hobarts are buried, in an upright position, in a vault of gauged brickwork—now under the organ—and perhaps Lady Cecilia Hobart may be buried there. In Noble's 'Memoirs of the House of Cromwell,' vol. ii., No. xi., is an account of the Hobart family. The copy in my possession is dated 1786, but her name does not occur. The children of John, first Earl of Buckinghamshire, by his two wives are given in the book as follows:—1. Henry, died an infant; 2. John, second Earl; 3. Robert, died 1733, aged eight years; 4. George, third Earl; 5. Henry, married Peggy Bristow; 6. Dorothy, married Charles Hotham, Esq. It is said the sisters of Dorothy died infants.

JOHN PICKFORD, M.A.

**LIGHT-KEEPERS AND DEATH AT THE SMALLS** (7th S. viii. 26).—In 'Grainger's Wonderful Museum,' published in 1808, the same story of the death of one of the two attendants and the non-interment of the body is given on the authority of Mr. Smeaton, the engineer and builder of the Eddystone, who died on September 8, 1792. From the same source I learn that the "proprietors" were induced to employ a third hand, consequently the regulation must have been issued before the Trinity Board were responsible for the maintenance of the lighthouse.

EVERARD HOME COLEMAN.

71, Brecknock Road.

**GINGERBREAD FAIRS** (7th S. viii. 27).—Gilt gingerbread seems at one time to have been connected with the marriage ceremony, for in Stephen's 'Character of a Plaine Country Bride,' we find that the bride gave or carried gilt rases of ginger: "Guilt Rases of Ginger, Rosemary, and Ribbands be her best magnificence."

CONSTANCE RUSSELL.

Swallowfield, Reading.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Great Writers.—Life of Frederick Marryat.* By David Hannay. (Scott.)

THIS volume is somewhat less in the number of pages than most of the others of the same series have been. The author tells his readers in an introductory note that the materials for a life of Marryat are scanty. In 1872 Marryat's daughter, Mrs. Ross Church, collected all the knowledge that came to her hands with regard to her father's life. Mr. Hannay has made the best use he could of the former biography, and, we believe, has added thereto but little. It is strange that the life of a man born in 1792, and who died so recently as 1848, should so have fallen into oblivion that there seems but

little more to tell. We can explain matters when we find that there has been little left to tell of Shakspeare, Dryden, or Collins; but it is puzzling that men who were contemporary with the elder generation yet with us know hardly anything of one of the most noteworthy men of his day. Mr. Hannay speaks of Marryat as "one of the most brilliant and least fairly recognized of English novelists." This is not easily to be accounted for. From 1830 for upwards of fifteen years Marryat was pouring out novel after novel, as well as writing in reviews and magazines, and the demand for them was unflagging, not among children only, but through all classes of the community. Old men in those days would laugh and cry over his pictures of sea life in a way which their more hardened followers of this generation would be ashamed of being found doing. Fifty years ago it did not seem so imperative on our predecessors to hide their feelings as it does at present. We are sorry for this, for those are by no means the best who determine not to show what lies beneath the surface. Another reason may be given, not so forcible as the last, but one to which due weight should be given. The great war had then become but recently a thing of the past. Middle-aged men could remember the rejoicings over Trafalgar, and the deep shadow which fell on the nation when it heard that Nelson had passed away. They were those who thought that Trafalgar was the greatest naval battle in all history, and Nelson the greatest of sailors. The service has changed now. A new kind of armament has been gradually discovered. We do not think it unlikely that there are seamen now afloat who could not understand all Marryat's writings without now and then having recourse to Admiral Smyth's 'Sailor's Word-Book.' The changes that have taken place during the last five-and-twenty years have been so vast that there are few who can fully comprehend the written accounts of what went before.

We gather that Marryat had not a happy childhood. Few of us have. He pictures fathers, mothers, and schoolmasters as being very far from amiable or beneficent. We do not for a moment call in question the truth of what he described. There is not much doubt that the early life of the generation which has just arisen into manhood and womanhood have had a far better time of it than those who went before them. In his earlier works this feeling is by far the more noteworthy. With some the bitter feeling against home, made for ever unhappy, lasts the whole life; with others it wears away as time goes on. It is not as a limner of domestic life that we value Marryat most highly. As a painter of the home life of the time there are one or two who surpassed him; but we do not accept the conclusion that any one, living or dead, can describe the sea battles of the old time as Marryat has described them. He had, moreover, the advantage of frequently coming in contact with Lord Cochrane, a sailor who had what Mr. Hannay calls "that combination of passion and faculty which makes the man of genius." Various definitions of genius have been given, not one of which is not open to objections. Cochrane's career had been a chequered one, and there are few now who are so violent as not to see that great faults sometimes obscured his far higher virtues. We believe that the nobler side of Cochrane's character made a deep impression on Marryat, and stirred up many of the noblest qualities within him. Could we have materials for a naval history of Marryat, it would be a most valuable book. We fear that if ever they existed they have perished beyond recovery. Strange things, however, happen in letters as well as in law, love, and politics. It may be that a life from the seaman's point of view may still be vouchsafed us. We should then

come to the conclusion that, besides being one who took high rank as a man of letters, he was also one who would have made an important mark on the naval warfare of his time.

Sometimes good fortune is thrust on naval men, as on others, without leave being asked. Marryat was commander of the *Beaver*, and his duty was to make an all-round sail on the Atlantic, and then to take upon himself guard duty at St. Helena. When the *Beaver* reached her post Napoleon was near death. The wildest enthusiast to whom the name of Bonaparte suggested schemes by which the captive eagle should be set free had now lost hope. The man who had ruled from Calais to Palermo and from Breslau to Cadiz was on the point of ceasing to regard things of earth. England's guardianship was over, and soon even the name of Sir Hudson Lowe might be forgotten. An English man-of-war was always kept cruising to windward of the island. This painful office was last performed by Marryat.

The chronological list of Marryat's works given at the end of the volume will be found most useful. Everything he wrote is worth reading, and it is better to deal with them in the order in which they have appeared. We wish his daughter, Mrs. Ross Church, could be induced to undertake the task of preparing a complete edition of her father's writings.

*A Glossary of Words used in the Wapentakes of Manley and Corringham.* By E. Peacock, F.S.A. Second edition. 2 vols. (English Dialect Society.)

THIS glossary when it first appeared was considered one of the most satisfactory issues of the English Dialect Society; and now that in its second edition it has received extensive revision and enlargement, together with judicious condensation of some articles, it is substantially a new work, which comes much nearer to the ideal of perfection. The first edition, published in 1877, contained 281 pages, in double columns. The new edition, in larger type and modified form, with 636 pages, presents a much more handsome appearance. We still find included an appreciable number of words which, being in general use all over the country, have no right to be here, such as *linsy-woolsy*; *reel*, a spool; *safe*, a meat cupboard. A serious fault of arrangement is gathering all the local bird-names together under the one heading of "Birds," instead of dispersing them throughout in their proper places. Thus any one consulting the glossary for *billy-biter*, *bog-bull*, *develin*, *dollpopper*, &c., and not finding them in their alphabetical order, would be tempted to tax the work with shortcomings which really do not belong to it. *Reekin-hook*, the hook by which a pot is suspended over a fire, is probably not, as Mr. Peacock supposes, *reeking-hook*, the hook which hangs in the reek, or smoke, but merely a colloquial perversion of *rack-and-hook*, as pointed out in our columns some years ago.

*The Divine Liturgy.* By H. M. Luckock, D.D. (Livingtons.)

AS a manual of instruction on the Eucharist from a high Anglican standpoint this volume will, no doubt, prove acceptable to many. It takes in detail the various parts of the Order for Holy Communion, and discusses them historically, doctrinally, and devotionally. To criticize a treatise of this kind in its theological bearings lies outside our *métier*, but taking account of it in its literary aspect there are sundry matters which seem to challenge comment. In his occasional etymological notes, for instance, Dr. Luckock is sadly behind the times. He thinks the *credence* (table) may stand for an imaginary *gereden*, from the A.-Saxon *gereden*, to make ready (p. 168). He treats it as still an open question how Whit Sunday should be derived, and we have all the old rubbish raked

up about *pfingsten*, *Awil*, and the rest (p. 256). This in 1889! Liturgically we doubt the propriety of arguing that the absence of a special preface in the Communion Office for Good Friday affords evidence that no celebration was formerly held on that day (p. 241). The practice of the great Caroline divines was certainly to the contrary, and Bishop Andrews winds up some of his Good Friday sermons with an exhortation to the people then and there to communicate.

*Proposals made by Rev. James Kirkwood to found Public Libraries in Scotland.* With Introductory Remarks by William Blades. (Privately printed.)

BUT two copies of 'An Overture for Founding and Maintaining of Bibliotheks in every Paroch throughout the Kingdom' are known. One of these, discovered by Mr. Henry T. Folkard, and secured by him for the Free Public Library, Wigan, of which he is chief librarian, has been reprinted in facsimile, and issued with an introduction by Mr. Blades. Greatly in advance of his time was the Rev. James Kirkwood, to whom the tractate has been assigned by Prof. Dickson, and the plea of a poor scholar to have within reach the books which he cannot afford to purchase has deep interest. The execution of this reprint is a boon to scholarship.

*The Bible in Spain.* By George Borrow. (Ward & Lock.)

IN the "Minerva Library of Famous Books," edited by Mr. Bettany, number three consists of Borrow's 'Bible in Spain.' The sensation made by this volume on its first appearance is now almost forgotten, but the book itself, with its marvellous picturesqueness and insight, is a classic, and must add to the value of any series. A few illustrations form a feature in a cheap and well-printed work.

*An Odd Volume for Smokers.* By Walter Hamilton. (Reeves & Turner.)

THIS is a collection of poems in praise of tobacco, and of parodies relating to smoking. Most of the poems and all the parodies have already appeared in print. Mr. Hamilton has, with his usual care, judgment, and research, compiled a very interesting and handy volume, which can well be commended to all smokers and to idle readers in general.

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On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

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To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

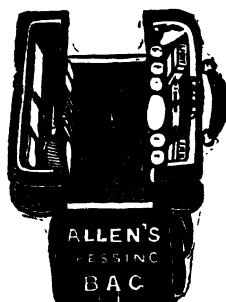
G. O. P.—Your letter was forwarded to Dr. Chance.

ERRATUM.—P. 52, col. 1, l. 3 from bottom, for "Langworthy" read *Langwathby*.

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LONDON, SATURDAY, AUGUST 3, 1889.

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## Notes.

## ELIANA.

I have lately come into possession of a singular playbill, which seems, for several reasons, to merit preservation in the pages of 'N. & Q.' (I assume that it has not previously been noticed, although it is, of course, possible that I may have been anticipated.) It is certainly of great rarity, if not unique, and the vein of humour which runs through it, and the singularity of the performance which it chronicles, render it uncommonly interesting. It will be well, perhaps, to give it *in extenso* before making any remarks upon it:—

Theatre Royal, English Opera House, Strand.

Particularly Private.

This present FRIDAY, April 26, 1822,

Will be presented a *Farce* called

Mr. H.....

(N.B. This piece was damned at Drury Lane Theatre.)

Mr. H....., Captain Hill,

Landlord, Mr. Gyles,

Belvil, Mr. C. Byrne,

Melesinda, Mrs. Edwin,

Betty, Mrs. Bryan.

Previous to which a PROLOGUE will be spoken by

Mrs. EDWIN.

After the *Farce* (for the first time in this country, and now performing with immense success in Paris)

a French *Petite Comédie*, called

Le Comedien D'Etampes.

(N.B. This piece was never acted in London, and may very probably be damned HERE.)

Dorival (le Comedien), M. Perlet.

(Positively for this night only, as he is engaged to play the same Part at Paris To-morrow evening.)

M. Macboud de Beauvais, Mr. J. D'Egville.

L. Dupré, M. Genbille.

Baptiste, Mr. W. Peake.

M. Corbin, Mr. O. Byrne.

Madeline, Madame Spittalier.

Immediately after which

A LOVER'S CONFESSION, in the shape of a SONG,

by M. EMILE

(From the Theatre de la Porte St. Martin, at Paris).

To conclude with a *Pathetic Drama*, in One Act, called

The Sorrows of Werther.

(N.B. This Piece was damned at Covent Garden

Theatre.)

Werther, Mr. C. J. Mathews.

Schmidt (*his Friend*), Mr. J. D'Egville.

Albert, Mr. Gyles.

Frits (*Werther's Servant*), Mr. R. B. Peake.

Snaps (*Albert's Servant*), Mr. W. Peake.

Charlotte, Mrs. Mathews.

Brothers and Sisters of Charlotte, by six Cherubims got

for the occasion.

Orchestra.

Leader of the Band, Mr. Knight. Conductor, Mr. H. Knight. Piano Forte, Mr. Knight, Jun. Harpsichord, Master Knight (that was). Clavecin, by the Father of the Knights, to come.

Vivat Rex! No Money returned (because none will be taken).

On account of the above surprising Novelty, not an

ORDER can possibly be admitted:—

But it is requested, that if such a thing finds its way into the front of the house, IT WILL BE KEPT.

Doors open at Half past Six, begin at Half past Seven precisely.

The Entrance for all parts of the House at the

Private Box Door in Exeter Street.

Lowndes, Printer, Marquis Court, Drury Lane, London.

Of course nothing is better known than that Charles Lamb's farce 'Mr. H.....' was damned on its production at Drury Lane, but I do not think the fact of its having been afterwards acted, even though for one night only, has hitherto been noticed by any of Lamb's editors or biographers. As Lamb must have been interested in the performance, the question suggests itself whether he may not have drawn up the playbill. Of course in such a matter we cannot attain certainty, and it may be that I am mistaken, but I cannot help thinking that Lamb's peculiar vein of humour is to be detected in it. The manner of stating (as if by way of recommendation) that the first and last pieces had been damned, and that the other would very probably meet with the same fate; the enumeration of the members of the orchestra, and other little touches seem plainly to betray the hand of Elia. Further confirmation of my supposition may, I think, be derived from the fact that on the night of performance the following printed apology (a copy of which accompanies the bill) was circulated in the theatre:—

"The Ladies and Gentlemen who have honoured the Theatre with a Visit, are most respectfully informed that MRS. EDWIN has been very suddenly and seriously indisposed. In this emergency MRS. J. WHIFFART (formerly MISS J. STEVENSON), of this Theatre, has kindly undertaken the part of *Melesinda* in the *Farce* called Mr. H..... The prologue, intended to have been

recited by Mrs. EDWIN, will be read by Mr. H..... himself—who solicits the customary indulgence.

"As a conclusion to this complicated Apology, it is with sorrow announced that M. PERLET, M. EMILE, and Mr. C. J. Mathews, have had the misfortune of falling from their horse and sprained their right ankle—but it is anxiously hoped—that as the actors intend to put their best leg forward, the performance will not be considered a *lame* one."

Here, again, the humour of the second paragraph (which is probably a sarcastic hit upon some ungrammatical announcement put forward by the Drury Lane or Covent Garden management) seems to be in Lamb's style. The pun it contains is one we can well fancy his giving utterance to, and adding point to it by his habitual hesitation of speech.

More might be written about this bill and about the famous actors who took part in the performance, but the Editor will probably think that I have already occupied as much space as he can afford to give me.

BERTRAM DOBELL.

[If such hitherto unchronicled representation ever took place, the fact is of much interest. Even if the whole prove to be a *jeu d'esprit*, it deserves a place in *Eliana*.]

#### A SONNET SEQUENCE OF 1627-8.

In a copy of 'Heures En François & Latin à l'usage de Rome' (Lyon, chez Guillaume Rouille, 1558), written in a handwriting of the seventeenth century, and placed at the beginning of the book, is

"An admonition for the mornings,

"When thou arisest lett this thoughts ascend; that grace may discead; and if thou canst not weepe for this sinnes; weepe because thou canst not weepe"; and so on, for a page and a half. The next thirty-two pages are filled with sixty-four sonnets, numbered and dated "Anno dom' 1627" at the commencement, and "Finis. Anno dom' 1628" at the end. I proceed to give the first in full, and the first line or lines of some of the others, in the hope that, if they are already known, they may be recognized:—

1.\*

The night, the starlesse night of passion  
From heaven begann on heaven beneath to fall  
When Christ did sound the onsett martiall  
A sacred hymne uppon his foes to runn  
That w<sup>th</sup> the fierie Contemplac'on  
Of loue and Joy his soule and senses all  
Surcharged might not dread the bitter thrall  
Of paine and greife and torments all in one.  
Then since my holie vowes haue undertooke  
To take the portrait of Christs death in mee,  
Then lett my loue w<sup>th</sup> sonnetts fill this booke.  
W<sup>th</sup> hymnes to giue the onsett as did hee:  
That thoughts enflamed w<sup>th</sup> such heauenlie muse  
The Coldest Ice of feare may not refuse.

2.

What meaneth this, that Christ an hymne did singe,  
An hymne triumphantt for an happy fight

\* The punctuation, where attempted, is not of the original.

As if his enemies weare putt to flight  
When yett hee was not come w<sup>th</sup> in the ringe!  
See gyannt-like did this victorious kinge  
Exult to runn the race he had in sight  
That he anticipated w<sup>th</sup> delight  
The p<sup>re</sup>snt paines w<sup>ch</sup> should such glories bringe.

3.

Over the brooke of Cedron Christ is gone.

4.

What blessed ferriman will undertake  
Over this brooke to ferrie my desires.

6.

Upp to mount Olivett, my soule, ascend.

7.

What should there bee in Christ to giue offence.

8.

Alas o' sheepeard now is strooke againe.  
See how the sillie flocke away doth hye,  
Doe hye away, themlues to saue thereby,  
As if they might bee safe, when hee is slaine.

9.

When all forsake, whose courage darr abide  
Seeing the strength of each p'ticular  
Consisteth in the strength of all.

11.

His death begins w<sup>th</sup>in a farme, w<sup>th</sup>in  
The farme of Jurie.

12.

My sinnes in multitude to Christ are gone  
Against my soule inditent for to make  
That they his lingringe vengeance may awake  
Uppon my just desarts.

13.

My soule w<sup>th</sup>in the bedd of heauen doth growe.

15.

My soule a world is by Contract'on.

21.

Sinke downe, my soule, into the lowest Cell.

22.

Jesus is risen from the Infernall myre.

23.

O sweete and bitter monuments of paine.

24.

When to the Closett of this prayers devoyne  
And sacred muse sweete clusten I retire.

27.

Behold a Cluster to it selfe a vyne.

28.

Ah mee that thornes his royall head should wound.

33.

Like as the winged spiritte alwaies stand.

39.

Holie, holie, holie, lord unnamed:

45.

Two yett butt one w<sup>ch</sup> eather other is,  
One yett in two w<sup>ch</sup> eather other bee.

46.

The unbounded sea of th' incarnac'on.

48.

Humanitie the feild of miseries.

50.

God longed for Mans loue; and downe was sent  
Christ.

55.

Jesu the handle of the worldes great ball  
By w<sup>ch</sup> the finger of omnipotence  
Tooke hold of us.



57.

By what glasse of resemblance may wee see.

60.

With heate and Cold I feele the sprightfull feinde.

63.

High towringe Eagle rightlie may [...] feast.

I shall be glad of any information which will throw light on these sonnets. The book has, since they were written, been in other hands; for there are two lines—the commencement of a prayer to Our Blessed Lady—on a leaf at the end in Dutch; then it passed into the collection of Thomas Baker, and was bequeathed by him, at his death in 1740, to the library of St. John's College, Cambridge, where it is now. O. S.

### BOOKS ON GAMING.

(Continued from p. 43.)

A comparison of the second with the first edition is interesting. In the first there is—

1. No "To the Reader," and
2. No "Advertisement" on the back of the title, which is therefore blank.
3. The "Contents" (A 2) has the same block at top in the second as in the first edition, and the same type and setting, as has also the verso of this leaf; but A 3 is differently set, being crowded to admit fresh matter, under "Chap. viii.," after "forcing your partner." Here the words "To explain the word Force," &c., down to the end of "A Case to demonstrate the Advantage by a See-Saw" (ending "Trump two different Suits"), are all added in the second edition. At the end of the "Contents" the block is different (flowers and scrolls) from that which appeared in the first edition (Fame with a trumpet).

4. "A Short Treatise," &c. (B 1 in first, A 5 in second edition). Here the block at the top is different again, but the type is the same, though differently set. The matter is the same down to p. 4, where "An Explanation.....this Treatise" is all added in the second edition.

5. "Some Computations" begin on p. 4 (first edition), and are all the same in the second until we come to p. 7 (in first, p. 10 in second), where, under "With the Deal," the odds are given,

8 to 7 is above 3 to 2  
9 7 is about 12 7,

whereas in the second edition they are given—

8 7 is above 12 to 7.  
9 7 is about 12 8.

Hoyle had here reconsidered his calculation.

6. The laws are only fourteen in number in the first, but in the second edition they are twenty-five.

Law 1 says:—

"If any Person plays out of his Turn, it is in the Option of the adverse Parties either to call the Card then played at any time in that Deal (in Case he does

not make him revoke) or the Person who is to lead may demand his Partner to name the Suit which he would have him play from."

This, however, becomes in the second edition:—

"If any Person (at sup.).....Party to call.....revoke) or to call the Suit which he would have him play from; which done, it shall then be in the Option of the Person called upon, either to name the Suit he chooses to have led, or to desire his Partner to lead as he pleases; but in Case he names a Suit his Partner must play it."

Law 2 (claiming a revoke). The first edition says, "till the Trick is turned"; but the second edition says, "turned and quitted,"—which is a very important alteration.

Law 3 (penalty for revoking). First edition says, the player may "take down 3 Points from the [adversaries'] Scores, or add 3 Points to his own Score, or take 3 of his Adversary's Tricks." This is right. Hoyle laid it down so first in 1742, and the penalty remains the same even now; but the second edition omits the first and third penalties altogether, retaining only the second, with the addition that "the revoking Party, provided they are up, notwithstanding the Penalty, must remain at 9." And the first and third penalties are omitted in every edition of Hoyle down to the twelfth, in which the laws of 1760 were first published, when those penalties reappeared, as they have done ever since that date to this day.

Law 4 (not a law, but an example; first edition):—

"A and B are 9 Love, the next Deal they win 13 Tricks with 4 Honours, A revokes; Query, what is the Penalty? A and B are to score 10 Points, and the Adversaries are to take down 3 Points from the Score, and A and B to remain 7 only."

Here the penalty is clearly stated erroneously. Accordingly this disappears in the second edition, and never reappears.

Law 5 (first edition; calling honours at any point [score] except 8). "The adverse Party may call a new Deal"; but the second edition says (law 4), "Either of the adverse Parties may call a new Deal; and they are at liberty to consult each other whether they will have a new Deal."

Law 6 (first edition) is same as law 5 (wrongly numbered 6, second edition): "After the Trump-card is seen, no Body ought to remind his Partner to call."

Law 7 (first edition). "If the Trump-card is seen, no Honours in the preceeding Deal can be set up, unless they were claimed." This, in law 6 (second edition), reads, "unless they were before claimed."

Law 8 (first edition). "If any Person separates a Card from the rest, either of the adverse Parties may Call it, provided he names it, and proves the Separation."

This is the same as law 7 (second edition).

Law 9 (first edition). "Each Person ought to lay his Card before him; after he has done so, if either of the adverse Parties mix their Card with his, his Partner is

intituled to demand each Person to lay his Card before him."

This is the same in law 8 (second edition), but with this addition :—

"But not to enquire who played any particular Card; and in Case he calls a wrong Card, either of the adverse Parties may once call the highest or lowest Card in any Suit led during that Deal."

All of this addition, except the first nine words, was omitted in all editions after the next ensuing (third).

Law 10 (first edition). "No person ought to demand what is the Trump-card after he has played, because it puts it in the power of his Partner (if he thinks fit) to name the wrong Card."

This does not appear in the second edition, but reappears amplified in later editions.

Law 11 (first edition). "If any person revokes, and before the Cards are turned, discovers it, the adverse Party may call either the highest or lowest of the Suit led."

To this is added by law 9 (second edition) :—

"or have their Option, to call the Card then played at any other time, when it does not cause a revoke"; as is still the law.

Law 12 (first edition). "If a Card in dealing is turn'd up, it is in the Option of the adverse Party to call a new Deal, unless they have been the Cause of turning up such Card."

Law 10 (second edition) says :—

".....unless they, or either of them have been the Cause of turning up such Card, in which case the Dealer has the Option";

the last eight words being new.

Law 13 (first edition). "If the Ace, or any other Card of any Suit is led, and that it should so happen that the last Player plays out of his Turn, whether his Partner has any of the Suit led or not (provided you do not make him revoke) he is neither intituled to trump it, nor to win that Trick."

This is the same as law 11 (second edition).

Law 14 (first edition). "If a Card is faced in the Pack, they must Deal again, except it is the last Card."

This is the same as law 12 (second edition).

We now come to the new laws added to those of 1742 :—

Law 13. "None of the Players are to take up, or look at their Cards, while any Person is Dealing, and if the Dealer should happen to miss Deal, in that case he shall Deal again, and if a Card is turned up in Dealing, no new Deal is to be call'd."

Law 14. "When a Card is led, if one of the Adversaries plays out of his turn, his Partner is not to win the Trick, if he can avoid it without revoking."

Law 15. "Every Person ought to see that he has 13 Cards dealt him; therefore if any one should happen to have only 12 Cards, and does not find it out till several Tricks are played, and that the rest of the Players have their right Number, the Deal stands good; and also the Person who plays with 12 Cards, is to be punished for each Revoke in Case he has made any, but if any of the rest of the Players should happen to have 14 Cards, in that Case the Deal is void."

Law 16. "If any Person throws his Cards upon the Table, with their Faces upwards upon Supposition that

he has lost the Game, if his Partner does not give up the Game, the Adversaries have it in their power to call any of those Cards, when they think proper, provided they do not make the Party revoke."

Law 17. "A and B are Partners against C and D. A leads a Club, his Partner B plays before the Adversary C; in this case D has a right to play before his Partner C, because B played out of his turn."

Law 18. "If any Person is sure of winning every Trick in his Hand, he may shew his Cards upon the Table, but should it so happen that he has any loosing Card in his Hand, he is then lyable to have all his Cards called."

Law 19. "No Person ought to ask his Partner whether he had played an Honour, while the Cards are playing."

Law 20. "A and B are partners against C and D. A leads a Club, C plays a Spade, B plays the King of Clubs, and D plays a Club, C discovers he has revoked before the Trick is turn'd. Query, what is the Penalty? B may take up his Card again, and so may D, and either A or B have it in their Option to oblige C to play the highest or lowest Card of the Suit led."

Law 21. "If any body calls at the Point of 8, without having two Honours, the adverse Party may consult with one another about it, and are at Liberty to stand the Deal or not."

Law 22. "And if any body answers, when he has not an Honour, he is to incur the like Penalty."

Law 23. "If any body calls at any Point of Game, except at 8, the adverse Parties may consult with one another, whether they shall stand the Deal or not."

This is a mere repetition of law 4.

Law 24. "If any Person calls at the Point of 8, and his Partner answers, and both the opposite Parties have thrown up their Cards, and it appears that the other side had not 2 by Honours, in this Case, they may consult with one another about it, and are at Liberty to stand the Deal or not."

Law 25. "No Person may take new Cards in the middle of a Game without the Consent of all Parties."

JULIAN MARSHALL.

(To be continued.)

COPERNICUS AND REGIOMONTANUS. — In the account of Copernicus contained in the ninth edition of the 'Encyclopædia Britannica' (vol. ix. p. 346) we read that "in 1600 he was at Rome, enjoying the friendship of the astronomer Regiomontanus." In the eighth edition it was, indeed, stated that Copernicus went to Rome for the express purpose of visiting Regiomontanus, who "kindly received him there." It is odd that the writer of the biography in the ninth edition did not, instead of modifying this statement in the eighth, "reform it altogether," which could only be effected by erasing it. Regiomontanus (whose real name was Müller) died at Rome in 1476, whilst Copernicus, then only three years of age, was still at Thorn. The revival of astronomy in Europe may be said to date from 1472, when Müller obtained the friendship and assistance of Bernhard Walther, a wealthy citizen of Nuremberg, who established there at his instance an observatory, where they together made astronomical observations during the three following years. In 1475, however, Müller was sum-

moned to Rome by Pope Sixtus IV. (who conferred upon the astronomer the titular dignity of Bishop of Ratisbon) to assist him in the long-projected reformation of the calendar, which was not executed until more than a century afterwards by Gregory XIII. But, unfortunately, Müller died at Rome the year after—on July 6, 1476—either of the plague or (as was suspected) of poison. Walther carried on the observations they had commenced in concert at Nuremberg until his own death in 1504, the year after Copernicus returned from Italy and took up his abode at Frauenburg, in East Prussia, where he died in 1543, three years before the birth of Tycho Brahé.

It may be mentioned that Alexander Ziegler published at Dresden in 1874 a small work giving an account of all that is known of Regiomontanus, whom he calls "ein geistiger Vorläufer des Copernicus." I venture to think the last word should be "Copernicus."  
W. T. LYNN.  
Blackheath.

**ADVERTISING IN OMNIBUSES.**—Some of your readers would perhaps be ready to hold up to execration the name of the man who first proposed to use omnibuses for advertising purposes, and would only admit him to 'N. & Q.' on the same terms as notorious criminals or persons who have outraged every feeling of humanity. Trusting to your judicial sense of what is due to the memory of the founder of a large branch of business, I should like to record that the inventor of advertising in omnibuses was Mr. Frederick Marriott, of 335, Strand, who in the year 1846 registered as an article of utility, a "publicity omnibus." Douglas Jerrold happily referred to the proposal as one by which the "advertising vans," which were then extremely popular, would be turned outside in. See further *Mechanics' Magazine*, xlv. (1846), 631.

R. B. P.

**WORDS THAT ARE NOT WANTED.**—Will you allow me to mention a few of these which I have lately observed, with a view of anticipating some other observer who may bring them to your notice in a different spirit and with the publicity of heading a paragraph? "Bonafiding," the habit of walking or driving three miles on Sunday to qualify for refreshment (*Observer*, June 16); "speechfully" happy (*Saturday Review*, June 22); doing their "wandering" (*ibid.*); an "Orangeable" editor (Mr. O'Brien's evidence, Parnell Commission); "nationhood" (speech of Mr. Parnell). Mr. Gladstone, in the current *Nineteenth Century*, mentions "regrettable" as a word coined, he thinks, at the Foreign Office. But, if not so justifiable a word as "eatable," it is a less regrettable word than "reliable," a word which some rare examples in good authors, and innumerable examples in current literature, have made part of the language. On the other hand, Mr. Gladstone and the *Illustrated*

*London News* seem the only quoted sponsors for "residential" in the house-agent's sense of that which may be inhabited. It is better in this sense than "resideable." An instance of a "maid" using herself in an advertisement as a verb has lately been brought to your notice. I do not think this use likely to conduce to her finding a situation, notwithstanding that "valet" is given in the 'Imperial Dictionary' as a verb, with the authority of "Hughes," and has been in colloquial use (among jobbing valets) for some years. Milton once has "lackey" as a verb active, but in a passage of such intentional extravagance as cannot have been intended to form a precedent for general usage. What I would urge is that, while poets, and penny-a-liners, and "maids" who want places are equally justified in coining for their temporary needs, they need not have the desire imputed to them of adding their tokens to the current coin of the realm. Still less should we be in haste to accept them.  
KILLIGREW.

**KOSHER.**—A Liverpool newspaper a short time ago reported that a woman, who keeps a small shop in this city, was summoned for "supplying a pint bottle of rum to a customer," she not having a licence. For the defence it was stated that "the defendant kept a 'kosher' shop in a neighbourhood in which there were large numbers of the poorer class of foreign Jews. Just before the Passover, in accordance with the old Levitical rites, the Jews had to buy all their things they required for the Passover from a 'kosher,' all their meat and other things being inspected by a 'schokat'—an official who had to see that the Jewish rites were observed in the killing of meat, &c. The rum found by the police was 'kosher' rum, specially prepared and authorized by the chief Rabbi, and bearing his name on the label. The defendant.....had bought the rum simply as an agent for her customers and without making any profit on the transaction.....The Bench dismissed the case."

J. F. MANSERGH.

Liverpool.

**WORD-PAINTING.**—The following bit from Mr. W. Clark Russell's new story in the *English Illustrated Magazine* is too good to be lost:—

"I beheld it [the sea] in the scarlet sunset when the mountainous ocean billow ran blood-red to the incandescent limb of the sinking luminary, in the melancholy gray of dawn brightening into an incomparable loveliness of pearl and silver and azure, in the leap of the flying ball of greenish golden moon from one speeding wing of vapour to another, with a lagoon of dark and liquid blue between, out of which would fall the flashful javelins of the planet, making molten ivory of the melting crests of the surge, and streaming a fan-shaped throbbing wake of star-coloured splendour from the remotest rim of the deep to the white sides of the Lady Charlotte, in which there would be kindled for a breath a hundred constellations."—*Eng. Illus. Mag.*, No. 68, p. 558.

O. C. B.

**"WASHING THE BABY'S HEAD."**—In a village street I met Farmer A., who was on his way from

the house of Farmer B., where, said he, "we have been washing the baby's head." Farmer B. had just had a son born to him, the first boy in succession to four girls; and the "washing" referred to consisted in the two farmers drinking the baby's health. The phrase was new to me.

CUTHBERT BEDE.

[It is familiar in the West Riding.]

"MEDICUS" IN ENGLISH.—The English language has no name at once accurate and comprehensive for one who practises the healing art in its two branches, surgery and medical prescription or direction. We possess four words, *physician*, *surgeon*, *apothecary*, *doctor*.

1. *Physician*.—Properly a student of physics, a naturalist. But as *physic* has been assigned as term for medical druggery, *physician*, following the fortunes of *physic*, has been taken for a prescriber of drugs, whence, by an utterly absurd restriction, it has been again confined to one who has taken the degree of M.D., and practises *only* the prescription of drugs, being precluded by professional etiquette from practice of surgery. The word is every way inadequate. "Honour a 'healer,'" says the son of Sirach, "for of the most High cometh healing" (*ἱατρὸν—ἱατρος, medicum—medela*). But how entirely we miss the fine force which comes through coincidence of terms when we read, "Honour a physician."

2. *Surgeon*.—A remedial operator. A good word so far as it goes. But, seeing that, with a very few exceptions, every surgeon is also a physician in the less restricted sense, we scarcely use the word in common speech, unless we think of him as having to perform an operation.

3. *Apothecary*.—Properly one who keeps an *apotheca*, *bottēca*, *boutique*, (druggist's) shop. The word has had a life of its own, with a more extended significance. The apothecary has a legal status as practiser of medicine by examination and licence of the Apothecaries' Company ('N. E. D.'), and I can recall among my own early memories the fact of an old man bidding to send for the "potticary" where we should now send for the "family doctor." But the use of the word has certainly died out of common speech.

4. *Doctor*.—A comprehensive term, but utterly inaccurate; for, as all men know, there are plenty of doctors who are not *medici*, and there are plenty of *medici* (in fact, much the greater number) who are not doctors, being unable or unwilling to curtail their practice by taking a doctor's degree.

We employ also the terrible circumlocution "general practitioner." I believe that our nearest approach to an accepted term is the shambling "medical man."

C. B. MOUNT.

MOXON'S 'CHAUCE', 1843.—It is strange that any one pretending to know anything about

Chaucer should ever have been deceived by the dishonest title-page of this volume: "The Poetical Works of Geoffrey Chaucer, with an Essay on his Language and Versification, and an Introductory Discourse; together with Notes and a Glossary. By Thomas Tyrwhitt." But many persons have been so deceived; and even so high an authority in literary matters as the *Saturday Review* has not escaped, for in a recent number (June 8, 1889) the reviewer of Prof. Skeat's edition of Chaucer's 'Minor Poems' alludes to this "Tyrwhitt's edition" in a manner which implies a belief that Tyrwhitt not only printed, but wrote notes on the whole of Chaucer's poetical works. He tells us that Tyrwhitt only "edited" the 'Canterbury Tales,' "but merely reprinted the minor poems, although he has notes on them"; whereas the plain truth is that, with the exception of an occasional reference (and there are not above a dozen at the utmost) in the notes on the 'Canterbury Tales,' Tyrwhitt never reprinted a line of any other of Chaucer's poems; and as for the "notes on them," the reviewer's error is still more unaccountable, for they most certainly never had any existence, either in Moxon's edition or in any other.

F. N.

HALLAM'S LANGUAGE.—I send you a few instances of the use of words by Henry Hallam in senses and modes of construction which appear to me unusual, and which, looking to the authority which his name carries, seem to be worth noting. The edition of his works referred to is that in fcap. 8vo. of Murray, without date, *proh pudor!*—

"The precise clergy"—the stricter clergy, *precians* in a word.—'Cons. Hist.,' vol. i. p. 97.

"Several of the Council had more tender regards to sincere men."—'Cons. Hist.,' vol. i. p. 208.

"Two men called Anabaptists, Thacker and Copping, were hanged at the same place on the same statute for denying the Queen's ecclesiastical supremacy, the proof of which was their *dispersion* of Brown's tracts."—'Cons. Hist.,' vol. i. p. 216, note.

"Though no manner of person or cause be *unsubject* to the King's power."—'Cons. Hist.,' vol. i. p. 223.

"*Illegible* to me."—'Cons. Hist.,' vol. i. p. 236.

Surely should be "illegible by me!"

It will be seen that all these quotations have been culled from the space of a very few pages.

T. ADOLPHUS TROLLOPE.

Budleigh Salterton.

SIR GEORGE BAKER, KNT.—The annexed account of Sir George Baker appears on the fly-leaf of a copy of Le Neve's 'Monumenta Anglicana,' 1718, vol. iii., in the Guildhall Library, London:—

"Pag 123. 8<sup>o</sup> Geo: Baker. When the Earle (or Marq: of Newcastle) was at Newcastle circa an: 1644, S<sup>r</sup> George Baker made an Oration to him in y<sup>e</sup> name of the Body, and was then knighted by him, by Commission from the King. S<sup>r</sup> John Marley, Maior, was, I think, knighted at the same time, w<sup>ch</sup> I mention, because they are not,

as far as I can hear, entred in the Herald's Office and yet it appears from Bushworth's 'Collect.' vol 5. pag 635. 647-8, as well as from the Duke of Newcastle's Life wrote by his Lady, that the Duke made 12 Knights by Commission."

On p. 123 of the same volume is this additional MS. note:—

"N.B.—S' Geo: Bakers Burial is entred upon the Register of the great Church at Hull:—otherwise I should not have given him a Monument. See Rushworth's 'Collect.' Par: 3. vol 2, P. 647, &c. See Heath's 'Chron.' P. 68; and Lloyd's 'Memoirs,' P. 684."

DANIEL HIPWELL.

34, Myddelton Square, W.C.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

**DATE OF BELLAMY'S BIRTH.**—Can any light be thrown on the mystery which seems to surround the birth of George Anne Bellamy? In Letter IV. of the 'Apology for her Life' she says explicitly, "I was born on St. George's Day, 1733"; but practically contradicts this statement in Letter VIII., in saying that she was "just fourteen" at the time she "entered into an agreement with Mr. Rich." The reference here is to her appearance as Monimia Nov. 22, 1744, as she makes no allusion throughout her Apology to the fact that her actual *début* took place at Covent Garden March 27, 1742, when she acted Prue in 'Love for Love' for Bridgewater's benefit. On the latter showing the date of her birth would be 1730.

Confusion is worse confounded when we find Chetwood, in his 'History of the Stage,' giving 1727 as her natal year.

L. W. J.

**SCOTS.**—Can any one explain or justify the use of the factor *Scots* as an adjective, instead of *Scottish* or *Scotch*? *Scot* is a substantive, and means a native of Scotland. Its plural is *Scots*=natives of Scotland. Yet *Scots* is customarily used as an adjective=*Scottish* or *Scotch*; thus, "pounds Scots," "the Scots Greys," "the Scotsman newspaper," &c. Such a use of the word, though it may be sanctioned by the *jus* which is founded on *communis error*, is surely incorrect. It is just as if we said "Poles" for *Polish*, or "Swedes" for *Swedish*.

P. MAXWELL.

Bath and County Club.

**"MARCH OF INTELLECT."**—Can any reader of 'N. & Q.' tell us who invented this phrase, and when it came into use? A correspondent of 'N. & Q.' well remembers hearing it used—he thinks that it occurred in a paragraph read aloud from a local newspaper—somewhere between 1836 and 1840. It had been laughed at and was going

out of use, we understand, in 1852, when the late Dr. Maitland said:—

"There has been much talk about the March of Intellect—much dispute about its causes and consequences, its advantages and disadvantages."—'Eight Essays,' p. 107.

N. M. AND A.

**GOIT.**—To what part of a mill-stream does this term apply? What is the origin of the word? Has it any connexion with *gottre*? R. T. H.

**"REED-STAKE," A DEVONSHIRE WORD.**—Halliwell's 'Dictionary' contains the following entry: "*Reed stake*. An upright stake to which an ox is tied in the shippen. *Durh.*" Halliwell copied all the available words he could obtain from Kennet's MS. Glossary in Lansdowne MS. 1033. But a reference to that glossary points out that both it and its variant *Rydstake* are assigned to Devonshire, and not to Durham.

T. N. BRUSHFIELD, M.D.

Salterton, Devon.

**HERDMAN FAMILY.**—I should be glad of any information concerning members of this family prior to 1680, and to know whether the Hirdmans and Hardmans are of the same family. Is there a published pedigree? E. F. HERDMAN.

Berwick-on-Tweed.

**THE VOCABULARY OF THE ENGLISH BIBLE.**—Has it been ascertained how many different words (whether proper names are included or not in their number) make up the vocabulary, or *thesaurus lingue*, of the Authorized English Bible version? X.

**OSMUNDA.**—There are two beautiful royal ferns (*Osmunda regalis*) springing tall and stately by the window where I write. This suggests the query, Who was the Queen Osmunda to whom Wordsworth refers in his famous description of this fern?—

Plant loveller, in its own retired abode  
On Grasmere's beach, than Naiad by the side  
Of Grecian brook, or Lady of the Mere,  
Sole-sitting by the shores of old romance.

There is a legend that a waterman of Loch Fyne hid his wife and daughters under the luxuriant foliage of this fern from a sudden raid of the Danes whilst he ferried the invaders over the lake, praying meanwhile for the safety of his dear ones, and that one of his daughters in after years gave the fern the name of her father, Osmund. Did she ever come to queen's estate? That the waterman was really the fern's name-father seems clear from the fact that Gerarde calls the white centre of the stem "the heart of Osmund, the waterman."

C. C. B.

**GREEZED.**—This word occurs in the sermon preached by Thomas Prior, Prebendary of Gloucester, at the funeral of Miles Smith, Bishop of Gloucester,

cester, and printed at the end of the bishop's 'Sermons,' London, 1632, small folio, at p. 304: "Not many houres before his departure I drew neere his bed, he reached for my hand and *greeted* it." Is this a real word, or a misprint for *grasped* or *squeezed*? It is not in Halliwell.

W. E. BUCKLEY.

**ARMS OF NOTTINGHAMSHIRE.**—The Notts County Council have failed to find any arms for the county, and are much exercised in their minds as to designs for a seal. A committee appointed for the purpose have now reported that a satisfactory seal could be had in the form of a shield with four quarters, one having an oak tree, as representing the forest of the county; another with a wheatsheaf, as representing the agriculture of the county; another with a pick and shovel, representative of the mining interest; and the last a representation, so far as it could be got on a seal, of a hosiery frame! It is sincerely to be hoped that some herald will arise in Nottinghamshire. But are there no arms for the county?

H. W. M.

**GRAVES OF CELEBRATED PERSONAGES.**—One of the great difficulties, if not the greatest, in the way of a biographical writer, anxious for complete details, is to discover the graves of his subjects. Can readers of 'N. & Q.' assist me in discovering where the following are buried?—The Beautiful Gummings; Hugh Kelly, the dramatist; Charles Phillips, the Irish poet (died in London 1859); James Brontë O'Brien, the Chartist; Dr. Thomas Sheridan; and Michael Kelly. The latter two are interred at Margate, but in what churchyard I cannot find out.

MICHAEL MACDONAGH.

3, Rutley Gardens, Kennington Park, S.E.

**FOUR-CENTRED ARCH.**—Can any one explain why this old and useful form of arch, employed in the Middle Ages through all Mohammedan Asia and Catholic Britain, seems never till this year's Paris Exhibition to have set foot on the intermediate continent of Europe? Away from these new Champ de Mars erections I never saw nor heard of such an arch between Calais and Constantinople, or Gibraltar and Moscow. Here in England, though it did not become as common as in Asia till the Tudor dynasty, it had been increasingly used from the twelfth century, to which belongs the earliest example I know, the chancel arch and vaulting of Easton Church, Hants. About a century later we have those of the east chapel of St. Albans; and by 1360, when tracery became "Perpendicular," these arches grew abundant.

E. L. G.

**MARY RUSSELL.**—Can any of your readers furnish me with date or place of birth or baptism of Mary Russell, great-granddaughter of the Protector Oliver Cromwell? She was the only child of Capt. (afterwards Lieut.-General) Rich (not Richard) Russell. Rich was married April 5, 1693, at Ford-

ham, to his cousin Mabel, daughter of the then late Gerard Russell, of Fordham. Mary, daughter of Rich and Mabel, was married to the Rev. Richard Mills, Vicar of Hillingdon, at Hillingdon, Middlesex, Dec. 7, 1731, and died there in his lifetime, leaving issue, in 1743. She is named in the wills of her grandmother Dame Frances Russell, proved Feb. 16, 1719/20; of her cousin Elizabeth Cromwell, proved April 12, 1731; and of her father, proved June 28, 1735.

F. W. M.

**METRICAL HISTORY OF ENGLAND.**—Can any reader give me the name of a metrical history of England suitable for a child of seven or eight?

N. L. B.

**HUYSEN.**—In Reitstap's 'Armorial' Huyssen de Kattendyke is described as an English baronet at the beginning of the eighteenth century. Where are particulars of this baronetcy to be found?

L. C.

**PEDIGREES OF SHACKLETONS AND HALHEADS.**—Can any correspondent inform me of a work containing the above pedigrees? Some years ago Mr. Roger Shackleton, of Leeds, now deceased, had sent to him two leaves extracted from a book (pp. 97 to 100) in which were the pedigrees, and a request for supplementary information about the Shackletons. As there are numerous inaccuracies in the Shackleton pedigree, notably one showing a connexion with the Halheads, I should like to make corrections for any future publication, if I can ascertain what work it is contained in.

WM. SHACKLETON.

94, Rosebank Road, Leeds.

**'ONE TRACT MORE.'**—All who take interest in the controversies which have disturbed the Established Church during the Victorian era will remember that 'The Tracts for the Times' conclude with No. 90. At about the time that this remarkable series came to an end a little pamphlet was issued entitled 'One Tract More.' It was certainly not by any of the tract writers, and was not, as its author informed me, intended to form a part of the series. This, if I remember aright, is obvious from the fact that it is of a much smaller size than its forerunners. It is many years since I read it. I am anxious, for a literary purpose, to examine it once more. If any one of your readers will lend me a copy I will return it in a very few days.

EDWARD PRACOCK.

Bottesford Manor, Brigg.

**MRS. CIBBER.**—A scarce pamphlet, called 'See and Seem Blind,' was published about the year 1732, which contains a very good description of this charming actress, then Miss Arne. An extract from this pamphlet was given in 'N. & Q.,' 4th S. v. 8, the gist of which was that Miss Arne contributed so much to the success of an English

opera in which she sang that, in order to counteract its effect, Handel was compelled to bring out an oratorio. As every detail relating to Mrs. Cibber is of interest, I should be glad to learn the name of the English opera in which she sang, and that of the oratorio which Handel brought out in opposition to it.

W. F. PRIDEAUX.

Jaipur, Rajputana.

**HERALDIC.**—Can any of your readers give me any information as to the owner of the following coat of arms, which is emblazoned on parchment, and was discovered in an old tin box, and which, from the state of the colours, seems very old: Azure, a crescent argent, in dexter chief on a canton gules a saltire azure? I dare say my description is not so correctly described, from an heraldic point of view, as it might be; but it is sufficient. There are nineteen other quarterings on the shield, which is surmounted by three helmets—a knight's in the centre, and on each side an esquire's. The dexter esquire's helmet is surmounted by a beacon that might be argent; the knight's helmet by a crest coronet or, on which is a gryphon azure, armed and langued gules; the sinister esquire's helmet by a crest coronet or, out of which grows a poplar tree vert. Beneath the shield is the motto, "Gloria deo in excelsis."

E. CARRINGTON OUVRY.

East Acton, W.

**THE COUNTS OF TOULOUSE: TOLER.**—I should be much obliged by any information tending to confirm the statement that the Toler family (Earl of Norbury) is descended from Fridolind, Count of Toulouse, 849. I noticed when lately in the Salle des Croisades, at Versailles, that "the arms" of Count Raymond of Toulouse (a leader, with Godfrey de Bouillon, one of the heroes of Tasso's great poem, of the Crusaders), a cross fleury, are the same as those borne by the family named, and in which I am interested.

HENRY GERALD HOPE.

6, Freegrove Road, N.

**COLERIDGE.**—Wordsworth and Rogers called upon Coleridge one forenoon when he was lodging in Pall Mall. How came Coleridge to be at any time so fashionably located? On quitting, Rogers said to Wordsworth, "Well, for my own part, I could not make head or tail of Coleridge's oration. Pray did you understand it?" "Not one syllable of it," Wordsworth replied. He had talked for two hours uninterruptedly, and Wordsworth had appeared to listen with profound attention, every now and then nodding assent. If Rogers reports this truly, it is little to Wordsworth's credit. He was not so polite a man that we should expect him, out of deference even to a genius greater than his own, to act a lie. To sit nodding like a mandarin figure when he did not understand a syllable of what was said, and

that for a space of two hours, is painful indeed to have recorded. "Politeness costs nothing," runs the proverb. It cost here more than the battle of Pavia to Francis, who wrote his mother that he had lost all but honour.

C. A. WARD.

Walthamstow.

**DESCENDANTS OF SHAKESPEARE.**—M. L. Jeny, in *L'Intermédiaire*, March 26, says:—

"Je lis dans *L'Abeille du Cher* du Vendredi, 18 Novembre, 1836: 'Un pauvre vieillard de soixante-dix-sept ans, nommé George Shakespeare, a été trouvé expirant de froid et de faim dans la rue de Clarence, à Londres, au milieu de la nuit affreuse de mercredi dernier. On l'a porté à l'hôpital, où il est mort après quelques heures d'agonie.'"

M. Jeny then asks me if I can give him any further details of this sad end of one of the great poet's descendants, and whether any such exist at the present day. Does any reader of 'N. & Q.' know anything about the above incident; and can any one answer the second query?

J. B. S.

Manchester.

**AUTHORS OF QUOTATIONS WANTED.**—

Mr. Lockhart closes his beautiful account of the death of Sir Walter Scott with these words:—

And now 'tis silent all! Enchanter, fare thee well! In the notice of Sir Walter in Chambers's 'Cyclopædia of English Literature' the full couplet is given:—

A wandering witch-note of the distant spell;

And now 'tis silent all! Enchanter, fare thee well!

Whence is the quotation made?

THOMAS DYSON.

### Replies.

**WORDSWORTH'S 'ODE ON INTIMATIONS OF IMMORTALITY.'**

(7th S. vii. 168, 278, 357, 416.)

The winds come to me from the fields of sleep.

Imaginative sympathy, indispensable as an aid in interpreting poetry, subjective poetry especially, is not wisely entrusted with the reins. Disposed to assent rather than to question, her mood is the anti-critical, and she is apt on occasion to whisper to the mind that it sees a meaning when it is only the ear that has been made captive to a sound. How far these remarks derive point from the comments of those who seem to claim that imaginative sympathy alone can explain the line in question, the reader will judge from what follows. The line as it stands describes the winds as coming to the poet from the realms of Sleep; for, as intimated in my first note, the "the" is imperative in restricting the reference in "the fields of sleep"—to sleep itself in the abstract, as distinguished from any fancied sleep of winds, fields, mountain valleys, &c. The question, therefore, is one not so much of a mere obscurity as of a plain incompatibility of imagery, rendering the line in which the phrase occurs wholly unmeaning and severing that line from any intelligible connexion with the context.

One correspondent, recognising how completely the context forces the line, as it stands, into isolation, discovers a propriety in this isolation, and has an explanation thus:—As “the fields of sleep” must refer somehow or other to night and dreams, he compels into relationship with it the preceding two stanzas of the ode, by assuming them also to be concerned mainly with things dreamlike and nocturnal, in order to draw the inference that the fields of sleep “may well be an echo of all this: a note or two of the old theme purposely struck again as we enter the new”—why purposely, or what the purpose, we get no hint, any more than what the distinction of old and new may mean. But it does not matter. For all purposes of an explanation of the line, he is arguing in a circle, as we see by the result; for at the close of the seeming explanation he says:—

“There is still, however, a difficulty.....The actual winds come, to you from the metaphorical fields of sleep in which you have been lying.”

Exactly so: he finds himself round again to the original difficulty, and he appeals a second time to imaginative sympathy, with even a more disastrous result, for we are now at sea amid declamation on the grandeur of the ode generally and comparisons of it to other work, the question at issue vanishing from the purview. It is best so; for the confusion, especially in metaphor, had become inextricable. In fact the winds, which at first had duly come from the fields of sleep, in process of argument had begun to blow into them—“as the man is wakened out of the fields of sleep by the winds” of morning. So far, then, imaginative sympathy seems rather a Will-o'-the-wisp to lead inquiry astray, except in so far as it results in still further strengthening the contention that “the fields of sleep,” whatever meaning was intended, cannot be regarded as metaphor consistently with any meaning in the line it forms part of.

The force of this conclusion, and thence the reasonableness of my suggestion of a possible error in the text, will be all the more apparent when we look at the assumptions relied on for giving colour to the far-fetched notion that the line in question may be regarded as an echo of something outside the stanza, a sort of exclamatory interjection isolated from its context and finding its connexion elsewhere. For those assumptions are not groundless merely: they involve misconceptions of the current of thought in the ode and also of its theme in several respects. The “thought of grief” in stanza iii. is not the thought expressed in the first two stanzas; nor is the “timely utterance” those two stanzas or any other stanzas of the ode. “The light of common day” in stanza v. is not the fuller light into which “you now” emerge from the stage of dreamlike things, but the comparative dimness and dulness of ordinary life in which the bright child-visions are finally extinguished. A glance at

the first two stanzas will show that their imagery is mainly of the day, not “nocturnal”; nor are the thoughts of those two stanzas in any way “dreamlike.” The opening words, “There was a time,” mark the point of departure for the ode and relegate the dreamlike to the distant past. “Where,” the poet sadly asks, as he argues out his theme—“where is it now, the glory and the dream?” In fine, to speak of those stanzas as dreamlike is to confound the child-visions themselves with the objective statement of them by the man, as he summons them up from memory after the visions themselves had long faded, in order to gather, in “the philosophic mind,” their meaning and suggestion—the purpose of the ode, in brief.

So far, then, as to the negative evidence which the failure of efforts to explain the line in question by means of imaginative sympathy supplies, in favour of the suggestion of a possible error in the text. The direct evidence, however, supplied by the stanza in which the line occurs appears to me to be in itself all but conclusive against that line having been intended as other than part and parcel, and that intimately, of the context, and, by consequence, against any metaphor having been intended. (1) In the line—

No more shall grief of mine the season wrong,  
the poet expressly disclaims reference to the past, for the rest of the stanza certainly, and gives himself up almost with *abandon* to the influences of the scene around him. (2) Had the disputed line been intended as an interrupting note referring to the past, the next line could not possibly commence with “and.” (3) That it does commence with “and” makes the conclusion almost inevitable that the lines “The cataracts,” &c., “I hear the echoes,” &c., and the line in dispute, must be regarded as a set of consecutive sketches thrown together from the scene before him, which, as the contributing conditions, he sums up in the lines “And all the earth is gay,” &c.

The insurmountable bar which the context thus opposes to a sleep-and-dreams explanation of the disputed line is borne strong if unconscious testimony to by another correspondent, who essays to explain away even Wordsworth’s distinct statement. It is not correct, he tells us, to say that nature is represented in that stanza as giving herself up to jollity. “It is rather the poet that is represented as awaking” to the jollity—which he forthwith describes, as we see! The distinction is even finer than that of Hudibrastic fame between the south and south-west side of a hair, and I welcome this yet further proof of the shifts we are put to if we attempt to give “the fields of sleep” any intelligible connexion with the context.

As for the kind of “bathos” felt in passing from the cloudland of ideas conjured up by a phrase which baffles explanation to the level of intelligible expression, I quite understand it. If, how-



ever, it be meant that the transition from "sleep" or "steep" to "sheep," or even the introduction of the word "sheep" at all, involves a bathos, the protest reaches far beyond my humble suggestion—touches Wordsworth himself and other poets, *e.g.*, in the vision in 'The Brothers,' where the shepherd-boy who had gone off to sea

Below him, in the bosom of the deep,  
Saw mountains—saw the forms of sheep that grazed, &c.

"The forms of sleep that gazed" might have sounded finer, and as for the meaning— But, at any rate, Wordsworth wrote as we see. Or turn to where, in Keats's 'Endymion,' the voyager along the sea-coast heard

The shepherd's pipe come clear from aerie steep  
Mingled with ceaseless bleatings of his sheep,

just as the bleatings would have come to Wordsworth's ear mingled with the sound of the cataracts from that other "steep." THOMAS J. EWING.

Warwick.

PARISH REGISTERS OF ST. GEORGE THE MARTYR, CANTERBURY (7th S. vii. 387; viii. 37).—The Rev. ED. MARSHALL's reply does not meet my difficulty, inasmuch as Archbishop Laud's Articles of 1635 cannot well apply to his "order" given about the close of 1633. The new form of entry to which I referred came into use at Lady Day, 1634, and was continued in this particular parish until Michaelmas, 1637, after which the old form is resumed. A slight error crept into my query, and this I should like to correct. The quotation I gave does not appear in the register, but it appears in the bishop's transcript. The form of entry of baptisms changes in both register and transcript at the same date.

J. M. COWPER.

Canterbury.

KNEES TURNED BACKWARDS (7th S. vii. 486; viii. 35).—MR. WARREN is perfectly right as to the anatomy of birds. I know of no bird in which the knee-joint is formed in the abnormal manner suggested; but in birds, as in nearly all long-legged mammals (*e.g.*, the horse), the thigh is short and the knee-joint close to the abdomen, while the bones of the tarsus are prolonged so as to form a second joint (directed backwards) about half-way between the foot and the knee-joint.

J. FOSTER PALMER, M.R.C.S.

Chelsea, S.W.

JOSEPH GASCOIGNE-NIGHTINGALE (7th S. vii. 487).—"1752, July 25. Joseph Gascoigne-Nightingale, Esq.; died the 16th: in the vault in the North aisle of the Tomb." To which Col. Chester, in his 'Registers of Westminster Abbey,' adds the following note:—

"Son of Rev. Joseph Gascoigne, vicar of Enfield, Middlesex, by Anne, daughter and heir of Francis Theobald, of Barking, co. Suffolk, by Anne, daughter of Robert Nightingale, eldest son of Sir Thomas

Nightingale, first baronet of Newport Pond, co. Essex. He assumed the name of Nightingale on becoming heir to his kinsman Sir Robert Nightingale, fifth baronet. The Funeral Book, quoting his coffin-plate, says that he was baptized 19 Dec., 1695, and died 16 July, 1752, as in the text, but the latter date is given on his monument as 20 July. The inscription contains other errors, due probably to the fact that the monument was not erected until many years after, in obedience to the will of his son, when accuracy was not obtained, even if sought. He died at Enfield. His will, dated 25 Oct., 1731, shortly after the death of his wife, was proved 8 Aug., 1752, by his eldest son, Washington Gascoigne-Nightingale, Esq. His wife, Lady Elizabeth Shirley, the eldest daughter and co-heir of Washington, second Earl Ferrers, was born 1704, married 24 June, 1725, and died 17 August, 1731, not 1734, as given on her monument, by Roubiliac, which is considered the gem of the Abbey."

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

The monument in Westminster Abbey to which MR. PICKFORD refers was not erected until 1758, and "was really a monument to Mr. Nightingale" (Stanley's 'Westminster Abbey,' 1868, p. 342). Lady Elizabeth Nightingale died in 1731. Her husband, who is described in Collins as of Enfield, Middlesex, and Mamhead, co. Devon, and was one of the members for Stafford from 1727 to 1734, died on July 15, 1752. G. F. R. B.

CASA DE PILATOS (7th S. vii. 107, 237, 433, 475).—Allow me to refer your correspondents who are interested on this point to Smith's 'Dictionary of the Bible,' s. v. "Pilate," and the next article, "Acta Pilati," in the same book, where the different traditions concerning the scene of his death are discussed. Sir Walter Scott makes a powerful use of it, and lays the scene at the Lake of Lucerne in 'Anne of Geierstein' (chap. i.).

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

It may be of interest to mention that Archbishop Trench, in his charming little book 'The Study of Words,' has fully explained the error contained in the name Mont de Pilate. See chap. ii., on "The Poetry in Words."

EDWARD H. MARSHALL, M.A.

Hastings.

REPRESENTATIONS OF TEARS ON TOMBS (7th S. vii. 366, 477; viii. 16).—Your correspondent ALPHA states that he remembers reading in a newspaper, whose name and date he has forgotten, that in Père la Chaise cemetery there is a monument in the form of a tear. Having an opportunity recently to visit that same cemetery, I inquired of the head guide after the monument in the form of a tear. The answer was that such a monument does not exist, nor has ever existed, in Père la Chaise. And our guide added:—

"Do you see, sir, newspapers may say what they please. They are not in the secret of what is going on here, and if they were they would have lots of things, not exactly

of the funny kind, to relate about our great city of the dead. For instance, which of them has ever talked of an event which took place here so late as last week? A young man, twenty-five years of age, had been married twenty-six days when he died. He was interred here, and when the body was committed to the ground his wife, a girl of eighteen, dropped down stark dead on the spot."

The story told by Thackeray about the *veuve inconsolable* with the lamp may be true. It is a good tale, and will bear repeating, "*decies repetita placebit*." But what of Zoe's unfortunate husband? Shall we pity him for not being any longer allowed to grow his melons on the tomb of his better half? Not I, for he was a downright fool. He ought to have sent the officials of the cemetery about their own business, and he might have continued peaceably for many years to grow his vegetables on the grave of his dear Zoe. In England "a man may call his house an island if he likes, there's no Act of Parliament against that"; so in France a man may grow whatever he pleases on the plot of ground he has bought and paid for, be this plot of ground in *Père la Chaise* or anywhere else. There is no law, statute, or regulation whatever against that. So late as last month I saw potatoes actually growing on the tomb of *Parmentier* in *Père la Chaise*, and I was told by the chief guide that it has always been the custom to grow them there. I do not know whether anybody eats them, but they do grow on the tomb of the importer of the vegetable. DNARGEL.

Paris.

GAME OF THE GOOSE (7th S. vii. 408; viii. 11).—Perhaps Byron on this game may be worth quoting:—

A young unmarried man, with a good name  
And fortune, has an awkward part to play;  
For good society is but a game,

"The royal game of Goose," as I may say,  
Where everybody has some separate aim,

An end to answer, or a plan to lay—

The single ladies wishing to be double,

The married ones to save the virgins trouble.

'Don Juan,' canto xii. stanza lviii.

R. E. N.

WILLIAM SALMON, M.D. (7th S. vi. 308, 491).—His will, as "of the parish of Blackfriars, London, Physician and Surgeon," dated Nov. 30, 1711, was proved April 22, 1713 (P.C.O. 91, Leeds). In it he says:—

"And whereas my wife Ann Salmon to my very unspeakable grief has for more than Eight years last past conducted herself towards me in a far different manner than what in respect to my justice and uprightness friendly conversation and kind dealing both to her self and her Relations (upon whom I solemnly declare I have expended more than double the fortune I ever had with her) might have [been] reasonably expected I do hereby nevertheless give and bequeath unto her my said Wife fifty pounds."

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

SIR FRANCIS LEIGH, K.B. (7th S. viii. 7).—He was of Newnham Regis, in Warwickshire, being the son of Sir William Leigh, Knt. (third son of Sir Thomas Leigh, Lord Mayor of London, and brother of Sir Thomas Leigh, first baronet of Stoneleigh), by Frances, daughter of Sir James Harrington, of Exton. His wife was Mary, daughter of Lord Chancellor Ellesmere. He was one of the K.B.s made at the coronation of James I. on July 25, 1603. He represented Oxford in the Parliaments of 1601 and 1604-11, Leicester in 1614, and Warwickshire in 1621-22. I do not know the date of his decease, but his only son, Francis, was raised to the peerage as Baron Danmore in 1628, and Earl of Chichester in 1644.

W. D. PINK.

Leigh, Lancashire.

ENGLISH AND ITALIAN PRONUNCIATION (7th S. vii. 487).—There is no hint of a resemblance between English and Italian pronunciation to be found in Thomas Uvedale's translation of John Veneroni's 'Method of Learning Italian,' which was published early in the eighteenth century. In his "Epistle Dedicatory" the translator says of the Italian language,—

"that by its inexpressible Delicacy and Softness it seems to have been design'd purely for Musick, Love, and Poetry; a Language fram'd on Purpose to charm and bewitch the Heart; and, in short, a Language, which for Sweetness and Harmony is as much superior to the French.....as that is to the Dutch, or Welsh. There is certainly Inchantment in the very Sound of it, and therefore I don't wonder that a Passionate Admirer of it heretofore was of Opinion, that the Serpent made use of in Paradise, to Ruin and Seduce our Mother Eve."—P. vi.

Peter Heylyn, in his 'Cosmographie' (1657), says:—

"The present language of Italy is a decompound, made up especially of Latin and the old Italian: some notions of the Lombard being mixt with it in the North, and West, some of the Gothish, in the midst, about Rome itself; and not a little of the Greek, in the East of Naples."—P. 36.

J. F. MANSEGH.

Liverpool.

PADUS (7th S. vii. 488).—Writing of the "*Cerasus racemosa putida* *Padus Theophrasti dicta*, the strange long cluster cherry," Parkinson ('Thea. Bot.,' 1640) says that—

"it is taken by Dalechampius to be the *Padus* of Theophrastus.....The Burgonians about the river of Seine, doe call it *Putis* (from whence it is likely Dalechampius tooke the name, to come neere to *Padus*) and take it for a kinde of wilde Cherry.....and because the wood smelleth strong, the Savoyans call it *Putier*."—Pp. 1516, 1520.

J. F. MANSEGH.

Liverpool.

As a term in botany, *Padus* is taken from the Greek, as Theophrastus mentions a tree called *πάδος*, which, like the yew, greatly delights in a

shady situation. Liddell and Scott have "*πάδος*, a tree or shrub; perhaps Lat. *prunus padus*, v. *πῆδος*," under which word they say, "some think that *πῆδος* was a wood, because the Gauls called the fir tree *padus* or *padu*." This last form is in Ducange—"Pades, Arbor Picea, Gallia, ut auctor est Plinius"—who says in his account of the river Padus, "*Metrodorus tamen Scœpius dicit quoniam circa fontem arbor multa sit picea, quales Gallicæ vocentur Padi, hoc nomen accepisse*" ('N. H.', iii., xx., ed. Harduin. W. E. BUCKLEY.

Probably from the Greek *πάδος*, the name of some tree, whether the *prunus padus* or not. Even though the Greek and Latin words may denote different trees, yet the Latin may come from the Greek word, as *fagus*, a beech, from *φῆγός*, a kind of oak. There is a note on the connexion between the words *πάδος*, *πῆδος*, *padus* (the bird-cherry tree) and *padus* (the pitch pine) in Liddell and Scott, *sub voce* "*πῆδος*."

JULIUS STREGGALL.

I wish to augment this query. Is there any connexion between the pitch trees, called *Padi*, and the amber-bearing pine, seeing that the amber district on the Baltic is confused with the river Eridanus or Po, i. e., *Padus* or *Padanus*?

A. HALL.

MISTARCHY (7th S. vii. 188, 296, 414).—I am glad to see that this monstrosity is knocked on the head by G. F. S. E., and I would humbly crave leave to add my voice to that of Mr. JULIAN MARSHALL in denouncing *polygarchy* as equally monstrous. Surely *polyarchy* (*πολυαρχία*) is on all fours with *polyandry* (*πολυανδρία*).

R. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

LATIN LINES (7th S. vii. 348, 470).—Another English version of the Latin lines of Thomas Warton's '*Somme Veni*' runs more trippingly, I think, though some will object to the "*I vouch*" and "*I say*," but they do not offend me:—

O Sleep, an image true of death thou art, I vouch,  
And yet I pray thee to lie with me on my couch.  
Come hither to me Sleep, and do not haste away,  
For life, thus sunk in thee, is pleasant death I say.

C. A. WARD.

Walthamstow.

OLD LONDON BRIDGE (7th S. vii. 483; viii. 35).—On referring to my book '*Southwark and its Story*' I find that Mr. MERRY is right as to Peter of Colechurch dying in 1205, but the bridge was not completed till four years afterwards, in 1209. "*The work*," says Stowe, "*was carried on by three worthy Merchants of London, Searle Mercer, William Almaine, and Benedict Botewrite.*" But Peter was not buried in the chapel till 1225. King John wrote a letter recommending one "*Isembert, Maister of the Schools at Xaintes*," to superintend

the completion, but apparently the merchants of London did it without his help. It is said that when the chapel on the bridge was taken down in 1832 they came upon the monument of Peter of Colechurch. If the body was removed in 1737, that accounts for no remains being found when the bridge and chapel were removed.

CHARLOTTE G. BOGER.

St. Saviour's, Southwark.

When the mews at the bottom of Ennismore Gardens were being built, in 1871, my husband's uncle, Sir James Scarlett, who lived in a house close by, told me that the pillars which now support the entrance formerly were part of old London Bridge.

B. FLORENCE SCARLETT.

CELTIC CHURCH (7th S. vii. 429, 476).—I cannot think that the fact of Easter having been observed by the Celtic Church in Britain at a different time from that at Rome, or that the form of the tonsure was different, affords proof (as Mr. H. J. MOULN considers it does) of the non-Roman origin of the ancient British Church.

In Bede's '*Ecclesiastical History*' (chap. iv., Bohn's edition), it is stated that in the middle of the second century

"Lucius, a British King, sent a letter to Pope Eleutherius, entreating that he might be made a Christian. He soon obtained his pious request, and the Britons preserved the faith they received in peace and tranquillity until the time of the Emperor Diocletian."

The '*Anglo-Saxon Chronicle*' notes the same event under date A.D. 167.

It was during the Diocletian persecution (about A.D. 305) that St. Alban and many British martyrs suffered; but the Church must have continued robust in spite of persecution, and it must also have kept up its communion with the rest of the Catholic Church, since we hear of British bishops at the Council of Arles, A.D. 314; at the Council of Sardica, 347; and at the Council of Ariminum, in Italy, 359.

Fifty years after this last-named council the Roman emperor withdrew his protection from Britain, which, left to itself, became a prey to invaders. In time Christianity was exterminated on our island within the bounds of the Saxon heptarchy, and by the year 596, when Pope Gregory was able to send Augustine to England, it was chiefly among the mountains of Wales that the remnant of the old British Church was to be found. For nearly two hundred years the terrible wars of the times had caused the Celtic Church to be isolated from the rest of Christendom. I would suggest that this isolation accounts for the differences found by Augustine as to the observance of Easter and the tonsure. That this was the case may be gathered from what Bede tells us of the way the matter of Easter was finally settled for England. It was at a synod held at Whitby A.D. 664, in the

time of Oswy, King of the Northumbrians, who, says Bede, "came thither." Bede gives the speeches made on both sides very fully. Bishop Colman spoke first on the Celtic side, and then "the Priest Wilfred" on the Roman side. Wilfred tells the assembly that the Roman way of keeping Easter was decided on by St. Peter "when he preached at Rome," and that the same way is practised "in Italy and in France, in Africa, Asia, Egypt, Greece, and all the world, except in these two remote islands." He afterwards urges the necessity of obeying "the most blessed prince of the apostles, to whom our Lord said, 'Thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it, and I will give unto thee the keys of the kingdom of heaven.'" When Wilfred had spoken, King Oswy asked the speakers on both sides if they were agreed that these words had been spoken to St. Peter by our Lord. They both answered that they were so agreed. "Then," said the king, "I will, as far as I know, and am able, obey his decrees; lest, when I come to the gates of the kingdom of heaven, there should be none to open them, he being my adversary who is proved to have the keys." After this "all present," says Bede, "gave their assent, and, renouncing the more imperfect institution, resolved to conform to that which they found to be better."

VERA.

The history of the Celtic Church may be found in Warren's 'Liturgy and Ritual of the Celtic Church,' where R. T. H. will find on p. 46:—

"It is hardly possible to pass over in silence the theory of the Eastern origin of the Celtic Church which was once much in vogue, but which is now generally abandoned as untenable."

As to the differences between the Roman and Celtic, Mr. Warren gives them as follows:—

- "1. The calculation of Easter.
- "2. Baptism. (a) Single immersion; (b) the omission of unction; (c) the ceremonial washing of the feet.
- "3. The tonsure.
- "4. The ordinal. (a) The consecration of bishops by a single bishop; (b) the lessons of Scripture; (c) the anointing of the hands; (d) the prayer at the giving of the stole; (e) rite of delivering the book of the Gospels to deacons at ordination; (f) rite of investing priests with a stole at ordination.
- "5. Peculiar mode of consecrating churches and monasteries. (a) Celtic churches as a rule.....were not named after departed saints, but after their living founders; (b) the consecration of a church or monastery was preceded by a long fast.
- "6. The Liturgy and Ritual of the Mass."

The author also speaks, amongst other things, of the benediction, pax, prayer for the dead, eastward position, vestments, colours, incense, wafer bread, mixed chalice, reservation, eulogies, and sign of the cross, all of which are proved to have been in use in the Celtic Church, though perhaps some of us regard several as novelties. Though we may not all agree with the author's conclusions, the

book will be found a splendid monument of original research and learning.

H. LITTLEHALES.

Clovelly, Bexley Heath.

In Stubbs's edition of Mosheim's 'Ecclesiastical History,' vol. i. p. 438, note 4, is the following quotation and editorial comment:—

"There are many traces of a connexion having existed between the Christians in that part of the world [the South of France] and those of Asia Minor. It has been supposed that Polycarp sent missionaries into Gaul (Burton's 'Hist. of the Christ. Church,' London, 1838, p. 237).—[The arguments that have been used to prove the independent Oriental origin of the British Church from the Paschal computation and semicircular canopy vanish before careful criticism. The usage on both these points differed as much from that of the Eastern as from that of the Western churches. In the former they followed the ancient usage of Rome, and the latter practice may have been indigenous, though it was ascribed to Simon Magus by its opponents, and to St. John by the Britons themselves.—Ed.]"

M. B. Cantab.

JOSEPH ALLEN, BISHOP OF ELY (7th S. vii. 370).—In the 'Manchester School Register,' so ably edited for the Othham Society by my old friend the Rev. J. Finch Smith, M.A., vol. ii. pp. 43-47, there is the fullest notice with which I am acquainted of this prelate. Joseph, son of William Allen, Esq., of Manchester, was baptized at St. Anne's Church, Manchester, on December 6, 1770; entered Manchester School on January 14, 1779; went to Trinity College, Cambridge, as a Fellow Commoner in 1788, and on his father's reverse of fortune became a Commoner, read hard, and was placed seventh among the Wranglers in 1792. Having been elected Fellow of Trinity, and engaged in the tuition of the college, he became private tutor to Lord Althorpe, and was presented by Earl Spencer, his pupil's father, in 1808, to the vicarage of Battersea, having been made a Prebendary of Westminster two years previously. In 1829 the Dean and Chapter presented him to the vicarage of St. Bride's, Fleet Street, from which he was promoted, in 1834, to the see of Bristol, and translated in 1836 to the bishopric of Ely, which he held till his death in 1845. He printed a few sermons and charges: "The Dangers to which the Church of England is Exposed, both from Without and Within: a Sermon, 1822, 4to."; "A Charge, 1835, 4to."; "A Sermon at the Anniversary of the British District Societies, 1835, 4to."; "An Ordination Sermon, 1836, 4to."; "A Charge, 1837, 4to." On his appointment to Ely he had some dispute with the Ecclesiastical Commissioners, which resulted in an augmentation of the income of the see. The correspondence was printed as a pamphlet, and when the bishop appeared in the House of Lords Lord Lyndhurst remarked to him: "Well, Bishop of Ely, you are the first man I ever knew to get 1,500*l.* a year by writing a pamphlet." He was buried in the cathedral, and in the south aisle of the choir there is a statue of the bishop

with a Latin inscription, the date on which of his death, being according to the Roman system of reckoning, seems to have misled the sender of the query, who gives it as April 13, whereas the "xiii Cal. April" is March 20 of our calendar. The following anecdote may be deemed worthy of preservation in 'N. & Q.' When Dr. Allen was made Bishop of Bristol in 1834, the patronage of the living he vacated devolved, as is usual, to the Crown, and the Whigs being then in power, St. Bride's was conferred on Dr. William Carwithen, then a leading Whig in the city of Exeter, with whom Lord Ebrington, one of the members for the county of Devon, used to stay when in Exeter, and to whose influence the doctor was, no doubt, indebted for his promotion. Soon afterwards meeting Dr. Philpotts, then Bishop of Exeter, his lordship, after the usual words of congratulation, added, "And I should recommend you, Dr. Carwithen, to lose as little time as possible in embracing your bride." The advice was not heeded, the Whigs were defeated on some question and turned out, Sir Robert Peel came in, and the ecclesiastical bride was united to some more fortunate suitor. Peel's ministry, however, lasted only for a few months, and on the Whigs' return to office Dr. Carwithen was soon presented to Stoke Climsland, a valuable living in the gift of the Duchy of Cornwall, which he held till his death.

W. E. BUCKLEY.

**AJAX CAPTURED BY THE FRENCH** (7th S. viii. 28).—LAC being doubtful as to the date of this capture, it may be worth while to inform him that, according to 'Chronological Annals of the War' (1763), in March, 1761,

"the Ajax East Indiaman, homeward bound, of 750 tons, 26 guns, and 100 men, with a valuable cargo on board, worth 200,000 pounds sterling, was taken by the *Prothée* of 64 guns, Captain Cornei commander."—P. 187.

J. F. MANSERGH.

Liverpool.

**HERALDIC** (7th S. vii. 268, 317, 472).—These arms, quartered with those of Eyre, Sancroft, Guybon, and Castell, are to be found on the old tombs of the Damant family in Lammas, in Norfolk. They became possessed of this property in the first years of the eighteenth century by the marriage of Thomas Damant with the heiress of the Eyres. Since his day, for seven generations, the spelling of the name has not altered, although the pronunciation has varied greatly. One of the family traditions is that the turnip was introduced into England by the Damants. Another is that the cause of their leaving Flanders was the religious persecution of Alva. The well-known tombs in Antwerp and Ghent, from the thirteenth century, and the records preserved there, give the same spelling of the name as the Norfolk branch retains at present.

I am anxious to obtain information concerning the family in the seventeenth century; and if any of your readers can favour me with any notes on the subject I shall be greatly indebted to their courtesy. Information might be given by any one possessing any records of the Sancroft and Guybon families. Archbishop Sancroft's nephew, William Sancroft Damant, acted for many years as his private secretary, and handed down to his family many interesting relics of the archbishop. Among them is an account-book kept at Lambeth Palace, wherein many entries as to moneys lost and won at play show that the taste for gaming penetrated even to the home of the Primate.

I may perhaps be permitted to remark on the curious fact that within a few weeks two of your correspondents should ask for information in your columns on the same passage in Gwillim. With reference to the inquiry as to the introduction of the turnip, I may mention a quotation from an old ballad which I am anxious to find. It runs:—

And one avers his house still bears  
A turnip for its crest.

MR. HIPWELL gives the lion as the crest of the Norfolk Damants. They are unacquainted with the fact that a dexter hand is borne as crest by any of the family. Y. T.

**WISHING BONE** (7th S. vii. 509).—A somewhat similar question was asked in 1st S. vi. 54, to which there was no reply. Nor am I aware that there was another reference to the wishing bone until 5th S. xi. 86, when the question was the subject of a note by ZERO. This was followed by a rather long communication from MR. E. SOLLY at p. 173. MR. SOLLY refers *memoriter* to the *Spectator*. The exact reference is to No. 7: "And have seen a man in love grow pale and lose his appetite upon the plucking of a merrythought." ED. MARSHALL.

**"A MORT" = MUCH** (7th S. vi. 128, 153, 176).—I must say that, in spite of all that has been said in favour of Forby's derivation from the Icel. *mort* (neut. of *margr*, many), I much prefer Bailey's derivation from the French *amort*, which he should, however, have written *à mort*. For in the patois of Normandy *à mort* (lit. *to death*) is still used in the meaning of "en grande abondance" (Moisy), "*beaucoup, à l'excès*" (Dubois), and may be compared with our *to death*, as in "I am worried to death" and with *mortal* = "very, exceeding, excessive, abounding" (Brockett's 'Glossary,' and see W. O. B.'s note, 7th S. vi. 176). Compare

\* *A la mort* (to the death) seems to have been used in other parts of France—*à mort* in Normandy, in the meaning of "to excess," "very abundantly." See Moisy's second quotation (from Bern. de Palissy, who came from Agen, in the south-west of France), in which a vine is spoken of as "*chargée à la mort*" = loaded to death, with a superabundant quantity of grapes.

especially Dubois's example, "il y avait du monde à mort," which exactly corresponds to the East Anglian "a mort of folk," quoted in 7<sup>th</sup> S. vi. 153, 176. And compare also Moisy's first example, "Note peirier bâra s'te annaie dé peires à mort"—our pear tree will give (yield) this year pears in great abundance, or a mort of pears.

When this expression was transferred into English it would seem that the preposition *à* came to be regarded as the article, and so *a mort* obtained the meaning of a great quantity. Its place in the sentence, too, changed. In French, the expression, being used adverbially, comes last or late; in English it is regarded as a simple substantive, and so comes early. And it is this change of position, I think, which has made modern English etymologists fail to recognize the connexion between *a mort* and the French *à mort*. F. CHANCE.

Sydenham Hill.

CHARLES I.'S GLOVES (7<sup>th</sup> S. vii. 368, 431, 517).

—The supposition "perhaps we may hear of more" is not likely to fail. At a meeting of the North Oxon. Archaeological Society, in 1854, Canon Payne, Vicar of Swadcliffe, read an unpublished letter, written in London on the day of the king's execution by one of the family of the Scotts of Escrick, in the East Riding, to a relative of the same name, who, as Lord Mayor of York, had entertained the king on his visit to that city in August, 1641. Together with this letter were exhibited the gloves formerly belonging to the king, of which Canon Payne gave this notice:—

"The gloves were given by King Charles to the above-mentioned Lord Mayor of York in memorial of the hospitality with which Mr. Scott had received him; they descended as heirlooms from him to Zachary Scott; from him to the grandfather of the Mistress Mary Scott, of the Close, Winchester, who is now their owner, and who has kindly lent them to me for your inspection to-day. With one exception, when they were sent to the late Sir Walter Scott, they have never been out of her custody, until I brought them away for our present purpose.

"The gloves, if you will take the trouble of examining them at the conclusion of this paper, you will find beautifully embroidered about the wrists, after the fashion of their day, in gold tissue and silk upon white satin. There does not appear to be anything heraldic or emblematic in the pattern of the embroidery. It is simply composed of wreaths of leaves and flowers. Nor is there anything remarkable in the shape of the gloves, except the well-known characteristic of the royal hand, the great length of its fingers."—*Transactions*, 1833-5, pp. 38-9.

ED. MARSHALL.

JOHN CHOLMLEY, M.P. FOR SOUTHWARK (7<sup>th</sup> S. vii. 509).—I cannot speak of his descent, but the following particulars, if new to MR. PINK, will interest him. 'Reasons for choosing Cox and Cholmley Parliament Men for the Borough of S—thw—k,' a broadsheet, c. 1704: "3<sup>rd</sup> reason, because Mr. Ch—mly's father broke and paid but 5 shill in the pound," &c. "4<sup>th</sup> reason, because

Mr. Ch—mly has so Distinguishing a Faculty, that after 8 years being a Parliament Man he could after an Hours Discourse be Convinced that there might be a Bill in Parliament before it had pass'd the Royal Assent." The broadsheet looks like an election scandal or mere abuse. Another broadsheet I have, dated December 25, 1701; the inhabitants assembled at the Bridge House Hall tender deliberate advice to their members Cox and Cholmley. It ends thus:—"Above all gentlemen we conjure you to be most tender of the Person of his Majesty, to endeavour that no Indignity may be offered to a Prince born for the good of Europe," &c. Cholmley was a brewer, of Mandlin's Lane and of Griffin's Wharf, and there had been notable Cholmleys of Walworth and Newington. WILLIAM RENDLE.

"John Cholmley, of St Olave's, Southwark, co. Surrey, brewer, and Alice, d. of John Standbrooke, citizen and barber-chirurgeon of St Margaret's, Westminster, 20 July, 1687" ('Mar. Lic. Vic. Gen.'). A new writ was ordered for Southwark December 8, 1711. Administration of his goods, &c., was granted to Alice, the widow and relict, December 7, 1711 (P.C.C.).

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

BENEDICT (7<sup>th</sup> S. viii. 47).—MR. G. PLEDDEN asks how this name is derived and applied. But in referring to Shakespeare—

Our talk must only be of Benedick—

the name Benedict belongs to the founder of the great order which bears his name. There is a play upon the opponent of marriage afterwards becoming a married man. And the term Benedict is, or should be, so appropriate that it insensibly passes into a proverb. However, the Editor of 'N. & Q.' in replying by a note to a similar query, Why a person recently married is called a Benedict, whereas St. Benedict was never married, observes, "We are disposed to look further back [than Shakespeare] for the original use of the word Benedict to signify a married man" (3<sup>rd</sup> S. viii. 210).

ED. MARSHALL.

For a discussion on the derivation of this word see 'N. & Q.', 3<sup>rd</sup> S. viii. 210, 276, 317, 342, 399.

EVERARD HOME COLEMAN.

71, Brecknock Road.

ST. PAUL'S DEANERY (7<sup>th</sup> S. vii. 508).—So far as can be judged from the map of London, originally "publish'd by authority" about the year 1600, which is contained in the 'New View of London' (1708), it does not seem that the gardens of the old deanery at that date extended to any great distance towards the river. Indeed, nearly all the land south of Carter Lane is represented as being covered with buildings. In the 'Plan of Baynard's Castle Ward and Farringdon Ward

Within, which is dated 1755, and was published in Maitland's 'History and Survey,' almost all the garden is to the west and north of the deanery, and it is surrounded, except one small portion abutting on St. Paul's Churchyard, by buildings in Ludgate Street, St. Paul's Churchyard, Dean's Court, Great Carter Lane, and Creed Lane. One part of the garden to the north is almost cut off from the rest by a building which projects into it.

J. F. MANSERGH.

Liverpool.

BENTHAM VICARAGE (7th S. vii. 428).—In Spelman's 'Villan Anglicanum,' London, 1656, "Bentham, Gloc., Dunstone hund." CPL.

WHORWOOD FAMILY AND CROMWELLIAN RELIC (7th S. vii. 505).—I have a photograph of this relic, given me by its former possessor, the late Rev. T. H. Whorwood, D.D., Vicar of Willoughby, Warwickshire, together with a copy of the inscription, which is as follows:—

"Anno Sacro MDCXVI Henricus Ireton, Ursulae Dominae Whorwood ob hospitium muneri misit hunc scyphum, ab illo magno Olivario Cromwell, socero suo sibi datum."

F. D. H.

THE ARCHBISHOP OF CANTERBURY'S DISPENSATION (7th S. viii. 27).—The inference drawn by DES. is correct so far as that this dispensation runs, as the Pope's formerly ran, throughout the realm; but the right of the Archbishop of York and other bishops to dispense in cases accustomed is reserved by the enabling Act, which is that 'Concerning Peter-pence and Dispensations,' 25 Henry VIII., cap. 21. See Gibson's 'Codex,' i. 107.

C. F. S. WARREN, M.A.

'THE FIREMAN' (7th S. viii. 8).—I think it possible that the poem to which RECITER alludes may be found in *Chambers's Journal* for October 1, 1887. Though it bears the name of the first line, "The city lies in hushed repose," it might well be called 'The Fireman,' as it describes the outbreak of fire in the dead of night and the heroism of a fireman in saving a mother and child. It appears with the author's name, and might be considered very suitable for recitation.

T. F.

If RECITER means 'The Fireman's Wedding' ("What are you looking at, guv'nor?"), the author is W. A. Eaton, by whose permission A. H. Miles inserts it in the 'Al Reciter,' p. 10.

ED. MARSHALL.

BLACK MEN AS HERALDS IN THE BRITISH ISLES (7th S. vii. 448, 517; viii. 32).—I can add, in support of O. H.'s statement about the herald and his trumpeter, an extract from the State Papers of 1513, where, in a list of salaries paid on account of the war with France that year, occurs the following entry: "John Skarlett, Wyndsores

Harold (2.) himself and trumpeter." The Guards' bands used to have black men who played the cymbals, but they were only introduced at the end of the last century, and the last was discharged from the Scots Fusilier Guards in 1841.

B. FLORENCE SCARLETT.

BERKS AND OXFORDSHIRE (7th S. viii. 7).—T. P. Anderson's 'Book of British Topography' gives, among others, for Berkshire: Elias Ashmole's 'Antiquities of Berkshire,' with a large appendix of original papers, pedigrees of families, &c.; Daniel Lysons's 'Magna Britannia,' vol. i. part ii.; and William Berry's 'County Genealogies.' And for Oxfordshire: 'Oxfordshire Pedigrees,' edited by Sir T. Phillpotts; Harleian Society's Visitations of the county, 1866, &c., edited and annotated by W. H. Turner, vol. v. of the Society's publications.

M.B. Cantab.

If MRS. B. F. SCARLETT were to insert the name of the family with the locality, there might be more chance of offering suggestions which might be useful.

ED. MARSHALL.

TRANSLATION WANTED (7th S. viii. 47).—The RECTOR of Upton-on-Severn asks for a terse, archaic, and alliterative translation of the lines:—

Non vox, sed votum; non musas chordula, sed cor;  
Non clamans, sed amans, psallit in aure Dei.

The two following are not more than paraphrase; and the first of them, indeed, is a mere adaptation. But at any rate they are only two lines apiece:—

1.

Not sound, but sober sense; not art, but heart;  
And love, not learning, is Devotion's part.

2.

Only the sense in the sound and the heart in the art of  
the music,  
Only the love in our lays, reaches the ear of the Lord.

A. J. M.

How does RECTOR like the following rendering of the verse given by him in 'N. & Q.'?—

Let vow with voice accord,  
Sound heart with sounding string,  
True zeal with sacred word,  
Then in God's ear 'twill ring.

LEIRION.

[St. SWITHIN's version arrived too late.]

ALICE PERRERS (7th S. vii. 148, 215, 449; viii. 30).—I must ask leave to differ from your correspondent JEO VOILE DROICT as to the modern origin of the distinction between Maids of Honour and Ladies of the Bedchamber. I find on the rolls of the thirteenth century a very plain distinction between two classes of ladies attendant on a queen, one of which consisted of maidens who were termed "Domicellæ Reginae," the other of matrons, called "Domicellæ Camerae Reginae." I have not found among the former any instance of a married woman, nor of an unmarried one among the latter, so far as

my knowledge extends. I know only of two doubtful cases, where the mention and the marriage are so nearly synchronous that evidence is not forthcoming which stood first. I also find several married women styled "nuper Domicella Regina." In the list of "Domicellæ Reginae" (Maids of Honour, as I take it) pensioned on the death of Queen Philippa, the name of Alice Perrers does not occur, while she is always termed "Domicella Camerae Reginae," as also is Philippa Chaucer, the poet's wife. This evidence seems to me sufficiently conclusive that Alice Perrers was certainly not a Maid of Honour, as distinguished from a Lady of the Bedchamber. Would your correspondent be so good as to give his authority for the statement that Alice was the daughter of Sir Richard Perers?

HERMENTRUDE.

"PAKEHA MAORI" (7th S. vii. 327, 373).—The Mannings of Sydney and the Manings of Hobarts and Hokianga are not connected. Mr. Frederick Maning, a north of Ireland man, emigrated with his family and settled at Hobart, Tasmania, calling his property "Red Knights." His eldest son, Frederick E. Maning, eventually went to Hokianga, N.Z., where he obtained great influence with the Maoris, passing his life in New Zealand.

J. MCC. B.

Hobarts.

'GULLIVER'S TRAVELS' (7th S. viii. 47).—This note is one from Lord Orrery's 'Remarks on the Life and Writings of Dr. Jonathan Swift,' 1751. Other extracts from this work are given in various editions of Swift, from the first collective one, edited by Hawkesworth and others, 1755-1779.

C. F. S. WARREN, M.A.

Longford, Coventry.

I have several copies of the first edition, and have examined a good many, but never met with one having either the plate of "The Oran-ootan" or the label by Lord Orrery. Both these are most probably insertions. See 6th S. xi. 367, 431; xii. 198, 350, for bibliographical notices of the first edition, none of which mentions the plate or the label.

W. E. BUCKLEY.

CRADLE OF THE TIDE (7th S. vii. 408, 474; viii. 51).—DR. BREWER may rest assured that the phrase "the cradle of the tides" has no connexion in any way with the Gulf Stream. In the work from which I quoted at the second reference the phrase occurs under the heading "Tides," and the Gulf Stream is treated of—and doubtless properly so—under "Currents." Will DR. BREWER pardon me for saying that I do not understand what he means by "the hot undercurrent" of which he speaks? The Gulf Stream forms no exception to the general rule, that hot water floats on the top of cold water. (Of course I am not speaking of comparative temperatures near the freezing

point.) I have crossed it where its current is narrow and runs strongly, with its limits well defined, viz. between the Bermuda Islands and Savannah, Ga. By testing the temperature of the surface-water of the sea it was easy to discover when we entered the Gulf Stream.

J. F. MANSERGH.

Liverpool.

I agree with DR. COBHAM BREWER that tides and currents are distinct effects, arising from totally different causes; but I cannot allow his theory of the origin of the tides to pass unchallenged. His theory that "the tidal wave is due to the motion of the moon in her orbit, which causes a vacuum in her wake, and a corresponding condensation in the van," &c., is utterly untenable. If anything be certain in physics, it is that the moon is revolving in a vacuum, or quasi-vacuum. All atmospheric influences cease at some sixty miles above the earth. The moon's distance is about 240,000 miles. DR. BREWER adds, "to this, attraction may also somewhat contribute." Unless Isaac Newton, La Place, Whewell, and our late Astronomer Royal Airy are all grievously in error, the tides are wholly due to the attraction of the moon and sun, though in a problem of such exceeding complexity these great men may have differed about its *modus operandi*.

J. CARRICK MOORE.

Any of the maps with co-tidal curves will show that of Hour I., enclosing the Galapagos Isles, or a space near them, and extending southward, perhaps, to Juan Fernandez, or near it. That is the region I have always understood to claim the above title. The existence of any such primary starting-place for each wave is merely due to that of a meridional barrier from the Arctic ice to within one or two thousand miles of the Antarctic. Were there two or three such barriers, and nearly from ice to ice, they would almost prevent all tides. Each enclosed ocean would be nearly in the condition of the present Mediterranean, and have but a very slight tide-wave, generated in its easternmost bay, and dying against its west recesses. The actual form of the American barrier, the sole one, extending far beyond half across the south temperate zone besides the whole of the tropical and north temperate, makes the easternmost Pacific practically a new starting-place, each twelve hours, for a tide. Such a "cradle" must, in any case, be within the tropical zone, or that out of which neither sun nor moon are vertical; for if the whole of that zone were land, the polar oceans, however large, would have no tides. The whole idea of a huge "Antarctic waste" is but a delusion born of Mercator maps, that ought never to be seen but by navigators. The entire Antarctic circle, we must remember, like the Arctic, is but a seventh of its hemisphere, and were it all water would hardly be an "ocean," and in any case must receive all its tide from with-



out, as much as the Thames. To speak of the tidal wave as "due to the motion of the moon" is also quite misleading. We might as well declare all the effects of a common electrical machine "due to the motion of the rubber." It is the earth's rotation under the moon (whether the latter move or not) that creates the two daily tide-waves, and has to supply all the force absorbed by their friction, and is alone losing momentum thereby. There is no loss in the lunar motion (or any orbital one), though the moon is being slowly driven further off, and the month lengthened.

E. L. G.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Three Generations of Englishwomen.* By Janet Ross. 2 vols. (Murray.)

Is Mr. Galton wants any further instances of certain sorts of genius being hereditary, these memoirs will supply them. They show marked literary ability for three generations at least; some people will perhaps be inclined to extend it to four. Every one who ever enjoyed Lady Duff Gordon's 'Letters' will heartily welcome this account of her, her mother, and her grandmother, given to the world by her daughter. Mrs. Ross has most wisely let letters speak whenever she was able to do so, and only herself added so much narrative as was needed to help us to understand the events brought before us. Perhaps the memoirs of Mrs. Austin will prove most attractive to the general public; but we are inclined to wish that, if possible, more letters to and from Mrs. John Taylor had been given. They are especially interesting, as showing the intense mental activity of a woman who must have had scant time to devote to what it is the fashion of these days to call "intellectual culture." Sound common sense, the capacity to extract all that was worth remembering from whatever she read (she was a great reader), and a decided gift as a conversationalist, seem to have been the more salient points in Mrs. Taylor's character. She was a good letter-writer, too, in a day when letters were expected to be worth reading, and not the mere disjointed remarks that they usually are now. Mackintosh wrote thus to her: "I know the value of your letters. They rouse my mind on subjects which interest us in common—friends, children, literature, and life.....I ought to be made permanently better by contemplating a mind like yours." On p. 36 is given a characteristic letter from Mrs. Opie to Mrs. Austin. She had just read 'Don Juan', and evidently was delighted with it. She speaks of its "tenderness, pathos, and poetry." Quite true; but at the same time we cannot help being surprised that the other side of the picture did not strike a woman of Mrs. Opie's well-known opinions. We suspect from her letter that had she never heard of 'Don Juan' and its author before reading it her views would have been different. We have not space to give further quotations from these delightful volumes. The parts of them dealing with Mrs. Austin and Lady Duff Gordon contain letters from nearly every eminent man of the age. There are several from Mr. Gladstone never before published.

*Great Writers.—Life of Schiller.* By Henry W. Nevins. (Scott.)

It is often said that Schiller is little read in England at the present time, the taste of the general reader being for Goethe and the writers of his school rather than for

the great writer of tragedy and ballad. This series of lives is meant above all for the ordinary reader—those among us who have neither the time nor the inclination to read long, and it may perhaps be dull, biographies, but who yet wish to know somewhat of the surroundings of those whose writings they admire. If the publication of this 'Life of Schiller' tends to make his writings more studied in this country, it will have amply justified its existence. Mr. Nevins has worked very hard to make his hero beloved and understood, but we do not think he has altogether succeeded in his object. The book will be read, and in a measure appreciated, by those who already value the great German; but it is not calculated to attract those who have little knowledge of him. 'The Song of the Bell' is perhaps the best known of all Schiller's works outside his native country. At one time 'Maria Stuart' was considered only as a means by which a knowledge of the German language might be introduced into the heads of people far too young to be able to appreciate what manner of man they were face to face with. It has been said by a modern writer that the great interview between the two queens was only to be compared to the quarrelling of two fishwives. We are happy to say Mr. Nevins does not take this somewhat extraordinary view of the situation. We think that his account of 'Maria Stuart' is one of the best things in the book, though, much as we love and admire the great tragedy, we can scarcely endorse Mr. Nevins's statement when he says, speaking of the historical characters, that they "are not much distorted from the truth." They may be as truthful as Schiller could make them with his knowledge and information, but they are in no sense historical, and thoughtful Germans would be the last to claim it for them.

Mr. Nevins seems to have consulted the best authorities in order to gain the information which he has very skilfully worked up into the biographical part of the book. Like nearly all of the other writers in this series, he does not tell us where he obtained his information; but, as it is fairly correct, and as one cannot expect too much from a book of this kind, we find no fault. On the whole this volume is up to the level of most of those that we have seen in the "Great Writers" series, but it is not one of the best.

*Northern Notes and Queries; or, the Scottish Antiquary.* Edited by Rev. A. W. Cornelius Hallen, M.A. (Edinburgh, Douglas.)

We have received the parts constituting vol. lii. of our interesting northern contemporary, together with the initial part of the current volume, thus covering the year June, 1888-1889. The subjects taken up are of a varied character, principally in the fields of genealogy, heraldry, and antiquities, such as 'Sculptured Stones at Culross', 'The Scots in Poland', 'Dragon Legends', &c., together with short notices of current literature, mainly as bearing upon those topics. Some very useful features are running through, such as 'Scott's Transcript of the Perth Registers' and the so-called 'Runaway Registers' at Haddington; while the latest parts give us the commencement of what promises to be an interesting contribution to Scottish family history in the shape of a 'History of the Ross Family,' or, as it might more plainly have been set forth, of the clan Ross, or Celtic Rosses of the Scottish earldom of Ross. With the Rosses of Hawkhead before his eyes, the writer of this history would have done well to have connoted his subject by the title of his essay. As to the question whether Ross, or rather, no doubt, in charter language, De Ross, was or was not the surname of the earls of the original male line, we should differ from the writer in holding that it

always a charm of their own, and the description of a river trip from Oxford to Richmond, called 'The Stream of Pleasure,' is delightful. Very different in character, but no less interesting, are the purely American articles, 'Afternoon at a Ranch' and 'The Poison of Serpents,' which follow. 'State Criminals at the Kara Mines' continues the admirable series of pictures of Russian convict life which are a distinguishing feature of the *Century*. The whole is of high value.—In *Macmillan's* Mr. D. G. Hogarth describes Macedonia, and Mr. J. C. Bailey writes with judgment and taste on 'William Cowper. 'Hippolytus Veiled' is a characteristic article of Mr. Walter Pater.—In the *Temple Bar* Garrick and the Shakespeare Revival' supplies an account of a portion of Garrick's life concerning which information is not easily obtainable. It is, however, not trustworthy in statement. Garrick was not born February 20, 1716, in Hereford, nor is it certain that Nell Gwyn was born at Hereford. Garrick did not play in Ipswich Abouin in 'Oroonoko,' nor was his first appearance before a London audience such as is stated. 'Apropos of Samuel Rogers' is another paper in the usual style of *Temple Bar*. 'A Collector's Dream' is not unlike some of M. Uzanne's contributions to *Le Livre*.—To the *Newbery House Magazine* the Rev. S. Baring-Gould supplies the first part of 'Recent Discoveries in Christian Archaeology in Rome.' 'The Bishop's Bible' is a strange title for a story by Mr. D. Christie Murray and Mr. H. Herman.

AMONG Messrs. Cassell's publications, the *Encyclopædic Dictionary* still occupies a foremost place. Part LXVII. begins with "Shipping" and ends with "Slipknot." The words treated are principally Anglo-Saxon, as "Shipwreck," "Shoe," "Shop," "Shore," "Shoot," "Shovel," &c., but under words such as "Sikh" and "Signature" the encyclopædic character of the whole is shown.—Part LV. of *Our Own Country* depicts Bath, the Trent from Stone to Burton, and Lancaster and the coast of Morecambe Bay. A full-page illustration of Beaudesert is supplied, and there are also views of Ingestre and of Burton Abbey.—*Old and New London*, Part XXIII., proceeds from Ely House and Chapel to Gray's Inn. The now departed Middle Row, Holborn, is, of course, depicted. There is an antiquarian picture of drawing the State Lottery in the Guildhall, some old houses in Holborn, happily still existing, are presented, and there are views of Leather Lane, Barnard's Inn, and Gray's Inn Garden.—In *Shakespeare*, Part XLIII., 'Coriolanus' is concluded. After rejecting 'Titus Andronicus' as not being by Shakespeare, the editors give two acts of 'Romeo and Juliet,' with good illustrations of Romeo when he first sees Juliet and of the Nurse and Peter.—*Picturesque Australasia*, Part X., opens with a picture of what is known as the Town Belt, Dunedin. Newcastle follows, and there is a striking picture of a bush track, Murrumbidgee. As a volume is completed, a map, &c., are issued. Naumann's *History of Music*, Part XVII., is principally occupied with the Tuscan school and the musical drama, and begins 'Lotti and the Masters of the Catholic Restoration.' A facsimile of Schubert and a picture of the interior of the Sistine Chapel are among the illustrations.—*Celebrities of the Century*, Part VII., gives lives of Mary Ann Evans (under "George Eliot"), of Elliston, Emin Pasha, Erckmann-Chatrian, Sir William Fairbairn, and many men and women of note.—*Woman's World* has a striking portrait of Madame Talben and a good variety of general contents.

THE *Scottish Art Review* once more claims and repays attention, both for the value of its designs and of its letterpress.

WITH No. 25 of the *Bookbinder* (Clowes & Sons) a new volume is begun. The paper on 'Ornamental Leather Binding of the Fifteenth Century' is important, and is well illustrated. The facsimiles of binding are of sustained interest.

PART LXIX. of Mr. Hamilton's *Parodies* deals with prose travesties.

MESSRS. GEORGE ROUTLEDGE & SONS have added to "Morley's Universal Library" a very cheap and useful edition of Sheridan's 'Plays.'

PROF. MITTO writes concerning the MSS. of Scott's poems:—"I venture to appeal through you to the courtesy of the owners of certain of the MSS. of Sir Walter Scott's poems. Messrs. A. & C. Black, who represent Scott's original publishers, are desirous, as a matter of professional pride, of issuing a complete revision of Lockhart's edition of the poems, and have asked me to collaborate with them in the preparation of it. Seeing that doubts have been cast on the accuracy of the received text, I am anxious, as one means of making the text as correct as possible, to collate it with the original MSS. Some of these are in the possession of the family at Abbotsford, and to them I have kindly been promised access. But Messrs. Black, though they have taken a great deal of trouble, have failed to trace the present ownership of the MSS. of 'The Lady of the Lake,' 'Don Roderick,' and 'Auchincloss.' Can any of your readers help us? All that I want is access to the MSS. for the purposes of collation; I would rather not take the responsibility of borrowing them."

By the death of Mr. William Ralston Sheddon Ralston, of which we hear with regret, 'N. & Q.' loses an occasional contributor. In connexion with Russian folklore Mr. Ralston was an authority. He was an indefatigable worker, and his demise, which took place in his sixty-second year, is a loss to literature.

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We must call special attention to the following notices: On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

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T. S. ('Future Rewards and Punishments believed by the Ancients,' 1742).—By J. Tillard.

EVAN.—This method of spelling is correct.

J. J. LEADAM ("Mastelyn").—Look under *mestlin* or *maslin*—a mixed corn crop.

J. W. ALLISON ("Keeners").—Hired Irish singing mourners. See "Encyclopædic Dictionary."

CORRIGENDUM.—P. 39, col. 1, l. 35, for "Petronius, 'Arbiter-Satyricon,'" read *Petronius Arbiter, 'Satyricon.'*

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## Notes.

## A SILVER BODKIN FOUND AT YAXLEY, SUFFOLK.

In January of the present year, while some farm labourers in this parish were, as they would say, *fying out* (or *cleaning out*) a ditch in a field called "Block Close," one of the men picked up a blunt flat needle, bent almost double, which on examination proved to be silver, and when straightened was found to be a bodkin six and a half inches long. It may be thus described. At the top is an ear-pick, beneath which is a round hole, large enough for a calking-pin to enter. Still lower is a slit, nearly half an inch long. The lower part has a blunt point. The front and back are similarly engraved with a flower, a cross, and a zigzag pattern. The initials A. F. are punctured on the back, the F. probably representing Felgate. A family so named formerly owned land in the parish. The sides of the bodkin are not flat, but angular; so that a section, if made, would show the bodkin to be hexagonal. It probably belongs to the first quarter of the seventeenth century. But few similar bodkins are known. In the British Museum four specimens are shown. They have no hall-mark, and herein resemble the Yaxley example. By the kindness of Dr. Franks, I was allowed to take a rubbing of the three which I thought of most interest. A measures five and a quarter inches,

consists of ear-pick, bobbin-hole, ribbon-slit, and has the initials S. C. punctured on it. B measures five and a half inches; also has ear-pick, bobbin-hole, ribbon-slit; but has no initials on it. C measures six and one-eighth inches, has no ear-pick, but a small knob at the top, beneath which is displayed a two-headed eagle; and lower, perhaps cross-bones. The bobbin-hole is of the usual size, but the slit is only three-eighths of an inch. Mr. Joseph Stevens, Honorary Curator of the Reading Museum, has kindly informed me of another silver bodkin in his keeping, which measures five and five-eighths inches, and was obtained from Caversham. The top, marked with three small stars engraved, is heart-shaped; beneath is the bobbin-hole, and again lower the slit, one-half inch long. J. S. are initials on it. The Yaxley specimen, which measures six and a half inches, is thus the finest silver bodkin at present known.

I believe that the common size of modern bodkins is no more than two or three inches long. Some explanation, therefore, of the use of bodkins five and upwards of six inches long seems desirable. We learn from the Oxford dictionary that *bodkin* was a name given (among other things) to "a long pin or pin-shaped ornament used by women to fasten up the hair." John Baret (1580), in his 'Quadruple Dictionary,' is quoted, explaining a "bodkin" to be a "big needle to creast the heares, *discriminals*" (i. e., hair-pin). Thomas Decker, a dramatist, who died about 1641, is also quoted by Dr. Murray as referring in his plays to bodkins for the hair. One of his characters, Bella-front, "with her bodkin curls her hair." Mr. Fairholt, in his 'Glossary' (s. v.), quotes from a play termed 'The Parson's Wedding,' 1663, a stage direction: "He pulls her bodkin that is tied in a piece of black bobbin." We may, therefore, conclude that in England in the seventeenth century the bodkin was not only used by ladies "to creast the heares," or arrange the hair perhaps in the form of a crest, but was also worn in the hair both as an ornament and to keep up the back-hair. This last use is clearly shown in an engraving in Montfaucon, reproduced (s. v. "Bodkin") in the 'Dictionary of Terms of Art,' by Mr. Fairholt, who remarks that at the present day the peasant girls of Naples wear silver bodkins. The latest use of the word seems to be by Sir Walter Scott, in 'The Monastery' (ed. 1830), vol. i. ch. xvii. p. 264:—

"The White Lady.....undid from her locks a silver bodkin, around which they were twisted, and gave it to Halbert Glendinning; then shaking her dishevelled hair till it fell like a veil around her, the outlines of her form gradually became as diffuse as her flowing tresses."

Modern bodkins, like the ancient one found at Yaxley, have both a long slit for ribbon and a round hole for bobbin. What is bobbin? It is a material well known to elderly needlewomen, although at present, as I understand, it is not in

common use. Webster terms it "a round tape." It is stated by Dr. Murray, quoting Beck's 'Draper's Dict.' to be "a fine cord in haberdashery." Being round and very strong, it was employed especially for pulling, e.g., in a door-latch. A door-latch when raised with bobbin was known as a bobbin-latch. To the latch inside the door was fastened one end of the bobbin. The other end, after being passed through a hole in the door to the outside, was again fastened, sometimes by a nail to the door, and sometimes to a ring-handle or ringle. These were formerly the common fastenings of the door of a house. The old bobbin-latch is still in use on the door—once an outside door—in the south aisle of Yaxley Church. The bobbin is pulled with the right hand, and thus raises the latch, while the left hand grasping the old iron ringle, with it thrusts the door open. So it was once with another "bobbin-latch," of which we heard in the nursery, "Pull the bobbin, and the latch will go up." Little Red Riding Hood pulled the bobbin, and the door opened. W. H. SEWELL.

Yaxley Vicarage, Suffolk.

#### THE BIBLIOGRAPHY OF DIALLING.

The following list is a small contribution towards that more complete catalogue of works on dialling which the writer hopes may one day be given to the world. When the great libraries of Europe have been examined with a view to extracting a list of the works upon this interesting subject, it will in all probability surprise many to find how numerous and how learned have been the writers who have devoted their services to the now bygone art. The writer has collected the books here catalogued quite casually, as they have accidentally come to hand; and the list will prove a somewhat interesting appendix to the new edition of Mrs. Alfred Gatty's 'Book of Sun-Dials':—

Annulli Astronomici.....Ex Varis Authoribus. Guallelmus Cavellatius Typographus. [Explains the ring-dial.] Lutetiae, 1557.

Apian, Pierre. Cosmographicus. 4to. Antwerp, 1533.

Ditto. [In French.] 4to. Antwerp, 1544.

Bion, N. L'Usage des Globes.....et des Spheres. 10mo. Paris, 1717.

Bonhomio, F. Gabrielle. Horographia. 4to. Palermo, 1758.

Born, Officier D'Artillerie. Gnomonique Graphique et Analytique. 8vo. Paris, 1846.

Brown, John. Horologigraphia; or, the Art of Dyal-ling. London, 1671.

Cagnoli, Antonio. De' Due Orologi Italiano e Fran-ceses..... 4to. Venice, 1797.

Chilmead, John, M.A. of Ch. Ch., Oxon. A Learned Treatise of Globes both Coelestiall and Terrestriall..... Written First in Latine by Mr. Robert Hues: and by him so published. Afterward Illustrated with Notes, by Jo. Isa. Pontanus. [Chap. xvi. "How to make a Sunne Diall," &c.] 8vo. London, 1639.

Di Cornanico, Giuseppe Antonio. Trattato di Gno-monica Prattica. 8vo. Roma, 1829.

De La Hire. Gnomoniques; or, the Art of Drawing Sun-Dials on all sorts of Planes by different Methods. [Translated by John Leek.] 8vo. London, 1685.

De La Hire. Gnomonicks; or, the Art of Shadows Improved, &c. [Later edition of the 'above.' 8vo. London, 1709.

Ditto. [In French.] 8vo. Paris, 1685.

Fale, Thomas. The Art of Dialling. [Mostly in black letter.] 4to.—Dedication, "To my loving kinsman Thomas Osborne," and dated London, January 3, 1593. Title-page wanting. Margins and fly-leaves covered with MS. seventeenth, eighteenth, and nineteenth century notes. These record several owners. "Thomas Skelsen his Booke 1675, But after giv'n unto Mr. Oliver Bullock, pewterer." From an astronomical judgment on a fly-leaf it would seem as if the Bullock family were of High Street, Dublin. Then comes the name of "Thomas Ludman, Pewterer in Chester." William Rhodes, pewterer and tobacconist in Liverpool, writes, "Thursday, August 5, 1802, this book bought at Chester." William Rhodes has literally covered the book with family memoranda and commonplace Latin mottoes. The most curious notes consist of a quantity of seventeenth century astro-logical judgments at the end. There is one entitled "An astrological schem once Inquired of by a Royalist whether King Charles y<sup>e</sup> fust should live or Dye: being Fryday y<sup>e</sup> 19<sup>th</sup> of January: 1648/9." Then follows the judgment, and after that:—"The party y<sup>e</sup> Inquired of me gave it out, how y<sup>e</sup> I said if his majesty escaped y<sup>e</sup> 30<sup>th</sup> of January there was hopes of his life, which begot y<sup>e</sup> In-famous Scandal cast upon me, viz., y<sup>e</sup> I should aduce y<sup>e</sup> counsell of warr to put him to death the 30 of January, or else they should never have power to doe it. Against this absurd untruth I absolutely protes & deny, I either privately or publickly I aduised his death, either to y<sup>e</sup> souldery or any other authority. My owne thoughts were euer he would die a violent death, for his nativity did promise so much; which was y<sup>e</sup> reason I so many times hinted such a thing in many of my books, he had y<sup>e</sup> Sun in his Radix, &c.....But he is dead, of whom his worst enemies cannot but give this civill yet true character, viz., That he was a prince of most excoelent naturall parts, an universall gentleman, very few men of any Rank or Quality exceeding him in his naturall endow-ments, and had God Created in him an English hart for his Scottish body, he had been y<sup>e</sup> most accomplished King this nation had ever since y<sup>e</sup> Conquest. A sad fate of from heaven surly attends y<sup>e</sup> Kings of Scotland. His Grandfather and Grandmother died violently, and his one father not without suspicion of poyson, which made a stranger to write, Scotic reges fere omnes' fero pereunt. I may not devine into y<sup>e</sup> secrets of God, or why he thus suffered, let all men Judge with Carity and Sobriety of his end, for neither was y<sup>e</sup> Gileleians whose blood pilet mingled with their sacrifices or those Jews on whom the tower of Shiloe fell, greater sinners then other jews. Christ himself sayd noe, but except yea repent yea shall likewise perlish."

Ferguson, James, F.R.S. Lectures on Select Subjects, .....With the Use of the Globes, the Art of Dialling..... 8vo. London, 1776.

Ditto. Select Mechanical Exercises: showing how to Construct different Clocks, Orreries, and Sun-Dials. 8vo. London 1778.

Figatelli, Giuseppe Maria. Retta Linea Gnomonica. [On p. 10 is written, "Pozzuoli alli Cappucini 1667." ] 4to. In Forli, 1667.

Floutrieres, Pierre de. Traite D'Horologeographie. 8vo. Paris, 1619.

Gallucio, Joan Paulus. Theatro del Mundo y de el Tiempo Traducido de Lengua Latina en Castellana y Anadido por Miguel Perez..... Folio. Granada, 1606.



Gallucio, Joan Paulus. *De Fabrica, et usu novi Horologii Solaris*. 4to. Venice, 1592.

Gallucio, Joan Paulus. *De Fabrica, et usu Cujusdam Instrumenti ad Omnia Horarum Genera Describenda*. 4to. Venice, 1592.

Gangemi, Pasquale. *Sulla Construzione degli Orologi Solari*. Naples, 1869.

Gatty, Mrs. Alfred. *The Book of Sun Dials*. 4to. London, 1872.

Ditto. A new issue, edited by H. K. F. Gatty and E. Lloyd. 4to. London, 1889.

Gauppens, Johann. *Gnomonica Mechanica Universalis*. [In German.] 4to. Augsburg, 1711.

Giuseppe Sacchi. *Gnomonica Piana*. 8vo. Pavia, 1846.

Good, John. *The Art of Shadows; or, Universal Dialling*. [This volume belonged to William Rhodes, the Liverpool pewterer, and is full of MS. notes, chiefly of a domestic character. Amongst others is a "list of writers on Dialling in possession this 30 October 1784." The writers named are Witkendus, T. Fale, Leadbetter, Leybourn, Emerton, Well, Brown, Fisher, Good, Phillip, T. Brown, Jonas Moore, Norwood, Gunter, T. W., Ferguson, and Delahire. Mr. Rhodes was apparently a Catholic, and some of his notes are in Latin. A few refer to historical and local events, but they are principally on family matters, and some of them exceedingly quaint.] 8vo. London, 1721.

Gregorio, P. Guida *Gnomonica*. 4to. Catania, 1743.

Gunter, Edmund. *Works*. Fifth edition [ed. Leybourn]. 4to. London, 1673.

Horology, article on, from an old encyclopædia. Folio. 1809.

Hutton, E. A *Mathematical Manual; or, Delightful Associate*. [Containing description of sun-dials and moon-dials.] 8vo. London, 1728.

Haye, le Sieur. *Regle Horaire Universelle pour Tracer des Cadrans Solaires*. 4to. Paris, 1731.

Kircher, Athanasius, S.J. *Ars Magna Lucis et Umbra*. Folio. Rome, 1646.

Lansbergius, Philippus. *Opera Omnia*. ['*Horologigraphia Piana*, fifth treatise.] Folio. Middleburgh, 1663.

Leadbetter, Charles. *Mechanick Dialling; or, the New Art of Shadows*. 8vo. 1737.

Leybourn, William. *The Art of Dialling Performed Geometrically by Scale and Compasses*. [This volume belonged to William Rhodes, the Liverpool pewterer, and is filled with his quaint memoranda.] Small 4to. London, 1669.

Leybourn, William. *Dialling, Plain, Concave, Convex, Projective, Reflective, Refractive*. [At end is a plate and "brief explication of the Pyramidical Dial which was set up in the King's Majesty's Privy Garden at Whitehall, Anno 1669." Portrait.] Small folio. London, 1682.

Leybourn, William. *Cursus Mathematicus*. [Book viii. treats "Of Dialling: Arithmetical, Geometrical, Instrumental." Portrait.] Folio. London, 1690.

Livet, G. S. F. *Gnomonique*. 8vo. Metz and Paris, 1839.

Marini, F. Gio. Batt. de. *Nuova Scienza di Orologi a Polvera*. 4to. Rome, 1665.

Meredith, N. *The Description and Use of Pocket Cases of Mathematical or Drawing Instruments*. . . . . together with Plain Instructions for Making the Several Kinds of Sun Dials. 8vo. London, n.d.

Mollet, John. *Gnomonique Graphique*. 8vo. Paris, 1853.

Morgan, Silvanus. *Horologigraphia Optica, Dialling Universal and Particular*. [This volume belonged to William Rhodes, the Liverpool pewterer.] 4to. London, 1652.

Moxon, Joseph. *A Tutor to Astronomy and Geography*. [Book v. on "Dialling."] 4to. London, 1674.

Oddi Mutius. *Degli Horologi Solari nelle Superficie Piane*. 4to. Milan, 1614.

Paduanii, Johannis. *Opus de Compositione et usu Multiforum Horologiorum Solarium*. [112 pages.] 4to. Venice, 1670.

Ditto. [279 pages.]—The writer gives a small collection of quotations from authors suitable for placing on sun-dials. From St. Paul, "Dum tempus habemus, operemur bonum"; from St. Jerome, "Omne tempus, breve est" and "Omnia in tempore suo comprobantur"; from Perianther, "Ne credas tempori"; from Maximianus, "Omnia fert tempus, pariter rapit omnia tempus," &c.; from Ovid, "Tempora præterunt, tactisque senescimus annis, Et fugiunt freno non remorante dies"; From Virgil, "Sed fugit interea, fugit irreparabile tempus"; from Marcus Tullius, "Ambiguis alis labilis hora volat." [Two copies.] 4to. Venice, 1582.

Pierre de Sainte Marie Magdalene, Dom. *Traité D'Horologigraphie*. [On the title-page is written, "Congr. Orator. Neap."] 8vo. Lyon, 1691.

Pini, Valentino. *Fabrica de gl' Horologi Solari*. Folio. Venice, 1598.

Quadri, Gio. Lodovico. *Tavole Gnomoniche per Delineare Orologi a Sole*. 4to. Bologna, 1733.

Scaletti, Carlo Cesare. *Epitome Gnomica*. 4to. Bologna, 1702.

Settele, Giuseppe. *Memoria Sopra la Forma delle Linee Orarie*. [Two copies.] 8vo. Rome, 1816.

Stengel, Joan Peterson. *Gnomonica Universalis sive Praxis Amplissima Geometricæ Describendi Horologia Solaria*. 8vo. Ulm, 1679.

Stirrup, Thomas, and W. Leybourn. *Horometria; or, the Compleat Diallist*. [Imperfect.] 4to. London, 1652.

Ditto. [Three copies, two imperfect. Two of these belonged to William Rhodes, the Liverpool pewterer, and are filled with his memoranda. He notes, "Oct. 22, 1813. Lord Nelson's monument opened for public inspection in the area of Liverpool Exchange yesterday." The following extraordinary domestic entry occurs under date Sept. 18, 1813, "Jacobus nunc in Liverpool, going off to London to day tho' rainy. He has been cursing and swearing beyond anything ever heard of; it is highly probable he will make an ignominious exit out of this world. Nothing remains for him but the everlasting flames of hell for all eternity." 4to. London, 1659.

Taliani, Giuseppe. *Orologi Riflessi*. 4to. Macerata, 1648.

Trotta, Jo. Baptista, S.J. *Praxis Horologiorum Expeditissima*. 4to. Naples, 1631.

Trotta, Gio. Battista, S.J. *Nuovo Horologio Notturno per Mezzo delle Stelle*. 4to. Naples, 1651.

Vimercato, Gio. Battista. *Milanesi Monaco de Certosa. Dialogo*. . . . . de gli Horologi Solari. 4to. Venice, 1567.

W. I. *Sciographia; or, the Art of Shadowes*. [This volume bears the name of Samuel Durham in MS. on the title, and was also the property of William Rhodes, the Liverpool pewterer.] 8vo. London, 1635.

Wilson, Henry. *Leybourn's Dialling Improved*. . . . . The Third Edition Corrected and Improv'd by Charles Leadbetter. [Two copies. Both belonged to William Rhodes, the Liverpool pewterer, and full of his MS. notes. Amongst them, "Mr. Alban Butler died May 15, 1773, in the 63 year of his age. Ad perpetuum memoriam." "Saturday, Sept. 19, 1835. The First Stone of the new Catholic Chapel at Birkenhead laid Monday Sep. 14 for Mr. Prate." "Aug. 12, 1796. Came from Wigan pridge. Heard this journey of Rich. Townly, Esq., of a stone whereon he had a number of Dials, now on view." "May 21, 1796. Saw the fine Sun Dial in Mr. Jones' garden at Crosby pridge. Dated 1766, Lat: 53.30."

"May 21, 1795. Filius Jacobus apud vivos in presentis anno ætatis sue duodecimo. Natus Nov: 1. 1783"; and on the opposite page, "March 12, 1812, Jacobus since then turned out a scoundrel, going to America to-morrow." Some one, probably Jacobus himself, has added, "It is a d—d lie!" Poor Mr. Rhodes adds to the above, "July 22, 1829. What I wrote was very true, he has been a drunken scoundrel ever since. Has been drunk these 6 days now." A further memorandum states that J. R. retired to the Bridewell March 8, 1836.] 8vo. London, 1728.

Wolffen, Christian. *Mathematischen*. [Chapter "Der Gnomonica," and plates.] 8vo. Frankfort and Leipsic, 1782.

Two loose sheets of seventeenth century MS. on dialling, with Italian writing and diagrams.

Seven pages of Italian MS. headed "Gnomonica Practica," and dated "1779."

Manuscript on dialling, containing numerous folding diagrams and tables. French. Eighteenth century. 202 pp.

Manuscript, entitled 'The Art of Dyaling,' filled with beautiful outline drawings of dials. English. Seventeenth century. 264 pp. [Book-plate of John Plumptre.]

Manuscript in Latin entitled 'Sive Gnomonica Tractatus de Horologis describendis.' A large number of diagrams, &c. Dated Naples, March, 1739. 254 pp.

CHARLES T. GATTY, F.S.A.

#### BOOKS ON GAMING.

(Continued from p. 84.)

Chap. i. begins (p. 11) with the same ornament at top, and with the same type, similarly set. P. 45 is the same, with the same ornament; and the whole book is identical to the end in both first and second editions. No set of the laws printed on "Fine Imperial Paper," as advertised in this and following editions, has ever yet, so far as I know, been unearthed from the libraries or dust-heaps of the last century.

A copy of the third edition of this little treatise was sent for review to the *Gentleman's Magazine*; and it must have appeared rather early in 1743, for the newspapers contain announcements of the fourth edition as being ready on July 2. Until very recently, however, no copy of the third had been discovered; but within the last few weeks I have had the good fortune to find one, which is, so far as is known, unique. The title is the same in every respect as that of the second edition, Hoyle's Christian name being still spelt wrongly (Edmund), the words "Third Edition" being simply substituted for "Second Edition." The address "To the Reader," signed (autogr.) by "Edmond Hoyle," again faces the title, on the back of which the "Advertisement" appears, as in the second edition. The collation, however, is not the same, for the book has grown in size: "To the Reader," 1 f.; title, &c., 1 f.; contents, 3 ff.; and 96 pp. 12mo. A to D in twelves; E in fours. (J.M.) The table of contents is now rather fuller than before, has no block at top, and includes "An Explanation," &c., in

the introductory part. Under chap. viii. we find the following: "Let us explain what is meant by the word *Force*, which implies that you oblige your Partner to trump a Suit of which he has none," instead of "To explain the word *Force*, which in other words is, that you oblige your Partner to Trump a Suit, not being strong enough in Trumps to do so" (second edition); and, in the explanation of "See-Saw," "your Adversaries" (second edition) becomes "the Adversaries" (third). The block at the top of p. 1 is the same, and the type and setting the same (except the signatures at foot), in both editions until we come to p. 10, where, in the fourth line, "6 6" is corrected (third edition) to "9 6"; and, in the sixth line, "8 7 is above 3 to 2" again, as in the first edition, the author having revised his calculation a second time.

The laws are identical down to and including law 22 in the second and third editions. Law 23 (a repetition of law 4) now disappears; laws 24 and 25 become 23 and 24 (third edition); and law 25 is added:—

"The Dealer ought to leave to view upon the Table his trump Card, till it is his turn to play, and after he has mix'd it with his other Cards, no body is entitled to demand what Card is turn'd up, but may ask what is Trumps; this Consequence Attends such a Law, that the Dealer cannot Name a wrong Card, which otherwise he might have done."

After this, chap. i. begins (p. 17), and the book continues very similarly, but with differently set type, and the ornaments are not the same. The matter, however, is identical, with the following exceptions: "A Case to demonstrate the Advantage by a Save" (second edition, p. 45) is corrected to ".....by a Saw" (third edition, p. 51), and the same correction is made on the following page, ll. 2 and 11. (The wary pirate had seen this error, and did not fall into it.) All the rest, saving a few misprints, remains the same down to p. 92, which corresponds to p. 86 of the second edition. Then follows "An Explanation for the use of Beginners, of some of the Terms or Technical Words made use of in this Treatise," filling the two remaining leaves of the book.

The advertisement of the fourth edition, already mentioned, was repeated in July and in August (1743) in the *General Evening Post*, *Craftsman*, and *Daily Post*. The following is a transcript of the title:—

A Short | Treatise | on the Game of | Whist. | Containing | The Laws of the Game: | and also | Some Rules, whereby a Beginner may, | with due Attention to them, attain to | the Playing it well. | Calculations for those who will Bet the | Odds on any Point of the Score of the | Game then playing and depending. | Cases stated, to shew what may be effected | by a very good Player in Critical Parts | of the Game. | References to Cases, viz. at the End of | the Rule you are directed how to find them. | Calculations, directing with moral Certainty, | how to play well any Hand or Game, by shewing | the Chances of your Partner's having | 1, 2, or 3 Certain

Cards. | With Variety of Cases added in the Appendix. | By Edmond Hoyle, Gent. | The Fourth Edition. | With great Additions to the Laws of the Game, and an | Explanation of the Calculations which are necessary to | be | understood by those who would play it well, &c. &c. | London. | Printed for F. Cogan at the Middle-Temple- | gate. | MDCCLXIII. | (Price Two Shillings.)

Collation: Prelim. ("To the Reader," title, "Advertisement," and contents), 4 ff., and 96 pp. (H.J. and J.M., slightly imperfect.) 12mo. A to D in twelves; E in fours. The "Advertisement," as in the third edition, appears on the back of the title. Edmond Hoyle's autograph signature is found at foot of the address "To the Reader," facing the title, on which his Christian name appears for the first time correctly spelt. Pp. 93-96 contain "An Explanation for the use of Beginners," as in the preceding edition. In the table of contents "Let us explain," &c., and the explanation of "See-Saw," under chap. viii., are omitted, and "An explanation of the Technical Words, &c., p. 93," is added. The type is the same, rather differently set, and the ornaments are identical. The laws are now twenty-four in number. Putting aside mere verbal and literal differences, the variations between these and those of the third edition are briefly as follows:—

Law 1. "The Option of the adverse Party" becomes here (in fourth edition) "the option of either of his Adversaries." "In Case he does not make him revoke" becomes here "provided it does not," &c. "Or to call the Suit," to the end, becomes here, "or if either of the Adverse Party is to lead, he may desire his Partner to name the Suit he chooses to have him lead, and when a Suit is then named, the Partner must play it if he has it." This is a simplification, and the addition of the last four words a necessity.

Law 7. After "proves the separation" the following addition occurs (fourth edition): "But in Case he calls a wrong Card, either of the adverse Parties, may once call the highest or lowest Card in any Suit led during that Deal."

Law 8. After "particular Card" the rest is omitted. It was added in error to this law in the second edition, and remained uncorrected in the third.

Law 21 of the second and third editions has disappeared, and law 21 (fourth edition) is the same as law 23 (third edition).

Law 23, after "has not an Honour," reads (fourth edition), "the adverse Party may consult with one another about it, and are at liberty to stand the Deal or not."

Finally, laws 23 and 24 (fourth edition) are identical with laws 24 and 25 of the third edition.

These twenty-four laws, then, with few typographical variations, reappeared verbatim in the fifth and in all succeeding editions down to the twelfth, when the new laws of 1760 were given,

together with the old laws "for the Use of those who don't chuse to play by the New."

JULIAN MARSHALL.

(To be continued.)

ACCOUNT OF THE ELECTION OF PROVOST OF KING'S COLLEGE, CAMBRIDGE, IN 1743.—On February 9, 1889, the election of a Provost of this college took place, when the Rev. Augustus Austen Leigh, M.A., was chosen. The following amusing account of an election to the same office, nearly 150 years ago, is taken from Nichols's 'Illustrations of Literature,' and is dated "Cambridge, the 19th January, 1743":—

"The election of a provost of King's is over. Dr. George is the man. The fellows went into chapel on Monday, before noon in the morning, as the statute directs. After prayers and sacrament, they began to vote: 22 for George; 16 for Thackery [*sic*]; 10 for Chapman. Thus they continued, scrutinising and walking about, eating and sleeping, some of them smoking. Still the same numbers for each candidate, till yesterday about noon (for they held that in the forty-eight hours allowed for the election no adjournment could be made), when the Tories, Chapman's friends, refusing absolutely to concur with either of the other parties, Thackery's votes went over to George by agreement, and he was declared. A friend of mine, a curious fellow, tells me he took a survey of his brothers at two o'clock in the morning, and that never was a more curious or a more diverting spectacle: some wrapped in blankets erect in their stalls like mummies; others asleep on cushions like so many Gothic tombs. Here a red cap over a wig, there a face lost in the cape of a rug; one blowing a chafing dish with a surplice sleeve: another warming a little negus, or sipping Coke upon Littleton, i.e., tent and brandy. Thus did they combat the cold of that frosty night, which has not killed any one of them, to my infinite surprise."

This letter was written by Daniel Wray, of Queen's College, afterwards Deputy Teller of the Exchequer, who died in 1783. William George, D.D., was Provost of King's College from 1743 to 1756.

JOHN PICKFORD, M.A.  
Newbourne Rectory, Woodbridge.

BRAZILIAN SUPERSTITION RESPECTING LEPROSY.—I send you the following extract from a letter received on June 13, from an English merchant at Pernambuco, in Brazil:—

"There has been quite a reign of terror here past fortnight owing to disappearance of about a dozen children, who have, it is said, been kidnapped, some say to be trained for circus, others to be killed for benefit of sufferers from leprosy, for which disease there is no cure, but an old superstition is that it may be done if persons attacked eat heart, liver, and kidneys of a young, healthy child, wash themselves with its blood, and make grease of body also for anointing their bodies. Whether any truth in the presumed connexion between this belief and the disappearance of the children, I cannot tell; anyway, report says there is the demand, and price paid for a child is 10*l*. It seems really too horrible to be true; anyway a panic exists, and hardly any children are now seen out, and the public schools have been almost deserted. Some people who were supposed to have bought

some children had their carriage stopped in the street, and were stoned. Our children now go out for their walks attended by two servants."

ACHE.

**BARRACK.** (See 7th S. ii. 326).—A row of cottages in the village of Langley, Bucks, is known as "The Barracks." I was unable to ascertain the origin of the name when visiting the place a few months ago.

R. B. P.

**ST. PRUDENTIANA** (? **PUDENTIANA**). (See 7th S. vii. 381).—**H. DE B. H.**, in his note on 'Gattico of Novara on Altars,' speaks more than once of a certain St. Prudentiana, whom I do not know. I am inclined to believe that he means St. Pudentiana; but does Gattico, an author who is unfortunately not on my shelves, himself use the form Prudentiana? The tradition concerning St. Peter's *mensa* is usually told of the high altar of St. John Lateran—at least that is what was shown to me as such before the Vatican Council, and, I think, by Dr. Smith, O.S.B., a well-known ecclesiologist and antiquary in Rome.

NOMAD.

**"MISTER" AND "GENTLEMAN."**—In reference to these once kindred appellations, Burn's 'Justice of the Peace' (1610), *s.v.* "Addition," has the following comment of mark:—

"As for gentleman, says Sir Thomas Smith, they be made good cheap in this kingdom; for whosoever studieth the laws of the realm, who studieth in the universities, who professeth liberal sciences, and (to be short) who can live idly, and without manual labour, and will bear the port, charge, and countenance of a gentleman, he shall be called Mr. such-a-one, and shall be taken for a gentleman. 1 *Black*, 406."

This pungent delivery applies with equal truth to-day. "Mister" is now, however, according to the 'Imperial Dict.' (1886), "the common title of address to an adult male." Bailey (1775), oddly enough, gives "Kind, as *Mister Person*, a kind of Person," in defining this term. Perchance he wandered back to Master Slender, who ('Merry Wives of Windsor,' I. i) alludes to Justice Shallow, as "a gentleman born, master parson."

R. E. N.

**CANTERBURY PARISH REGISTERS.**—The following is a gem of its kind, and seems to be worthy of a place in 'N. & Q.':—

"From 29th Sept., 1607, untill 29th Sept. last, 1608. There hath of our owne Countrey people beene buried none, & of others very fewe, if any at all, w<sup>ch</sup> we are not bounde to set downe.

"Concordat cu' originali.

"Jacobus Byssell."

I have copied the above from the transcript of St. Mary Bredman in this city.

J. M. COWPER.

Canterbury.

**STEPHEN GARDINER, BISHOP OF WINCHESTER.**—The following statement is made, and it occurs

in many other forms in books which are made up from the material which first comes to the book-maker's hands:—

"Gardiner.....was the illegitimate son of Dr. Lionel Woodvill or Wydville, Dean of Exeter and Bishop of Salisbury, brother to Elizabeth, queen consort of Edward IV."

ASTARTE.

**LAW AGAINST FEMALE BLANDISHMENTS.**—The following extract from p. 5 in the *Times* of April 26 is, I think, worthy a corner in 'N. & Q.':—

"An old colonial statute has been discovered in New Jersey still unrepealed, which provides 'that all women, of whatever age, profession, or rank, whether maids or widows, who shall, after this Act, impose upon, seduce, or betray into matrimony any of His Majesty's subjects, by virtue of scents, cosmetics, washes, paints, artificial teeth, false hair, or high-heeled shoes, shall incur the penalty now in force against witchcraft and like misdemeanours.'"

JOHN TAYLOR.

**VISIT OF THE EMPEROR OF GERMANY.**—In the *Times* of Aug. 3 there was given an extract from a leading Berlin paper, in which allusion is made to the visit of the Emperor to England, and in which the assertion is made that this is the first time that an Emperor of Germany has landed in England. The Germans, of course, may be supposed to know their own business best, but that no German emperor has visited England before the present occupant of the throne is not exactly according to my readings of the past. There have been German emperors and German emperors; and doubtless the powers wielded have varied from time to time, and the tenure of the throne has also been insecure, and perhaps illegal now and then. In the year 1416 Sigismund, who for the time was *de facto* Emperor of Germany (he was King of Hungary and Bohemia), came here on a visit to Henry V. Charles V. of Spain—he had been elected Emperor of Germany in 1519—landed at Dover in 1520, and spent some days at the court of Henry VIII. and Catherine of Aragon. This visit was supposed to be out of respect to his aunt the queen, but court gossip believed that his real object was the Princess Mary, then six years old, and who afterwards married his son, Philip II. Neither of these emperors had undergone the ceremony of coronation, but that also applies to his Majesty William II.

PAUL Q. KARREK.

Torquay.

**UNWHIPPEDNESS.**—I was reminded by ALPHA's reply, 7th S. vii. 511, of a good snatch of a sermon reported to me once in conversation. The clergyman had discoursed on what he aptly termed "the *unwhippedness* of the present generation." As 'N. & Q.' sometimes records happy verbal coinages, I make a note of it, as it was too good to be buried under the heading of 'Crabbe's "Tales."'

R. H. BUSK.

16, Montagu Street, Portman Square.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

**CLEARINGS.**—Will some one skilled in military terms inform me of the meaning of this word? Luttrell, 'Brief Rel.' i. 497 (1857) has, "They shal have subsistence money and clearings constantly paid as usual"; also ii. 11, "The Lord Ranelagh is paying 2 months clearings to the forces in England"; and a Sotheby's book-list for the present month has, "No. 1003 Army: computation of clearings for Regiments of Foot and Dragoons, MS. of 1766." Answer direct.

J. A. H. MURRAY.

Oxford.

**"LOCUS CLASSICUS."**—Where does this phrase first occur?

J. A. H. MURRAY.

Oxford.

**CAPT. JOHN STANSBY.**—In the 'Calendar of State Papers' for 1659-60, p. 530, I find Richard Whithed, in writing to Lord General Montague, recommends "Captain John Stansby for employment; he is of a very good family, has served a long time as commander, took more prizes than any other man," &c. In subsequent communications Stansby is rendered Stanesby. Can any one tell me to which family of Stansby or Stanesby Capt. John belonged, and where I can get particulars as to his ancestors and descendants?

S. E. S.

£6, Bolingbroke Grove, S.W.

**HOGARTH'S 'MODERN MIDNIGHT CONVERSATION.'**—Can you inform me if the original of this is in existence; and, if so, where it is to be found? It represents a group of men and a woman seated round a table drinking and smoking, one of whom is lying on the floor, and dressed in a crimson coat and knee-breeches; the woman is smoking a long clay pipe, and an overturned candle is setting light to a man's sleeve.

OWEN DAVIES.

[All we know about Hogarth's 'Modern Midnight Conversation' is embodied in an article on the recent Grovenor Exhibition, *Atten.*, 3196, 123, 3, and in the 'Catalogue of Satirical Prints in Brit. Mus.' No. 2122. There must have been a picture similar to the print, because the publication line of the print, which is by Hogarth himself, is "W<sup>th</sup> Hogarth, Inv<sup>t</sup>. Pinxt. & Sculpt<sup>r</sup>." No such picture has ever been exhibited publicly. The last news of it was given in 1839 by J. B. Nicols, on the authority of Mr. J. Twining, that it then belonged to Mr. William Wightman, of Hampstead. There is no woman in the print, though Mr. DAVIES says there is one in the picture, which he describes as if he had seen it.]

**THE FRENCH LANDING AT FISHGUARD, 1797.**—What contemporary local publications give an account of this, the last French invasion of Eng-

land? In the 'Thorough Guide' to South Wales, published by Dulau & Co., a good many details are briefly given, for which I have been unable to find the authorities.

G. F. M.

**BOWKER.**—Particulars of the family connexions of Mr. Bowker, described as "an Irish gentleman," who married Miss Steer (about 1800-1810) are requested.

W. J.

**CHARLES KEAN'S 'MACBETH.'**—Will CUTHBERT BEDE, or some one who remembers, kindly tell me whether the opening scene was sung in this representation? In Phelps's 'Macbeth' it was spoken; and this appears to have been looked upon at the time as an innovation—a very excellent one I thought.

J. FOSTER PALMER.

Chelsea.

**OFFICERS OF SPANISH LEGION.**—I shall be obliged if any reader will inform me if it is possible to obtain a list of the officers of the Spanish Legion commanded by Sir Lacy Evans.

PORTSMOUTHIAN.

**HERALDIC.**—A few years ago I bought a three-sided seal. The first impression is a man's head with a halter round it; the second and third are arms, but I cannot tell the tinctures. A chevron between three crosses fitchés, differenced by a crescent, and underneath is the motto, "Audaces fortuna juvat." The third seal is quarterly, first and fourth a chevron between three crosses fitchés, second and third a lion rampant, also differenced by a crescent. Whose arms are they?

LÆLIUS.

**NAME OF WORK WANTED.**—Not further back than three years (I think) a book appeared upon the African slave trade, in which it was stated that the supply of ivory was gradually diminishing, and that with its decrease the traffic in slaves would also decline. In the second part of the work were given some peculiar instances of "mimicry" in plants and insects of the country. I forget the names of the book and author. Can any one supply me with them?

W. G.

**BLAKE'S 'SONGS OF INNOCENCE.'**—I have a small fcap. 8vo. volume (London, Pickering, 1866), entitled 'Songs of Innocence and Experience, with other Poems by W. Blake.' It has on the inside of the cover the name "J. Fremlyn Stratfield," apparently a former owner, and beneath the name, in the same handwriting, the following note: "This is one of the few copies of this (or other) editions, printed verbatim. In most of this (or other) editions impolite words, or the stanzas containing them, are omitted." Of impolite words the little volume seems to contain none, save in two places a monosyllabic synonym (*vel quasi*) for a harlot, which may be considered such. Nor do any *lacunæ* occur where such words may be supposed

to have been written. But in the anonymous preface there is a statement that "in one poem a stanza and in another a couplet have been suppressed for sufficient reasons, and asterisks substituted." Now nothing of the sort is to be found in the volume. There is no indication of any passages or words having been suppressed or omitted, or any asterisks to be seen, or any blank spaces where asterisks might have been. Can any 'N. & Q.'-ite explain this? Has anybody a copy of this edition of Pickering in 1866 in which the word above alluded to has been suppressed in the two places in which it occurs? And has anybody a copy in which *lacunæ*, filled by asterisks, occur? It would seem as if the preface prefixed to my little volume must have been written for some other edition. But it is exceedingly difficult to imagine what stanza or couplet there printed could possibly have called for suppression.

T. ADOLPHUS TROLLOPE.

Budleigh Salterton.

[In the copy in our possession the *lacunæ* in question are found at the bottom of p. 89, in the poem called 'Mary,' and in the middle of p. 100, after the line "But no good if a passion is in you."]

**OATS AND RAIN.**—On the night of August 2 a Newnham girl called out reproachfully to a cat behind me, at a friend's house, "Oh, puss, don't do that!" I turned round and saw the cat quietly cleaning her face. So I asked the damsel, "Why did you scold the cat for washing herself?" The answer was, "She was cleaning behind her ears; and whenever a cat does that it's going to rain. I don't know the reason, but rain *always* follows." Sure enough, when I left the house, an hour after, at half-past ten, a few drops of rain were falling, and just as I got home they came quickly. A wet night and morning followed. Has this instinctive ear-foretelling of rain by cats been noted by other observers?

F. J. FURNIVALL.

[No prognostic of rain is more familiar. The belief is spread over most parts of the United Kingdom. In Dr. Jenner's 'Signs of Rain' it is embodied, with other similar observations:—

Puss on the hearth, with velvet paws,  
Sits smoothing o'er her whisker'd jaws.

'Twill surely rain. I see with sorrow  
Our jaunt must be put off to-morrow.]

**MARTIN.**—Can any of your correspondents give me any information about Robert Martin, who was an ensign in the 28th Foot Regiment at Waterloo? Did he marry and have children; and, if so, what has become of them?

O. T.

**KELLAND FAMILY.**—Who was the great-great-grandmother of the present William H. Kelland, of Kelland, in Lapford? In the Zeal parish registers, temp. 1735-45, she is variously called Tryphena and Frances. In 1679 Christopher Kelland is described as of Kelland, in Lapford, and in

1712 Richard Kelland, of Kelland, is buried; but in 1766 Thomas Crispin, "of Kelland," is buried, and in 1812 Edmond Moon, "of Kelland," is buried. In 1859 and 1862 John Kelland, of Kelland, and his son are buried. Was Kelland sold by the family; if so, when?

W. D. PINK.

Leigh, Lancashire.

**AN EPISCOPAL QUERY.**—I once heard a sermon on the death of Bishop Hamilton, of Salisbury, who died in 1869. The preacher's name, which was obscure, need not be given, although I see that he has recently departed this life. He said, not in the very best taste:—

"I have known intimately two bishops, one our late sainted chief pastor, who, although he had the highest regard for his office and authority as of divine appointment, treated his suffragan clergy [*sic*] as younger brethren; the other, who usually disparaged his office as a divine ordinance, was most harsh and distant, not to say cruel, in his relations towards his clergy."

Who would be likely to be "the other" prelate?

J. M.

**MRS. GARRICK.**—A lady of this name was a well-known singer at Vauxhall Gardens in the last century. Was she related to the actor's family?

GEORGE ELLIS.

St John's Wood.

**SIR THOMAS DAVIES.**—Can any of your readers give me any information respecting the descendants of Sir Thomas Davies, Lord Mayor of London in 1677? I know he had four sons—Thomas, John, Robert, James. The eldest, Thomas, of Crissington Temple, died prior to July 23, 1705, when the three younger were alive. I believe the second son, John, lived at Wanstead.

ARTHUR C. DAVIES.

Coalbrookdale, R.S.O., Shropshire.

**CARTE.**—In the lines by Lord Tennyson on Dr. W. G. Ward—

How subtle at tierce and *quart* of mind with mind!—the word is spelt *quart*. The thrust is called and spelled *quarto* sometimes, but *carte* is the established spelling, and there is little originality in deviating from that. Can any one in 'N. & Q.' assign a reason for this singularity?

C. A. WARD.

Walthamstow.

**CLIVE FAMILY.**—What was the exact relationship between the husband of Kitty Raftor and the great Lord Clive? The biographers of Mrs. Clive are very vague on the subject of her husband.

W. F. PRIDEAUX.

**OLYMPIC VICTORS.**—Is there any list of the victors in the ancient Grecian games—Olympian, Pythian, Isthmian, and Nemean? Such a list is desirable for testing the value of athletics in our

colleges. By those who have no liking for the present craze about gymnastics it is asserted that during the thousand years through which Grecian athletic training flourished no man who gained the highest prize as an athlete also gained the highest honour as warrior, statesman, philosopher, poet, orator, or historian. How far is this assertion from the truth? What exceptions to the rule that the best athletes are good for nothing else can be pointed out?

JAMES D. BUTLER.

Madison, Wis., U.S.

FÊTES.—I am very desirous of finding out the nature or character of the following festivals; I think they all belong to the fifteenth and sixteenth centuries:—"La Fête de la Bouteille"; "La Fête des Cornards"; "La Fête du Géant aux Ours" (July 3). Will some correspondent help me, either by private letter or in 'N. & Q.' to solve these puzzles? The first looks like Rabelais, but the Oracle of the Holy Bottle was never made into a fêta that I remember.

E. COBBHAM BREWER.

Edwinstowe, Newark, Notts.

GLADSMOOR.—Gladsmuir is to be found in Scotland. Can it be explained how the name travelled south to the home counties? Gladsmoor Heath is the reputed site of the fatal battle of April 14, 1471, near Barnet, a sign-post sort of obelisk being erected in commemoration thereof. It is apparently in the parish of South Mimms, adjoining Hadley Green, at the junction of the old cross road to St. Albans with that to Potter's Bar and Hatfield.

A. HALL.

EARLDOM OF ASCLES.—Among the names appended to the celebrated letter of the Scotch Estates to Edward I. from Brigham, March 12, 1289, there appear as "contes" or earls:—Maliz de Strathern, Patrec de Dunbar, Johan Comyn de Buchan, Dovenald de Mar, Gilbert de Humpavel de Anegos, Johan de Asceles, Gaultier de Meneteth, Robert de Brus de Carrik, Guillaume de Ros, Malcolm de Lovenans, Lovenans is, of course, Lennox; Anegos, Angus. The other names are familiar enough to students of Scottish history; but can any of your readers tell me what district or place in Scotland could have given its name to the earldom of Asceles?

B. G.

THAMES LOOKS.—Pennant, writing in 1790, and dying in 1798, says in his 'London,' p. 629, ed. 1813, on the Thames: "Boulter's Look, above Maidenhead,.....is the last lock; from thence to the sea it requires no further art to aid its navigation." Alas! we have since found that our poor river has needed the aid of eleven locks in the thirty-two miles between Boulter's and Teddington: (1) Bray, (2) Boveney, (3) Romney or Windsor, (4) Old Windsor, (5) Bell or Egham, (6) Penton Hook, (7) Chertsey, (8) Shepperton, (9) Sunbury, (10) Molesey, (11) Teddington. Can

any one give me the dates of the making of these locks? Their average distance from one another, a little under three miles, is the general Thames average, as there are thirty-three locks in the ninety-three miles between Oxford and Teddington.

F. J. FURNIVALL.

#### AUTHORS OF QUOTATIONS WANTED.—

Those emblems Cecil did adorn,  
And gleamed on wise Godolphin's breast.

BUNNELL LEWIS.

Since our boat went down at sea  
There is none left to care for me;  
Cricket, when the hearth is cold;  
Swallow, when the year grows old;  
Buzzing fly, when autumn's fled;  
Drone, whose summer mates are dead;  
Cricket, swallow, drone, and fly,  
You are not so poor as I.

M. P. H.

Good Lord, how sweetly smells the hawthorn tree,  
Breathing as if the world were peace, were love, &c.

W. WILKINS.

#### Replies.

#### ERROR REGARDING THE MASS.

(7th S. vi. 506; vii. 154, 235, 318, 471; viii. 53.)

At last I am ready, as I promised, to do the best I can to relieve the "astonishment" which my former communication on this subject has occasioned to Mr. F. A. MARSHALL. I shall come presently to such information as I have been able to obtain for supplementing my own imperfect knowledge of the subject, and will first say what I have to say in reply to Mr. MARSHALL's criticism of my former utterance.

"MR. TROLLOPE states," says Mr. MARSHALL, "that no sacred service whatever in which the consecration of the Elements does not take place is, or can be, called a Mass." The statement is, I venture to think, correct and accurate. I could adduce sundry authorities, but prefer on the present occasion that of Mr. F. A. MARSHALL himself, who, at the bottom of the column at the top of which the above quotation from me is given, writes as follows:—

"The service on Good Friday is always known as the Mass of the Presanctified, though, strictly speaking, it certainly is not a Mass, as there is no consecration of the Elements."

Why is that service not a Mass? Because there is no consecration of the Elements. Yet Mr. MARSHALL is "astonished" at my saying there can be no Mass in which that consecration does not take place! Perhaps it is hardly necessary to observe that the "Mass of the Presanctified" is so called because the "Host" has been previously, i.e., on the preceding day, consecrated.

Next, objecting to my remark that "the word itself is sufficient to indicate this" (the necessity of consecration to constitute a Mass), Mr. MARSHALL says, "Surely he [Mr. TROLLOPE] should know

that the word *Mass* has nothing whatever to do with the consecration of the Elements." This is, in strict linguistic sense, perfectly true, seeing that etymologically the word has no connexion with consecration. But practically the word and the thing have so much "to do with" each other that they cannot, as MR. MARSHALL points out, exist one without the other. If MR. MARSHALL meant his observation to be purely linguistic, he should have expressed himself more clearly and cautiously. What he has written is, as it stands, calculated to mislead, or at least puzzle, many readers.

A little further on MR. MARSHALL writes, "MR. TROLLOPE says, 'No priest can on any occasion celebrate Mass more than once in each day.'" And he goes on to state that it is "not unusual for one priest to have to celebrate Mass and to preach at two churches or temporary places of worship at the distance of as much as seven miles from one another." Firstly, I have here to thank MR. MARSHALL for having spared me where he might have hit me more severely, I think, than he has done. My statement is erroneous. I forgot when I wrote the words "on any occasion" that every priest is permitted to say three Masses on Christmas Day, a permission which is in some places extended to All Souls' Day. This error MR. MARSHALL has mercifully abstained from stigmatizing.

But the statement that, with this exception, no priest can celebrate Mass more than once in each day would be confirmed by any theologian unaware of the practice in this country. The rule, to which this is an exception, was made in the fifteenth century. Of course I accept the facts, as MR. MARSHALL states them, as regards that practice, and frankly admit that, my information on the subject having been gathered elsewhere, I was ignorant of the exceptional facts set forth by him.

But I in my turn am "astonished" that MR. MARSHALL, telling us thus much, should not have seen the necessity, or at least expediency, of telling us more of the circumstances under which this English practice takes place, and of the special difficulties attending it.

The circumstances are these. Where the number of priests in a diocese is so small, or the members of the Church so scattered, that all the faithful could not otherwise hear Mass on Sundays and holy days, the bishop of the diocese applies to Rome for a faculty to license certain priests named *ad hoc* to celebrate more than once in a day. Of course the rule is a matter of discipline only; and of course the Pope can suspend, modify, or grant dispensation from it.

But the difficulties with which a priest who has to celebrate Mass and preach twice in one day and in two churches several miles apart has to contend are very much greater than any MR. MARSHALL adverts to. Surely he must know (to quote his

own words to me) that both Masses, the second as well as the first, must be said absolutely fasting. Nor can either of them (as must be presumed from the purpose for which they are celebrated) be celebrated at a very early hour in the morning. Now many a fairly robust man would find it exceedingly trying to celebrate Mass, presch, walk (or even ride) seven miles, then celebrate again, and all this without having in the slightest degree broken his fast.

So absolute and rigorous is this requirement that a further difficulty is occasioned by the necessity of abstaining from swallowing the ablution, i.e., the wine and water with which the chalice has been purified, and which a celebrating priest consumes at the end of the Mass. The swallowing this would break his fast. But it can be disposed of no otherwise than by his consuming it. He therefore is obliged to carry it (in a bottle, as one informant states) to the church at which he has to celebrate a second time, and at the end of his second Mass to swallow both "ablutions."

With regard to the inseparability of the acts of consecration of the Elements and the consumption of them (though they are separated, as has been shown, on the one exceptional occasion of the quasi-Mass on Good Friday, which many theologians consider as a prolongation and completion of the Mass of the preceding day), it may be mentioned as a curious illustration of the rigorous necessity of this that it has been provided that if a priest should die suddenly after having consecrated and before consuming the Elements another priest must complete the sacrifice by consuming them.

And, now, what is the right and proper meaning of the word *Mass*? The English word has, of course, been formed from the Latin *Missa*, and this has been used to designate the service, which is concluded by the words "*Ite Missa est*"; in English, "Go! It (something designated by a noun substantive of the feminine gender) has been sent." What is the noun substantive understood? As I said in my former communication, the simplest form in which the question can be put is, "What is the substantive with which the feminine past participle agrees?"

It may be replied at once that this has always been a disputed point in the Church. Two explanations mainly have been, and are, offered. One is that the substantive referred to is *congregatio*, the congregation present at the Mass. The classic words would thus mean, "Depart. The congregation is dismissed." And it would seem from the authorities which I have been able to consult that this opinion is prevalently held by English Roman Catholic theologians.

Dr. Daniel Rock ('*Hierurgia*,' London, 1833, p. 71) says:—

"The English word *Mass*, in Latin *Missa*, is derived from the word *Missio*. It was the practice in the primi-



tive Church, during the celebration of the mysteries of the Lord's Supper, to dismiss from the assembly at a certain part all those who had not been perfectly initiated into the truths of the Gospel and admitted to the communion of the faithful. This was denominated the 'Missio,' or the Dismissal, whence is formed the Latin abbreviation *Missa* and the English *Mass*."

And neither here, nor at p. 298, where he discourses more at large on the term "*Mass*," does he allude to any other suggested explanation of the phrase.

MR. MARSHALL gives ('N. & Q.,' 7th S. vii. 472) an entirely similar explanation from 'The Mass Companion,' compiled by the Very Rev. Dom. J. Alph. M. Morrall, O.S.B., which for the saving of space I do not quote, as you have already printed it. But neither does this writer, at least so far as he is quoted by MR. MARSHALL, mention any other suggested explanation.

In the well-known and largely-used little work entitled 'Catholic Belief,' by the Very Rev. Joseph F. di Bruno, D.D., which is evidently intended for popular use by the laity, strangely enough, no explanation of the term "*Mass*" is given at all.

The second explanation to which I have alluded is that "*Missa*" in the formula in question agrees with "*Hostia*." "*Ita! Hostia missa est in Deum*," or "*in cælum*." And this, my Roman informants tell me, is considered the preferable and more probable one. So much so is that the case that I, living to the south of the Alps, had always imagined that this was the accepted meaning of the words, and did not know that there was any doubt upon the subject.

To me it seems very difficult to accept *Missa* as a contraction of *Missio*, as Dr. Rock says it is, referring to Cicero, Virgil, Ovid, and Suetonius, but without quoting any passage in any of these authors in which such use of the word occurs. He quotes Tertullian, who uses the phrase "*Diximus de remisâ peccatorum*"; and St. Cyprian, who says, "*Dominus remissam peccatorum daturus*." But neither of these phrases quite persuades me that "*Missa*" can be taken for "*Dismissio*," or that "*Dismissio*," or "*Missio congregationis* [or "*fidelium*"] *est*" can have signified "The congregation is dismissed."

It is right to state that Dr. Rock quotes also Isidorus, who says simply, "*Missa dicta est ab emittendo*," because, as he goes on to say, the catechumens were at a certain point in the service dismissed. But Isidorus wrote in A.D. 595.

Some of the information which has reached me from a very high authority in the Gallican Church, writing from Paris, is too curious to be omitted, even at the cost of making this note, already too long, longer. With regard to the rule of fasting my French correspondent writes:—

"Although the rule of fasting is so absolute that a priest cannot celebrate, say, for his own devotion, or for the convenience of any family, if he has broken his fast

by so much as a drop of water, yet, if by any accident a parish priest should be absent at the moment when the Mass should be celebrated for the congregation, another priest, even rising from the table, may celebrate, rather than that the people should be deprived of the service of the Mass; because the consideration of the needs of the people must in this case override the disciplinary law."

With regard to the derivation of the word *Mass* my Parisian correspondent writes:—

"The etymology of the word *Mass* has been written on to some extent everywhere (*un peu partout*); but I am not aware that it has ever been treated exhaustively (*d'une manière absolument supérieure*). I do not, however, think that *Missa* is an adjective, the substantive of which is understood in the phrase '*Ita Missa est*.' It is in fact a substantive. St. Augustine, St. Isidore of Seville, Florus of Lyons, Bemy of Auxerre, Paulinus of Perigueux, and others, already used it as such, and attribute to it the sense of dismissal (*renvoi*)."

It seems to me that the authorities here given, though interesting as showing what was said and understood at the times and places when and where they wrote, are of small value linguistically. My French correspondent concludes with a curious note on the subject:—

"As an indication of the uncertainty which reigns on this matter, and as curious, an opinion may be cited which has been advanced by Genebrard, Munster, Reuchlin, and other Hebraists, to the effect that the word *Missa* is nothing else than the Hebrew word מִנְחָה, which occurs Deut. xvi. 10, where it signifies 'a voluntary offering.'"

I am not a Hebrew scholar; but a very competent Hebraist to whom I have submitted the foregoing suggestion maintains, basing his opinion on Gesenius and Fürst, that the word cited from Deut. xvi. 10 cannot bear the signification attributed to it by Genebrard, Munster, and Reuchlin. Being entirely incompetent to form any opinion on the point myself, I can but leave the question to the Hebraist readers of 'N. & Q.'

Thus far we have been dealing with explanations and etymologies of the word *Missa* proposed by writers within the pale of orthodoxy. But it will not be without interest to supplement these by some of the speculations on the subject by writers outside that pale.

In that very able and interesting work 'The Gnostics and their Remains,' by W. C. King, of Trin. Coll., Camb. (London, 1864), at p. 53, the author writes:—

"In the particulars that have come down to us of the celebrations of these Mithraic sacraments certain singular analogies arrest our attention. The 'bread' used was a round cake, emblem of the solar disk, and termed the *Mist*, in which word Seal detects the etymology of the name *Missa* applied to the 'Bloodless Sacrifice'; for this *Mist* was certainly the prototype of the Host, which is circular and of the same dimensions."

And in a note on the same page the author writes:—

"The popular derivation of *Missa* from the concluding words of the service, '*Ita Missa est*,' is absurd in the extreme. It is the object sacrificed that gives its name to the rite (according to the rule in such cases), and this ob-

ject, the wafer, has ever been styled the *Hostia*, the *Victim*, in Hebrew *Messah*."

From this it would seem that Mr. King was not aware that the explanation making *Missa* agree in the "Ite Missa est" with *Hostia*, and abandoning the *dismissal* theory, had ever been adopted. Mr. King adds, "The Latin term *Missa* is a neuter noun[?], in itself a complete refutation of the vulgar derivation." This, I confess, is wholly incomprehensible by me. In short, as to the meaning and derivation of the word *Missa*, *adhuc sub judice lis est*.

But why do the English writers on the subject allow their readers to remain in ignorance of the fact that an alternative explanation has been proposed, and at least largely held?

T. ADOLPHUS TROLLOPE.

Budleigh Salterton.

MR. ADOLPHUS TROLLOPE'S inquiry regarding the word *missa* admits of a very ready answer. *Missa* is not a past participle of the feminine gender requiring a substantive to agree with, but a noun substantive capable of standing by itself. It is nothing more than a late form of *missio*, akin to *ascensa* for "ascensio," *accessa* for "accessio," *ultia* for "ultio," and many similar forms which will be found in Ducange. There are classical examples of the same form. Cicero has "*collectam facere*" for "to make a collection" ('De Or.' ii. 57, 233); and Horace's "*Virtus repulse nescia sordida*" is familiar to all. The lexicons supply instances of the use of the word *missa* in the sense of "dismissal." Thus Cassian speaks of a late comer to church standing at the door, waiting for the dismissal of the congregation, "*congregationis missam, stans pro foribus, præstolatur*"; and in the 'Chronicon Paschale' it is said of Justinian, when dismissing his court on the outbreak of a sedition, *ἔδωκε μίσσας*, "*missas dedit*," with the words, "Depart every one to guard his own house."

EDMUND VENABLES.

THE VOCABULARY OF THE ENGLISH BIBLE (7th S. viii. 87).—In answer to the question under this reference some of your correspondents may not improbably quote a statement, which has got into certain books, that the vocabulary of the Authorized Version does not exceed 6,000 words. The authority for this estimate is, I believe, Mr. Kingston Oliphant, who, in his 'Sources of Standard English,' affirms that "of the English Bible's 6,000 words, only 250 are not in common use now." This statement affords, I think, an excellent example of the way errors first get into text-books, and are then quoted by successive compilers without examination. Mr. Oliphant's statement can happily be verified, as he gives a reference. He says in a note that he takes his statistics as to the words in the Bible from Marsh. Turning to Marsh, I cannot discover that he has any other authority than Prof.

Max Müller, whose statement is that "the Old Testament says all that it has to say with 5,642 words" ('Lectures,' i. p. 269). As his authority Prof. Max Müller refers to Renan, 'Histoire,' p. 138. If we turn up this reference, the real meaning of the statement becomes manifest. It refers only to the Hebrew Bible, and not to the English version. Renan says explicitly that "Leusden, avec sa patience presque Massorétique," counted 5,642 Hebrew and Chaldean words in the Old Testament. This seems to be the sole actual enumeration on which a vocabulary of 6,000 words has been assigned to the English Bible.

If I have correctly traced the passage in Marsh to which Mr. Oliphant refers—and I cannot be certain that I have done so, as Mr. Oliphant gives no reference to the page or even to the book—we have a good example of the need of the scholar's motto, "Verify your references." At each successive repetition the original statement of Leusden has, as in the game of Russian scandal, become more and more inaccurate—the most guilty party being, I am afraid, Prof. Max Müller himself, when he left out the word "Hebrew."

Mr. Oliphant's enumeration may not, however, be very far out in itself, at least if we may trust an unverified statement of Mr. Marsh to the effect that there are not above 8,000 words used in the poems of Milton and not more than 15,000 in all the works of Shakespeare. In Milton's prose works the number must, I imagine, be considerably greater, and in the works of Jeremy Taylor or of Sir Thomas Browne greater still.

ISAAC TAYLOR.

ELIZABETH BARRETT BROWNING (7th S. viii. 41).—I was the first to communicate to the press, which I did to the *Newcastle Weekly Courant*, the fact that Mrs. Browning was born at Coxhoe Hall, co. Durham, from particulars kindly given me by Canon Burnett, the vicar. It was thence, with several misprints, copied into other papers. I have a copy of the entries in the register sent to me by the vicar. Moulton is the name in the registers.

E. B.

The name of Moulton is the correct one for this branch of the Barrett family, who were connected in Jamaica with the families of Morris, Gordon, Scarlett, Lawrence, Johnson, Waite, and many others.\*

B. FLORENCE SCARLETT.

ARMS OF NOTTINGHAMSHIRE (7th S. viii. 88).—H. W. M.'s query reminds me that a good many years ago 'N. & Q.' pronounced that no English county has an heraldic coat of arms, although some have fancy badges, e.g., Kent, a white horse; Yorkshire, a white rose. Here in Dorset the same question has arisen as in Notts, and the Dorchester

\* Mrs. Browning had a sister Henrietta, and the entry of 1807 may refer to her.

arms, with a difference, have been used by the Dorset County Council. But the question here has been rather complicated. In a contemporary MS. copy of the 1623 Visitation of Dorset now before me there are sketches of seals of arms of several Dorset boroughs. Heading them is one bearing a fleur-de-lis, over which is "Dorchester," the whole encircled by the legend, "Sigill: Comitatus Dorcestrie." Now, as Dorchester is not a "town and county," what does "comitatus Dorcestrie" mean? The arms of the borough are totally different. The fleur-de-lis is the coat of the Digbys, not of the Sackvilles, Earls of Dorset. H. J. MOULB.  
Dorchester.

There are no arms to the county of Nottingham, for one very good reason, viz., that prior to the creation of the County Council there was no recognized body corporate in existence to whom the heralds could grant a coat. The proposed design is, of course, absurd; but this is not to be wondered at when amateur heralds set themselves a task which belongs of right to a regularly constituted body of official heralds. Why does not the County Council apply to the Herald's College for the grant of a genuine coat of arms, instead of using a "bogus" one, to which, having had no legal grant, they can have no more right than I have. MONS.

In reply to H. W. M.'s query as to whether any arms exist for the county of Notts, allow me to inform him that no county possesses any coat of arms. The seal arranged by the committee appointed for the purpose does not sound satisfactory from an heraldic point of view. Why do not the council, if they form a corporate body (and are therefore enabled to use a corporate seal), apply in the usual way to Her Majesty's College of Arms (Queen Victoria Street, E.C.) for a grant of armorial bearings under the Earl Marshal's authority? They would then not only make sure of having what was heraldically correct and proper in every way, but, instead of having a fancy seal of merely private arrangement, they would possess arms which they were authoritatively entitled to bear. L. M. H.

No wonder the Notts County Council failed to find any arms for their county, for there are none. The utmost that any county as such can claim is a badge. See a contribution of mine on 'County Badges,' at 7th S. ii. 34, and other references in that volume. J. S. UDAL.

Inner Temple.

[MR. B. W. HACKWOOD sends a drawing of arms, which we cannot reproduce, but which is at the service of H. W. M.]

PIGS OF LEAD (7th S. vii. 386).—It appears to be doubtful whether many specimens of mediæval "pigs of lead" will come to light, or, if they

should, whether they would prove of any such service as your correspondent surmises, on account of the rude method of smelting which obtained in those days, there being then few, if any, actual smelting houses properly so called, and the rough and ready method then pursued of obtaining the metal from the ore not pointing to much marking of the "pigs."

From the remains of smelting discovered in the great lead-producing districts of Derbyshire, it is surmised that in early times, and thence to a somewhat recent date, the ore was brought from the various mines by pack-horses to spots where timber grew plentifully on the side of any hill or rising ground facing the west. This timber was then cut and arranged so as to ensure the greatest amount of draught possible for the fire, and the ore was fixed in the pile in such a position as to be readily acted upon by the blaze or heat produced by the burning wood. In this way the molten lead was obtained; a hole was dug at the foot of the pile to receive the metal as it flowed from the burning mass, and thus the rude slabs were formed. Several of these do, I understand, exist.

The smelting arrangement was called a "bole," and the village of Bolehill, near Wirksworth, in its name points in the present day to the position of such a smelting place, it being exactly that required, and evidence being still extant of the wood, which at one time thickly covered the western face of the hill behind the village, having been cut away for the purpose.

Owing to the imperfect method of reducing the ore, the slag or dross from this mode of smelting was left very rich, and much of it found within hail of existing smelting works has been resmelted with good result.

"Sows" are not now generally made. Some years back they were run in bars of 168 pounds at various works, and so called to distinguish them from bars weighing 140 pounds called "pigs"; at most places, however, the "pigs" now rarely exceed 112 pounds in weight.

As I am indebted for the "core" of the above information to the kindness of a gentleman practically engaged in lead smelting, and as very few works deal practically with the subject, I trust it may prove of interest to MR. PEACOCK.

Three slabs of lead (hardly pigs) were found on Cromford and Matlock moors, part of the lead-producing tract of Derbyshire known as "The King's Field"—which comprised the wapentake of Wirksworth and part of the High Peak—in 1777, 1783, and 1787 respectively, all of Roman manufacture, and with inscriptions which gave rise to some archaeological dispute.

The positions of the later cupolas for smelting in this county were at Barbrook, in Baslow, Bradwell, Meer Brook, in Alderwasley, Kelstedge (the first), Lea, near Cromford, Stoney Middleton, Stone

Edge, in Ashover, Totley, Via Gellia, and Binsal; but few of these are in work now. At Lea Mills much of the old slag has, as above referred to, been resmelted with good results.

As to the origin of the terms "pig" and "sow," there is a kind of cross derivation existing, out of which it is difficult to extract the truth. The "sow" was originally from the A.-S. *sausan*, to scatter, or the German *sausen*, to rush, and was the term applied to the channel into which the metal when melted first ran, the smaller side branches from this in which the metal cooled being, by a not very elaborate stroke of wit, dubbed "pigs," and from which the blocks ultimately received their name. On the other hand, "pig" is the old name for a small bowl or cup (appearing in the "piggin" or "biggin," the country term for a small pail without a handle, but with one stave elongated for the purpose), and this bowl or "pig" is plainly to be recognized in the pit referred to above as used in the old method of smelting, whilst the "sow" appears as merely the enlargement of the "pig." R. W. HACKWOOD.

A friend of mine saw some years ago, in a private collection of antiquities at Southampton, a curious mass of tin described as "an ingot" by the collector. It was marked S. P. Q. R., and had been dredged up in the Solent between Lepe and Gurnard Bay, the supposed Roman ferry.

Y. T.

SELINA (7th S. vii. 507; viii. 58).—A person called Zelina Gardener, spinster, had a true bill found against her for not going to church in 16 James I. ('Middlesex County Records,' ii. 137).

EDWARD PEACOCK.

Bottesford Manor, Brigg.

The following entry of marriage in the St. James's, Clerkenwell, register, hardly goes beyond the instance of Lady Frewen, but may be some index of the use of that name about the same time:—

1697, April 11. William Burchett and Sillina Burbury.

J. J. S.

"MARCH OF INTELLECT" (7th S. viii. 87).—This phrase will be found in Southey's 'Collection, on Progress of Society,' vol. ii. p. 360.

HENRY GERALD HOPE.

Freegrove Road, N.

Quoted from Southey in Bartlett, *q. v.*

W. C. B.

[Very numerous replies to the same effect are acknowledged.]

PARBUCKLE (7th S. viii. 69).—The word is to be found, without any attempt at an etymology, in Webster's 'Dictionary.' But the definition given there does not seem to me very adequate. The following is more ample. A nautical word: a

purchase or doubled up rope, tied at its middle to the top of some declivity, and used either to lower or to hoist some weighty body by means of gently pulling up or letting slip the two ends of the rope, which are not very close together. Thus the purchase or doubled up rope is quite like a *buckle*, and so, I think, the word is composed of the Latin *par* = equal, like, and the French *boucle* = buckle.

DNARGEL.

Paris.

THREADNEEDLE STREET (7th S. vii. 368, 478; viii. 52).—In Beattie's 'Minstrel,' i. 35, the word *thrid* is happily employed in a description of a fairy dance:—

They meet, they dart away, they wheel a-sance;  
To right, to left, they *thrid* the flying mase.

Wordsworth likewise, in the last paragraph of 'The Excursion,' book vi., speaks of the mountain rill

That sparkling *thrids* the rocks.

In the interests of precise reference, by the way, let us hope that when Messrs. Macmillan issue a new edition of their admirable single-volume Wordsworth the lines will be duly numbered.

THOMAS BAYNE.

Helenburgh, N.B.

CONVICTS SHIPPED TO THE COLONIES (7th S. i. 104; ii. 162, 476; iii. 58, 114, 193; iv. 72, 134, 396; v. 50, 195; vi. 227).—Under this heading, and at 7th S. iii. 114, it is stated that many Scottish prisoners were, by order of Cromwell's Government, "given away as slaves 2,000 at a time, or sold at the nominal price of half-a-crown a dozen." I know from the 'Calendar of State Papers: Domestic Series' that many were shipped to New England and the plantations, and also that a proposal was made "for taking off 1,000" of them "for the service of France under Marshall de Turenne," but I have not come across any record of actual sale. I made the statement recently, quoting from 'N. & Q.' and its authenticity has been called in question.

JOHN MACKAY.

Cambridge, Mass., U.S.

The colonies to which I have traced the shipment of prisoners as slaves during the second quarter of the seventeenth century are those of Virginia, Guinea, Barbadoes, and Jamaica; and the practice seems to have commenced about 1635 with the deportation of criminals and parish children to the first-named colony, or plantation, as it was called (see references, mainly from the 'State Papers: Domestic Series' of that year, named by Mr. J. J. Stocken, 'N. & Q.,' 7th S. v. 196). Ten years afterwards, at the close of the Irish war (see Walpole's 'Kingdom of Ireland'), the practice was resumed, partly as a method of equalizing the disproportion of sexes which that war had occasioned,

but during the second civil war, in 1648 and 1649, the prisoners after Preston, Dunbar, and Worcester were so disposed of systematically. Many instances will be found at the above references.

1. My authority for the use of the definite expression "2,000 at a time" is a letter from Cromwell himself to the Speaker Lenthall. It is in the Bodleian, among the Tanner MSS. I have no note of the reference number; but as the collection is arranged chronologically, the letter will be easily found under date October 8, 1648 (O.S.), and the following is an extract. Oliver Cromwell applies, on behalf of Col. Montgomery, for a grant of 2,000 men from "the Common Prisoners that were with Duke Hamilton's army," i.e., taken at and after the battle of Preston and Wigan. He continues, "You will have very good security that they shall not for the future trouble you; he will ease you of the charge of keeping them, as speedily as any other way you can dispose of them"; and Carlyle, in including this document among the 'Letters and Speeches,' appends the remark, "Doubtless the request [i.e., for reducing 2,000 men to life-long slavery for political reasons] was complied with."

2. My authority for the second statement, of a sale "at half a crown a dozen," is Howell's 'Germ. Dict.,' printed 1653, and therefore contemporary. It is quoted in 'N. & Q.,' 1<sup>st</sup> S. ii. 445, as follows:—

"Many of them [the Scots prisoners] died of mere hunger; besides that, they were sold at half a crown a dozen for foreign plantations among savages."

I may add that Miller's 'History of Doncaster' quotes a letter from Sir Philip Monckton, in which he says of himself:—

"I suffered many long and chargeable imprisonments during his Majesty's exilement, and had been sent a slave to Jamaica, if God had not prevented it by Oliver's Death."

R. H. H.

Pontefract.

FESTIVAL OF TRINITY (7<sup>th</sup> S. vii. 370, 456; viii. 57).—It may be worth while to mention, what does not seem to have been brought out in the replies hitherto printed, that in the Dominican Calendar the second Sunday after Pentecost is called Sunday within the Octave of Trinity (this upsets Mr. Hackwood's theory, 7<sup>th</sup> S. vii. 456), and that the third Sunday after Pentecost is called the first Sunday after the Octave of Trinity, and the following Sundays are reckoned from the same day, i.e., from Trinity Sunday, not from Pentecost, as in the Roman Calendar. NOMAD.

PLURALIZATION (7<sup>th</sup> S. vii. 142, 309, 471, 517).—To my list of perverse plurals may well be added "a means," with which I have been from childhood so familiar through its occurrence in our Church catechism ("a means whereby we receive

the same") that I have never until quite lately noted it. The means are the points which lie between a man and his object, correspondent to the "steps" he must take to obtain it. When there is only one such, it is a *means*, and so the word is correctly used in the twenty-eighth of the Thirty-nine Articles, "The *means* whereby the body of Christ is received.....is faith." That part of the Church catechism in which the words above quoted occur was added in 1604, some half century later than the Articles, and in a folio Prayer Book of that year I find it printed "a *means*." Shakespeare has both singular and plural, e.g.:—

They have devis'd a *means*  
How he her Chamber window may ascend.  
'Two Gentlemen,' III. i.  
A *means* to do the Prince my master good.  
'Winter's Tale,' IV. iv.

Thus, as with *besides* and *towards*, we obtain a date pretty clearly marked for the prevalence of the plural or sigmated form. O. B. MOUNT.

Will Miss R. H. BUSK be good enough to explain what she means when she speaks of the words *tactics*, *morals*, *obsequies*, *nuptials*, *espousals*, and *rites* "each owing its plural treatment to the accident of the *s* in its descent"? F. W. D.

COLERIDGE'S 'EPITAPH ON AN INFANT' (7<sup>th</sup> S. vii. 149).—Menander's line (the Greek adage) is, *ὃν οἱ θεοὶ φιλοῦσιν ἀποθνήσκει νέος* (Menandr. et Philemon., 'Reliquiæ,' p. 46, Amst., 1709), which was cited by Dr. Routh in reference to the early death of a chorister of Magdalen College, in the preface to his edition of the 'Euthydemus' and 'Gorgias' of Plato, Ox., 1784. There is possibly a confusion in the editorial article of the *Times* between the epitaph by Coleridge and the famous one in Cuddesdon churchyard by Bishop Lowth, on his daughter of the age of thirteen,—

Cara vale ingenio præstans, &c.,

which I give in English from a volume, privately vately printed, Ox., 1856, p. 44:—

Farewell, my child! dear that thy worth was great,  
For thou wast modest, wise, and holy too;  
And dearer, that the sweet and sacred name  
Of daughter was thine own: my child, adieu!  
Dearest, farewell! yet brighter times shall come,  
When I, from earthly cares and sin set free  
In worlds where parting grief is all unknown  
May once again behold and dwell with thee.  
O happy day! then shall my cheerful voice  
Call on my lov'd and lost in scenes above:  
Come, dear Maria! seek the fond embrace  
Thou left'st at awhile, and bless thy father's love.

In 'N. & Q.,' 1<sup>st</sup> S. xi. 190, there was this query in reference to "Ere sun" (*cor.* "sin"):—

"Was the above very beautiful epitaph 'On an Infant' by Coleridge, ever executed; and, if so, where?—R. W. D."

No reply came to this query, but only similar epitaphs.

Since writing the above I have seen that Dean Burgon, in his 'Life of Dr. Routh' ('Lives,' vol. i. p. 24), gives the lines from Dr. Routh's preface in this form: *ὁν γὰρ φλεῖ τὸ θεῖον ἀποθνήσκει νέος*. But I have not to recall my note, as I have given it as it is by Plutarch, the original authority for it, in 'De Cons. ad Apoll.,' 'Opp. Mor.,' fol., p. 119 e. It is the same also in the scholiast on Homer, 'Od.,' O, 245. I am not aware of the source of Dr. Routh's form. Perhaps he quoted *memoriter*, or possibly it is an intentional application.

ED. MARSHALL.

RICHARD HUTTON, M.P. FOR SOUTHWARK (7th S. viii. 69).—My notes *re* Southwark show very little as to him; but what follows may, perhaps, help MR. PINK. Hutton seems to have been rather an unlucky man, and yet it is not clear. In 'Townsend's Historical Collections,' 1680, under date Thursday, March 8, 1592:—

"Mr. Speaker shewed unto this House that according unto the appointment of this House he hath attended the Lord Keeper touching his Lordship's pleasure for the directing of a new writ for the chusing of another Burgess for the Borough of Southwark instead of Richard Hutton, Gentleman, supposed to have been unduly and indirectly elected."

His lordship's answer and resolution in the case was, "that the return should stand and continue according to the return without taking notice of any fact therein or in the election at all." Again, April 5, 1595, letter from Lords of the Council to Lord Mayor touching the removal of Richard Hutton, Bailiff of Southwark, from his office ('Remembrancia,' 1878, p. 284). Letter from the Lord Mayor and Court of Aldermen to the Lords of the Council upon the complaint of Richard Hutton, who has been removed by the Court from the office of Bailiff of Southwark on account of his unfitness (*Ib.*, April 9, 1595, p. 285). Elsewhere he is Richard Hutton, armourer, of St. Olave's, Southward, and Richard Hutton, Alderman. Probably there are clues to further information; for instance, in the record books of St. Thomas's Hospital, which are in the office at Westminster Bridge, and in the City.

I find on the same page of 'Townsend's Historical Collections' as that referring to Hutton, 1592, this, which may interest 'N. & Q.'-ists. The heading is "Proceedings, &c., of both Houses of Parliament." "Three Bills had each of them one reading; of which the second, concerning the lawful deprivation of Edward Bonner, late Bishop of London, was read the second time."

WILLIAM RENDLE.

Forest Hill.

ST. AUSTELL (7th S. viii. 47).—This Cornish manor—sometimes written St. Austle—was granted, circa 1169, to the Benedictine priory of St. Andrew, at Tywardreth, by Robert Fitz-William; and the church was dedicated on Octo-

ber 9, 1259, by Walter Bronescombe, Bishop of Exeter, to Saint Austulus. The town was, therefore, known as Austell-Prior. Cornwall swarmed with saints, as well as with giants, and the traditions relating to both have become a good deal intermixed. The late Robert Hunt collected a store of legends of Cornish saints, which will be found in the second series of his 'Popular Romances of the West of England.' St. Austell was, I think, the saint whom the devil annoyed by transforming his hat and walking-stick into stones; the Longstone remains to this day in proof of the accuracy of the tradition.

ALFRED WALLIS.

Nothing certain can be predicated with regard to the saint whose name is preserved at St. Austell, in Cornwall. In the margin of Leland's 'Itinerary' he is said to have been a hermit ('Itin.,' vol. vii. p. 120). Others suppose the name to be a contraction of Augustulus, though no saint of that name is mentioned; while by others he is identified with Auxilius, a nephew of St. Patrick. Mr. W. C. Borlase, from whose 'Age of the Saints' (p. 87) these notes are derived, thinks it possible that St. Awstle, as Oserey spells it, may be the same as a Welsh female saint of the Brychar family, mentioned in Rees's 'Welsh Saints,' p. 152, under the name Hawstyl, residing at Caer Hawstyl.

EDMUND VENABLES.

This town is said to be named after St. Auxilius. John Austill was Sheriff of Cornwall 25 Hen. VI. See Fuller.

CONSTANCE RUSSELL.

Swallowfield, Reading.

MARY DE LA RIVIÈRE MANLEY (7th S. vii. 127, 232; viii. 11).—She was buried in the church of St. Benet, Paul's Wharf, in the City of London, as appears by the annexed extract from the register:—

"Delariviere Manley Widow in the Church 14 July 1724."

Her will, as Delarivier Manley, of Berkley, co. Oxford, dated October 6, 1723, was proved September 28, 1724 (P.C.C., 211 Bolton). In it she says:—

"I commit my body to the Earth to be as decently and obscurely interred as consists with the Circumstances of my birth and present manner of living and if I dye at Berkley my desire is that I may be buried in the body of the said Church with a plaine white Marble stone bearing a Short Inscription to be laid over me.....But if it be the will of God that I should dye at London or elsewhere my request is that I may be buried in the Churchyard belonging to the same parish in which I shall happen to dye with the same Covering Stone of white Marble only with this Addition that my grave may be fenced in with Iron Rails to preserve it from being disturbed.....Item. fifty pounds a year from off the profits of patent for Kings printer granted by Queen Anne to Ben. Took Bookseller and John Barber printer my Salary of fifty per annum to commence when they shall receive any profit of the said patent and to continue for the same number of years as their grant shall

be in force to which end I humbly beg my much honoured friend the Dean of St Patrick Dr Swift as he was privy to the promise that was made me of the said fifty pound a year to be received from the said patent that he will aid and assist my Executors in getting the same or having it secured to them especially the Moysey from Mr Took's Executor acknowledging to have received twenty pound of the said Mr Took when living upon the Motive of that Claim for which I then gave him my Note but could never get him to anything decisive notwithstanding the Deans Letters and Alderman Barbers Solicitations from whom I acknowledge to have received so many favours that I cannot with any assurance make my Claim from him of the half of the fifty pound a year from the patent only begging he may out of his usual goodness assist my Executors in their lawfull Claim upon Mr Benjamin Took's share my Collection of Books one Tragedy called the Duke of Somerset and one Comedy named the double Mistress which may perhaps turn to some account all my other Manuscripts what ever I desire may be destroyed that none ghost like may walk after my decease nor any friends Letters to me nor Copies of mine to them or in a word nor the least from my papers be published but the said Tra and Com."

Appoints sisters Cornelia Markendale and Henrietta Essex Manley, late of Covent Garden, child's coat maker, but then in the Barbadoes, joint executors of this her will. DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

TURNIP (7th S. vii. 445; viii. 74, 116).—This word is used by William Turner, in his 'Names of Herbes,' 1458: "Napus is named in Greek Bounias, in Ducho Stekruben, in French Rauonnet or naseau, I have hearde sume cal it in englishe a *turnepe*, and other some a *naued* or *nauet*." In Robert Armin's 'Nest of Ninnies,' 1608, a special kind of turnip is mentioned: "But phisick could not alter nature, and he would neuer be but a S. Vincent's turnip, thicke and round" (p. 17, Shakespeare Society's ed., 1842). F. C. BIRKBECK TERRY.

The Paddocks, Palgrave, Diss.

CAPT. CRAWFORD (7th S. viii. 108).—I have a copy of Sir Joshua Reynolds's portrait of my great-grandfather (maternal), Sir Alexander Craufurd of Kilbirine Baronet, in a maroon coat and waistcoat, the hair of natural colour. I do not know the date of the original, which is possessed by my cousin Sir Charles Craufurd Bt. The correct spelling of our Craufurds seems to be hopeless.

WILLIAM FRASER of Ledeculme Bt.

LORD HARTINGTON IN THE ROYAL ACADEMY (7th S. vii. 445; viii. 18, 76).—I am not able just at present to turn to any books of reference, but I may say that I was not concerned to question H.'s statement at the first reference that the eldest sons of dukes, by whatever courtesy title they may be known, "take precedence among themselves in accordance with the creation of the dukedom," but only his assertion that the eldest son of a duke, whatever the courtesy title he takes, only bears an earl's coronet; and I asked for his authority when he stated that the Marquis of Hartington was only

entitled to such a coronet. As an argument against this I adduced (viii. 18) Mr. Cussans's statement that everywhere such an eldest son did not enjoy the titular rank of marquis (a. g., Viscount Mandeville), he nevertheless would be entitled to the station and coronet of the degree of marquis. I do not consider H.'s reply (p. 76) at all satisfactory. He says that the case I quoted of Lord Mandeville proves his proposition. This I fail to see, for he must remember that the issue between us is not that a viscount when eldest son of a duke is entitled to the coronet of a marquis (as Mr. Cussans asserts), but that such an eldest son as Lord Hartington—a marquis by courtesy—is not entitled to a coronet of that degree. In reiterating his denial of this right H. still gives no positive authority for his statement, but says he "believes Mr. Cussans is quite wrong, and the herald of the Herald's College equally so," and supposes generally that all this was well known. Will he kindly particularize "any sound heraldic authority" he calls in aid? That it is not common knowledge among those interested in heraldry may be shown by the remarks of your several correspondents on p. 18; and in the absence of any such definite authority as I and others have asked for, as at present advised, I prefer to side with Mr. Cussans and that misguided "herald of the Herald's College," who, at all events, might have been expected to have known better.

J. S. UDAL.

Inner Temple.

IRISH CHURCH HISTORY (7th S. viii. 8).—Vol. ii. pt. ii. of Haddan and Stubbs's 'Councils and Ecclesiastical Documents,' Ox., Cl. Pr., 1878, pp. 271-361, contains an authentic account of the Irish Church from the beginning, A.D. 350, to the conquest in 1175, with the remains of St. Patrick, of which there has recently been an English translation for the R.T.S. J. Lanigan wrote 'An Ecclesiastical History of Ireland, from the First Introduction of Christianity to the Beginning of the Thirteenth Century,' Dubl., 1822, in 4 vols. Bp. Chr. Wordsworth's fourth series of occasional sermons, at Westminster, 25-33, is 'On the History of the Church of Ireland.' He also published 'The Church of Ireland, her History and Claims,' third ed., Lond., 1868, in which the sermons were recast. This begins from the earliest times of the Church. W. G. Todd published an 'Historical Inquiry into the Independence of the Ancient Church of Ireland,' Lond., 1844. The more recent history is to be learnt from Bp. Mann's 'History of the Church of Ireland from the Reformation to the Union in 1801,' Lond., 1839-41, in 2 vols.

ED. MARSHALL.

MILITARY (7th S. viii. 27).—A gold medal was presented by the Emperor of Germany to each of the officers (eight in number) of the two squadrons of the 15th Light Dragoons engaged at the action

of Villiers-en-Couché on April 24, 1794, by which action the emperor was saved from capture by the French. Crosses of the Order of Maria Theresa were subsequently granted to these officers, and permitted to be worn in uniform.

ROBERT RAYNER.

METRICAL HISTORY OF ENGLAND (7th S. viii. 88).—I remember using as a child 'An Historical House that Jack Built,' a little work giving in metre the outlines of English history, published (I believe) by Whittaker. O. C. B.

'Chronological Rhymes,' by Mrs. E. B. Cowell, of Cambridge, are short, but exceedingly pretty, and suitable for children. Published some years ago by Hatchard & Co. A. B.

N. L. R. will, I think, find 'Historical Rhymes for Boys and Girls,' by John Box, published by Kent & Co., just what is required. It contains a fair sprinkling of chronological information as well, and is very handy in size for little children.

R. W. HACKWOOD.

UNPRINTED SERMONS OF JEREMY TAYLOR (7th S. vii. 505).—This is the repetition of an old query unconsciously. Robert Aris Willmott, in his 'Life of Bishop Jer. Taylor,' p. 87, Lond., 1847, had a reference to Coleridge (not Coleridge's 'Omniana,' but Southey's 'Omniana,' vol. i. p. 251, which cites the assertion in Coleridge's 'Literary Remains,' vol. i. p. 303). This attracted the notice of OXONIENSIS, who inserted a query as to Taylor's MS. volume in 'N. & Q.' 1st S. i. 125. There was no reply till iii. 249, when so eminent a contributor as JAS. CROSSLEY stated that, as no such MS. was known to exist, this must have proceeded from the wishes of S. T. C. rather than his knowledge, with a suggestion as to whether it were in the "Lands of Vision" that "the transcendental philosopher beheld it." I suppose that Mr. Eden in preparing his edition thought nothing of it.

ED. MARSHALL.

BURIAL IN ERECT OR SITTING POSTURE (1st S. viii. 5, 59, 233, 455, 630; ix. 88, 279, 407; 2nd S. ix. 44, 94, 131, 188, 250, 513; x. 159, 296, 396, 520; xi. 58; 3rd S. i. 38, 99; iii. 264; x. 423; 4th S. v. 249, 349, 412; 5th S. ii. 346; 6th S. i. 495; ii. 138).—To the instances given at the above references it might perhaps be well to add the instance given at 7th S. viii. 79:—

"In the adjacent church [Blicking, Norfolk] many of the Hobarts are buried in an upright position in a vault of gauged brickwork, now under the organ."

J. B. FLEMING.

CASA DE PILATOS (7th S. vii. 107, 237, 433, 475; viii. 91).—On a visit to Fairford Church, Gloucestershire, the other day, in order to see the famed stained glass windows, I saw in one of them a representation of the scourging of our Saviour. At

the top of it Pilate and his wife were depicted as looking upon it through a lattice.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

GRANT'S 'ENGLISH CHURCHES AND SECTS' (7th S. viii. 47).—My set consists of four volumes only, with the notice in the preface of vol. iv. I think that no more was published. Some half-century ago I frequently heard Mr. Grant preach at Kentish Town Church, and was much impressed with his ability. W. E. BUCKLEY.

Y. E. S. makes the publication in 1825. If Lowndes is correct in his statement of the publication, 1811–26, it is presumable that the supplement has come out. ED. MARSHALL.

CURIOUS MEDAL OR TOKEN (7th S. vii. 349, 458).—I have one very similar to the second token described by Mr. Pigott. Obv., bust of George II. facing left, legend "Claudius [sic] Romanus," I. C. beneath the bust. Rev., Britannia seated to left, in right hand an olive branch or sceptre, in left a spear (?), with legend "Delectat Rus," in exergue 1774. I, too, should like to know its history and meaning. C. SOAMES.

Mildenhall, Marlborough.

ABBOTS OF RAMSEY, CO. HUNTS (7th S. viii. 7).—John Lawrence, "de Wurdebois," or "de Werdebois," was Abbot of Ramsey, co. Hunts. His will was dated 1541, and he died the year after, leaving his nephew, William Lawrence (son of John Lawrence, of Ramsey, who died in 1538), his executor. William was sheriff for Cambridge and Hunts, and died in 1572, leaving to his son, Henry Lawrence, of St. Ives, his armour, all his silver plate, which had been left to him by his uncle the abbot, and "the iron chest in the library, containing papers and evidences." This Henry Lawrence was the grandfather of Henry, the President of Cromwell's Council, and ancestor of the Lawrences, Barts., now extinct, and the Lawrences of Jamaica. I have not full notes of the abbot's will, but it may give some information respecting the abbey.

B. FLORENCE SCARLETT.

ETYMOLOGY OF PAIGNTON (7th S. vii. 509; viii. 58, 117).—I beg leave to endorse Mr. NEILSON's remarks at the last reference. It would be far wiser to put off the investigation of place-names for another half-century, till we know more about the phonetic laws of the English language and its dialects, and till we have tabulated all the forms. There is one thing that might be done at once, if any one has the courage to undertake it. And this is it.

We want a complete dictionary of place-names, to contain a collection of all the early forms, with exact and sufficient references, and excluding, at the same time, all etymologies. We want to be able to look out such a name as Paignton, and



under that head we ought to find such references as MR. KERSLAKE has very properly supplied, and more of the same sort. Even a complete index to all the names in Domesday Book and to all the names in the A.-S. Charters would be something. We may, perhaps, hope for it from Germany. It is a great pity that Mr. Birch's reprint of the A.-S. Charters has come to a standstill. The last number, part xxv. is dated September, 1887. I am very anxious to know if any steps are to be taken for the resumption of this work; and, in particular, whether we are ever likely to see the index which was at one time promised, and which would be invaluable.

I have already told some of my German friends that, if any young student wants a valuable subject for study, I can supply him with one. We want a complete history of the phonetic laws of the forms used in Domesday. If we knew these, we could even reconstruct the A.-S. forms; but at present all is darkness. I can exemplify this by the remark that some French scribes, despairing of realizing the sound of the A.-S. *ht*, later English *ght*, actually rendered it by *st*. A knowledge of this fact enables us tell that the Domesday spelling *Brist* sometimes corresponds to the Mod. E. *bright*. We want a whole book, and a good one too, upon this subject, before we can make a reasonable beginning.

I do not think the forms *Peintona*, *Peintone*, adduced by MR. KERSLAKE, affect the etymology. There were French-speaking Norsemen in England before the Conquest; and I believe that *paganus* would regularly become *pein* in Domesday. We even find the A.-S. form *Cartaina* for Lat. *Carthaginiem* in Ælfred's 'Orosius,' as is remarked by Pogatscher, only in this case the *g* is followed by *t*. And I may here remark that if any one really wants to know anything about the phonetic laws of A.-S. loan-words, he may profitably study the work entitled 'Zur Lautlehre der Griechischen, Lateinischen, und Romanischen Lehnworte im Altenglischen,' by A. Pogatscher, Strassburg, K. J. Trübner, 1888.

For the A.-S. *g* between two vowels, the latter being *e*, we may notice the A.-S. *pagel*, Mod. E. *path*. I regret that the etymology of *path* given in my 'Dictionary' is wrong. My excuse is that the A.-S. *pagel* is a recent discovery by Klinge, included in Toller's 'Dictionary.' It was unluckily printed *wagel* by Mr. T. Wright, owing to the close likeness between the A.-S. forms for *p* and *w*. Many of our older printed glossaries confuse *p*, *w*, and the symbol for *th*—a cheerful reflection!

WALTER W. SKRAT.

CHRISTMAS PLUM PUDDING (7th S. viii. 107).—We have all heard from our earliest years that

Little Jack Horner sat in the corner

Eating a Christmas pie,

He put in his thumb, and took out a plum,

And said, "What a good boy am I."

Now Christmas pie, December pie, mince pie,

spiced broth, and plum porridge, are all mentioned at an earlier date than plum pudding, but from the receipts handed down to us it is difficult to draw the line of separation. Christmas pudding is neither referred to by Evelyn (1623-1706) nor Pepys (1659-1669), although the Chevalier d'Arvieux, who made a voyage to England in 1658, describes the plum pudding as a detestable compound of scraped biscuits or flour, suet, currants, salt, and pepper made into a paste, wrapped in a cloth, and boiled in a pot of broth. A question respecting the date of the introduction of Christmas pudding into England appeared in 'N. & Q.' many years ago (1st S. vi. 604), which only met with one reply (1st S. vii. 604). A very good essay on this subject will be found in *All the Year Round* for December 23, 1876, to which reference can be made for further particulars.

EVERARD HOME COLEMAN.

71, Brecknock Road.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The Roxburghe Ballads*. Part XIX. Vol. VI. Edited by Joseph Woodfall Ebsworth, M.A. F.S.A. (Ballad Society.)

UNDER the direction of Mr. Ebsworth the sixth and penultimate volume of the 'Roxburghe Ballads' sees the light. We congratulate the Society upon the advance that has been made, and once more urge upon the members the importance of securing the completion of the task while the services of the present editor are available. Not easy is it to rival the erudition that is brought to bear upon the subject by Mr. Ebsworth, whose soul is steeped in our early English literature, while the capacity to reproduce the quaint illustrations of the original broadsides renders him an absolutely ideal editor. Vol. vi. opens with an admirable frontispiece by Mr. Ebsworth, after one by William Vaughan in 'Musick's Handmaid,' 1678, followed by a poetical prologue, in the editor's cheeriest style, complaining of having been born "twenty years too early," a lament many would be found to echo, and extending to his readers an invitation so generous, so hospitable, and so widespread, we hesitate to give it currency. A poem of complaint follows, and has an illustration worthy of Crispin de Pas. Then comes the preface, with a graceful and heartfelt tribute to Wm. Chappell, Mr. Ebsworth's predecessor in his task, with a declaration of the treasures that are still to be printed, and an earnest appeal for further support, in order that the task may be completed. After that come some humorous and satirical references to the Trowbeck collection of ballads, the mystery of which must be left to the ingenuity of the reader, and the whole winds up with a characteristically loyal tribute to the late Halliwell-Phillipps.

The prefatory matter—of which a small portion only has been indicated—dismissed, the contents of the concluding part of vol. vi. begin at p. 657 with a continuation of the "Legendary and Historic Ballads." These are of highest interest. They include a 'Dialogue between an Englishman and a Spaniard,' 'Cupid's Revenge' (King Cophetua), Deloney's 'The Life and Death of Fair Rosamond,' 'A Proper New Ballad Entitled Jephtha, Judge of Israel,' quoted by Hamlet, and others on the subject of the Wandering Jew, Dr. Faustus, King Lear, Arthur of the Table Round, St. George and the Dragon, Guy Earl

of Warwick, and Chevy Chase. Following these comes a miscellaneous collection of no less interest. All are illustrated by parallel ballads and the like, and accompanied by Mr. Ebsworth's scholarly and brilliant comments. Concerning the value of the antiquarian portion of the work two opinions will not be held, and the fact that so large a quantity is now safe against destruction is matter for thankfulness. Of the personal matter introduced different estimates will be formed. Prejudices and convictions may be hurt. The breezy freshness, animal spirits, and conviction of the whole will secure forgiveness where assent is not primarily given.

Meantime it is pleasant to hear that much progress has been made with vol. vii., and that portions of it, as well as of a collective index, are in print. Every reason is there, accordingly, why members, old and new, should send in the subscriptions which alone are wanting to secure completion. This point we have previously raised, and on this we are ready to insist and to fight until, as Mr. Ebsworth himself might quote, our "eyelids will no longer wag."

*Memoirs relating to the Lord Torrington.* Edited by John Knox Laughton, M.A., R.N. (Printed for the Camden Society.)

THE new volume of the Camden Society differs from most of its predecessors. It is of more recent interest than the majority, and appeals to a less limited public. The memoirs are printed from the MS. formerly in the collection of Lord Hardwicke, purchased in 1882 for the British Museum. Prof. Laughton, under whose admirably competent direction it appears, has no doubt that it is compiled, as it purports to be, from Byng's journals and papers, and is in many respects a unique contribution to history. By whom it is executed he is unable to trace. It stops in 1705, but was obviously intended to be continued, since George Byng was not made Viscount Torrington until 1721, after the decisive victory off Cape Passaro. A chief claim to consideration is the light it throws upon the manner in which in 1688 the navy was won over to the side of the Prince of Orange. "The great number of captains" in the fleet at the Nore in October, 1688, were "steady in their principals for the King, yet the chiefest and most considerable of them were otherwise inclined, and were in frequent meetings and cabals at this time." Ashby and Woolfrid Cornwall, both zealous for the king and of great credit in the fleet, were people it was sought to win over, and in this task George Byng was employed. A full and very interesting account of the manner in which the Dutch fleet passed the English on October 20, of the slow pursuit, the council of war, and the decision not to fight the Dutch if in honour it can be avoided, is furnished. Byng's adventures carrying the message from the fleet to the Prince of Orange, and the description of the desertion of the king, constitute very stirring reading. This is not the only respect in which this important work will repay perusal. It is, indeed, priceless in value, and we can only share the regrets of Prof. Laughton that it is not carried down to the Peace of Utrecht. It is, of course, admirably edited.

*Early Letters of Jane Welsh Carlyle.* Edited by David G. Ritchie, M.A. (Swan Sonnenschein & Co.)

To a full knowledge of the domestic life of the Carlyles, supposing such to be desirable, these letters will contribute, though less by any new light they cast upon a domestic interior than by their revelations of character. The early letters, which are those of highest interest, are written by Mrs. Carlyle before her marriage, and are addressed, in the closest and most unsuspecting intimacy, to a friend, a Miss Stodart. In the freshness and outspokenness lies their chief attraction. Had the nature

of the writer been less worthy, these outspoken utterances would have lost half their value. So genuine are they, however, so clever and so womanly, that we rise from their perusal with an admiration almost akin to affection for the writer. Not in the least conventional are they, and they contain things that the "unco guid" may regard as quaint. To the student of human nature they are, however, invaluable. In connexion with Carlyle himself, some of whose letters are for the first time published at the close, we leave the reader to form his own conclusions. We shall be sorry for him, however, if he is not a bit in love with the heroine. The illustrations add to the attractions of a work that already ranks as one of the best of its season.

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HORACE LAMBERT.—Cotman's 'Miscellaneous Etchings,' 1812, 28 plates, is in high estimation and worth a good price. 'Modern London,' by Richard Phillips, 1804, with plates, has also some value. Miller's 'Figures of Plants,' 2 vols., Russia, 1771, sold in 1887 for 23s. None of the other books mentioned is of much account. Consult a good London bookseller.—"Sizes of Books." Consult the *Athenæum* for the past year under 'Watermarks and Sizes of Books,' and 'N. & Q.' under 'Sizes of Books.' There is no classification that wins universal acceptance.

JONATHAN BOUCHIER.—*Pion*, or *pion-pion*=jeune fantassin, from the old word *pion*, itself possibly from *piéton*. *Tourlourou* is from the old French word *turlureau*=soldat de garrison. "Turelure était une sorte de château flanqué de tourelles. Si le tourlourou est solide sur l'école de peloton, il n'est pas moins ferré sur l'école de la séduction" (Saint Hilaire).—"Bonsard." Received.

ETYMOLOGIST.—(1) "Baron of Beef." Origin unknown.—(2) "Sirloin." French *surlonge*, from *sur* and *longe*, a loin.—(3) "Parson's Nose." Is not the allusion to the supposed joviality of the parson, whose ripe nose this succulent morsel resembles.—(4) "Alderman's Walk." With this, as applied to the undercut of a sirloin of beef, we are unfamiliar.

ERRATUM.—P. 186, col. 1, l. 11 from bottom, for "thralls" read *thrills*.

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LONDON, SATURDAY, AUGUST 31, 1889

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## Notes.

## 'THE DEVIL'S WALK.'

This has been assigned to Porson, to Southey, and to Coleridge. In 'N. & Q.' (3rd S. ix. 197) much interesting information about this poem is given, and it is there stated that it first appeared in the *Morning Post*. The date, which is not given in 'N. & Q.', is 1799. I find it to be a very inferior version of that which is published in Coleridge's 'Works,' in 3 vols., Pickering, 1840, and there called 'The Devil's Thoughts' (ii. 83).

In 1830 H. W. Montagu published 'The Devil's Walk' by itself, with pitiable illustrations by R. Cruikshank, and he in that issue claimed it for Porson, appending a brief but good memoir of the scholar. He declares the poem not to be Coleridge's, and further pretends to familiar knowledge of the original MS. It exhibits, according to his romance or fancy, "a constant violation of quantity"—defective metrical skill he means to express—showing a writer unaccustomed to English composition in verse. Having prepared us by this criticism, he retails a story about Porson at Dr. Vincent's, when Mrs. Vincent, to prevent him from leaving, asks him to write some verses, on which Dr. Vincent suggests the subject to him of the devil coming to look after his servants here upon earth.

Immediately after the appearance of this publication another came out, illustrated by the same

designs, entitled 'The Real Devil's Walk, not by Professor Porson.' This quotes from the *John Bull* of May 16, 1830, as follows:—

"We know the poem was Mr. Southey's, and we said so over and over again, whereupon somebody claimed it for Porson. Mr. Southey, in his preface to Bunyan's 'Life,' ridicules the idea, but does not claim the merit himself. We have had a copy, coming direct from Mr. Southey's hand, in our possession since the year 1808."

Byron and Moore assign the authorship to Porson; and Byron was so struck with the piece as to write his own 'Devil's Drive' on the strength of it, and it is but an inferior imitation. Here we come by another copy, this time in Southey's handwriting, in the possession of the *John Bull*. Further than this, in Southey's preface to Bunyan's 'Life' I cannot find the passage, but it may be given in some other edition, for in all investigations of this sort I come upon nothing clear except the confusion.

Thomas Landseer published in 1831 'Ten Etchings illustrative of the Devil's Walk.' He says those are wrong who give it to Porson, that Southey did the first three verses and the other touching the "prisons in hell," and that all the rest are by Coleridge. That is an incorrect statement, for Coleridge says that the sixteenth was by Southey, that on the Scotchman, which he afterwards suppressed.

H. W. Montagu, in October, 1830, brought it out again as Coleridge's and Southey's. He does not properly clear up his previous blunder, but introduces another name and house, possibly with as little ground for so doing as before. Porson enthusiastically admired the verses, he adds, and always had them about him in MS. When at Mr. Lodge's house he was asked for some verses, he gave these without a comment. As compensation for all this uncertainty, Montagu records that in a letter sent to him Coleridge generously avowed that the ninth verse, by Southey, was "worth all the rest twice over." Another of the flying rumours stated that Porson wrote the lines at Beloe's house.

In Southey's 'Poetical Works,' issued by Longman, 1850, at p. 166, it is stated that Prof. Porson never had any part in these verses, and Montagu's tale of a party at Dr. Vincent's is called a fabricated story. It is further stated that

"a friend of one of the authors, more jealous for him than he had ever been for himself, urged him then to put the matter out of doubt (for it was before Mr. Coleridge had done so); and as much to please that friend, as to amuse himself, and his domestic circle, in a sportive mood the part which relates the rise and progress of the poem was thrown off, and that also touching the aforesaid professor. The old vein having thus been opened, some other passages were added; and so it grew to its present length."

Southey, under a curious infatuation, ran it on to fifty-seven verses, and in the 'Selections from the Letters of Southey,' 1856, iv. 51, one of February 24, 1827, says he has enlarged it on account

of its being still claimed for Porson; and Mr. Warter's note states that the "original scrawl" was given to Miss C. Bowles, who became Southey's wife afterwards, and she left it to Mrs. Warter. In the *Monthly Magazine*, May, 1838, E. H. Barker writes that he thinks the idea originated with Coleridge, and remarks that after the death of Coleridge Southey produced (January 1, 1838) his fresh version of the fifty-seventh stanza, which is a very weak rendering of the old seventeenth stanza. In his fresh verses (Nos. 37 and 38) Southey claims the origination when shaving:—

That it would happen when two poets,  
Should on a time be met,  
In the town of Nether Stowey,  
In the shire of Somerset.

There while the one was shaving  
Would be the song begin;  
And the other, when he heard it at breakfast,  
In ready accord joined in, &c.

The nett result of all this is, I think, to be taken thus: that Porson had nothing to do with it beyond an excessive admiration of the startling ability it displayed; that it has passages entirely beyond the professor's power in verse. Not that he could not write in metre, as Montagu would persuade us, but that the best passages of 'The Devil's Walk' are wholly out of the reach of Porson's conceptual capacity. He had a biting wit, which he exercised without bit or bridle of restraint; but his renderings of Horace are, if not miserable, not above fourth-rate in quality. He was excellent at macaronic verse, Greek or Latin. Take this. When in his cups he was requested to name the bards of his age. He went off with

Poetis nos letamur tribus,  
Pye, Peter Pindar, et small Pybus;  
His si tu quantum addere pergis,  
Quartus addatur; Sir Bland Burgess.

His epigram on Brunnck and Runcken is capital. But 'The Devil's Walk,' till Southey spoilt it, was, however incomplete, worthy of the genius of Coleridge. We may admit Southey, as he claims it, to have started the original hint when shaving, and I would have given him the benefit of the magnificent first verse if he had not shown such incapacity when he voluntarily stepped in to spin the fifty-seven. Coleridge allowed him the first three verses. But what is his first verse?—

From his brimstone bed at the break of day  
A-walking the Devil is gone,  
To look at his little snug farm of the world,  
And see how his stock went on.

Now Coleridge's first verse in 'The Devil's Thoughts' runs:—

From his brimstone bed at break of day  
A-walking the Devil is gone,  
To visit his snug little farm the earth,  
And see how his stock goes on.

This shows the master hand, and the other the apprentice; and the first line has more of the 'Ancient

Mariner' than of Southey in it. I should incline to swear that the second line of stanza ii. was Coleridge's, and in Galignani's ed. (1829) Southey has the feeble phrasing of

He walked, and over the plain,  
and so on throughout. O. A. WARD.  
Walthamstow.

#### SHAKESPEARIANA.

'HENRY V.,' II. iii. (7th S. vi. 84, 304; vii. 302).—

"His nose was as sharp as a pen (Quarto), and a Table of green fields."—Folio.  
"His.....and a' babbled of green fields."—Theobald.

That this emendation of a nonsensical passage is as near as we shall attain to the very words of Shakespeare all but some recent critics have firmly believed, one reason being that the thought is, under the circumstances, so natural and so exquisite. In addition, I hope to show clearly that it is founded on a slight change of reading in the folio as compared with the quartos, a change known, indeed, but so slight that it has passed as trivial, and has not been taken into account by any save Theobald.

Before, however, touching on this, I would say that, while there are cruxes and cruxes, the second greatest crux to me in Shakespearian matters is that MR. SPENCER should hold that MR. FITZGERALD'S objection to *babbled* is insuperable. The objection is, that to make Falstaff babble is going back from the second class of symptoms, those of his appearance, to the first class, those of his behaviour. Were a logical precisionist speaking, and speaking calmly and of aforsought, this would be of force. But who is speaking? A prattling alewife. Was Shakespeare so bad an imitator of nature as to make a Quickly, now giving tongue on an unexpected and interesting matter—one whose reasoning power, bad English, and local fame were much on a par—one whose literary knowledge extended, it may be, to her Criss-cross row and her chalk numerals,—did he, I say, make such a one narrate in order like a strict logician, or even in the pre-arranged firstly, secondly, and so forth, of a divinity student preaching for a call? Being Scotch, MR. SPENCER'S elderly dames may possibly do this; but those who have heard old women of that class south of the Border—aye, and younger ones too—have been taught to account logical arrangement and logical precision as their weakest points. It is true that some of our newer critics may yet prove that a quotidian tertian, Arthur's bosom, and the like, are either precise or are to be emended into preciseness. Nay, this female Dogberry may be proved to understand ens, genus, and species better than Marston and beyond the ken of a Mary Somerville, as also that Caliban's gutturals before the advent of Prospero are more easy of decipherment than a



cuneiform inscription. For the present, however, Shakespeare's Malvolios, Falstaffs, fools, and Quicklys seem to show that he was able to depict the customs, manners, oddities, and ignorances of those that passed before him.

But to come to particulars in the speech before us. Neither in the quartos nor in the differing folio, which is a revision of the quartos, and very probably a revision after the accession of James, in either form is MR. FITZGERALD's logical division attended to. In the quartos we first have "he went away like a chrysome child" (his behaviour); then "his nose was as sharp as a pen" (his appearance); and then the fumbling with the sheets, &c. (his behaviour). More than this, his behaviour at his departure is put first of all, and his behaviour at an earlier period last. This *hysteron proteron* is also in the folio, where, at the same time, we get "Christome child" (behaviour); "fumble," &c. (behaviour); "Nose.....pen" (appearance); "cried out God, God, God" (behaviour).

But enough of Dame Quickly and her logical precision. Let me now turn to the particular difference between the quartos and folio alluded to in my second sentence. In the quartos Falstaff fumbles with the sheets and *talks* of flowers. In the folio he does not talk of, but *plays* with flowers. And this change gave his clue, as I take it, to Theobald. Shakespeare, he reasoned, must have had some reason for altering the apparently trivial *talks* to the apparently trivial *plays*. Probably he wished to make him *talk* elsewhere. If I alter the newly added folio "a table" into "a' babbled," we find this "talking elsewhere," and at the same time reduce nonsense to sense.

I have said that MR. SPENCER's adoption of the objection to "babbled" as insuperable is my second greatest crux in matters Shakespearian. But my greatest crux, greater than Ullorxa—for I can conceive the occurrence of a printer's error far more readily than the studied lapse of a clever man—is "the bill of a green finch." Hence, and because the comments of my literary correspondents might not be thought decorous enough to publish, and because the result of the words on myself, then somewhat depressed with cares, was a genuine laugh mingled with vexation, I will say nothing more on it. Still, as, despite the greater critics who have gone before us, Theobald's emendation may be discarded, I, not liking to lose my chance in the sport of grinning through a horse collar that will ensue, would say that I prefer to this mute piping of a song-bird one which calls for less strain on our imagination, chiefly requires but a transposition of words, and is more worthy of the rural and poetically learned Quickly, and that is, "as green as the fields of the Thebaid."

BR. NICHOLSON.

Supposing the author to have intended to write as suggested, the conjunction seems out of place.

Should we not have found, "His nose was as sharp as a pen or the bill of a green finch"? The main objection, however, is to the total mutilation of the line in dispute, "A table of greene fields," has twenty letters, "a' babbled of green fields" has twenty-two, and alters but one word; the very hypothetical suggestion, "the bill of a green finch," leaves but two words standing, viz., "of.....green," thus altering thirteen out of the twenty letters, which seems too radical a change for acceptance, in the face of an antecedent improbability and the violence done to composition about the conjunction. Personally, I am content with Theobald's idea; but if the text is to stand intact, "a table of green fields" might symbolize a vegetarian repast of what we call salads, &c., while the "sharpness" may stand for pickles *ad lib.* Here, "sharp" being explained in two ways, the conjunction stands correct. A. HALL.

13, Paternoster Row, E.C.

The publication, by the late J. Payne Collier in 1852, of the "corrections and emendations" in the so-called Perkins folio (1632) raised such a storm of controversy on their authenticity and the authority claimed for them, that comparatively little attention was given to the readings themselves. We can now view the matter calmly, and consider the value of an emendation without caring to inquire whether it was made by Perkins soon after the publication of the second folio, or by some one else at a much later period.

The following (abridged) extract bearing on the passage in question seems to me worthy of consideration:—

"The mention of 'pen' and 'a table of green fields' might have led to the detection of the error; writing tables were no doubt at that period often covered with green cloth; and it is to the sharpness of a pen as seen in strong relief on a table so covered that Mrs. Quickly likens the nose of the dying wit and philosopher, 'for his nose was as sharp as a pen on a table of green frieze.' The emendation is merely on for 'and,' and *frieze* for 'fields.'"

I would suggest *pin* for "pen," both because it was the article more likely to occur to Mrs. Quickly, and because it would certainly stand out in stronger relief on the green table.

CHARLES WYLIE.

3, Earl's Terrace, Kensington, W.

Surely this alludes to the "calenture," a not unknown symptom at a death-bed. Sailors in an advanced condition of starvation for want of water are frequently visited with this delusion, and fancy that the ocean around them is replaced by beautiful meadows. WILLIAM FRASER of Ledecune Bt.

'HENRY VIII.,' V. iii. 10-12 (7th S. vii. 203).—

We all are men

In our own natures frail, and capable

†Of our flesh; few are angels.

I read with much interest MR. LLOYD's historical

introduction to this passage. May we have many more such from his able pen! I cannot, however, accept his emendation. It so happens that under heading 'Obeli of the Globe Edition in "King Henry VIII."' I have a note on the same passage (6th S. ii. 143), which, as it is very short, I may be allowed to quote:—

"For 'capable' I read 'peccable.' 'We are peccable [in consequence] of our flesh,' which, from its frailty, renders us liable to sin. Shakespeare, or Fletcher, in this passage, and St. Paul in Romans vii., teach the same sad commonplace."

R. M. SPENCE, M.A.

Manse of Arbuthnott, N.B.

**THE DUKE OF WELLINGTON AND THE BISHOP OF LONDON.**—The other day, on reading a notice of Sir William Fraser's recent publication, 'Words on Wellington,' in the *Pall Mall Budget* for June 27, I came across the story of the duke and his breeches, which formed a subject of correspondence in 'N. & Q.' several years ago, and affords almost as good an illustration of the old saying, "Vires acquirit eundo," as the other world-famed narrative of the nine black crows. According to the original version of the story, Mr. Loudon, the botanist and landscape gardener, wrote to the duke, asking permission to go and see the trees at Strathfieldsaye (4th S. viii. 433). This was corrected by THE KNIGHT OF MORAR (ib., 554), who stated that what Mr. Loudon wished to inspect were the beeches at Strathfieldsaye, and that his letter, being written indistinctly, produced the following reply, addressed to the Bishop of London:—

My dear Lord,—I shall always be glad to see you at Strathfieldsaye; and my servant shall show you as many pairs of my breeches as you choose to inspect; but what you can want to see them for is quite beyond me.

This version gave a point to the anecdote which was wanting to the original story, and the matter might well have been allowed to rest there; but it seems Sir William Fraser is able to quote a letter to the following effect, from which it will be seen that the desire of Mr. Loudon's heart was to be permitted to inspect the Waterloo beeches:—

My dear Bishop of London,—It will always give me great pleasure to see you at Strathfieldsaye. Pray come there whenever it suits your convenience, whether I am at home or not. My servant will receive orders to show you so many pairs of breeches of mine as you wish; but why you should wish to inspect those that I wore at the battle of Waterloo is quite beyond the comprehension of  
Yours most truly,  
WELLINGTON.

As I am much of the clown's opinion, that "anything that's mended is but patched," I venture to think that the later version of the letter is not a patch (or but a patch) upon the earlier one for directness, conciseness, and the other qualities that we usually associate with the duke's correspondence, and I therefore consider it a pity that Sir William Fraser did not consult that "universal

provider" 'N. & Q.' and acquaint himself with the anecdote as given by THE KNIGHT OF MORAR before publishing the story. However, it cannot be denied that, in whatever form the tale is told, it is well worth the telling, and if the remainder of Sir William Fraser's book answers to the specimens given in the *Pall Mall Budget*, it must be a very interesting addition to our stock of "anecdote" upon the Great Duke.

W. F. PRIDEAUX.

Jaipur, Rajputana.

**"DEEDS, NOT WORDS."**—The *Law Journal* of August 10 contains an interesting letter, headed 'Reminiscences of an Old Subscriber,' in which I find the following paragraph:—

"Being the last of six generations of 'One, &c.,' chiefly on the paternal side, all in this parish, and for 160 years in this house, I have nearly one hundred shabby boxes of papers, with an index, made by my father when confined to his room at the beginning of the century, a large thick folio. They fill a loft, instead of the hay and straw. Amongst them I have seen hard and fast foefments which might be written on the first side of a sheet of note-paper."

The writer states he is over ninety years of age. On reading this one is much tempted to speculate inwardly what will one day become of this large collection, probably useless except from the antiquarian and historical point of view. Will it be sold *en bloc*, dispersed, burnt, pulped, or handed on to a successor? There are so many instances known of the destruction of quantities of documents invaluable for local histories and other purposes, that one is inclined to shudder at hearing of a hundred boxes lying in a loft, the valuable grains of wheat perhaps mouldering slowly among all the chaff collected in the course of years by necessity in an office.

W. H.

**FIRST REAL NEGRO ON THE STAGE.**—In Mr. Laurence Hutton's otherwise satisfactory article in *Harper* for June there is a singular evasion of the point as to when a real negro first appeared upon the stage. While some slight difficulty may arise in determining the exact date of the occurrence, there is little room for doubting that it took place within the British Isles.

**Place aux dames!** Jackson, in his 'History of the Scottish Stage,' relates that in passing through Lancashire he saw a performance of 'The Beggar's Opera,' in which the Polly had every qualification for the part save that of complexion. She was a negress. Like her gifted compatriot Ira Aldridge, she was devoured by a desire to shine in the classic drama; but, unfortunately, there are no female Othellos, no petticoated Oroonokos in our higher dramatic literature, so she was fain to fall back on Juliet, which, all things considered, she played respectably. Had it pleased fate to send her upon the boards some forty years later (when Elliston was at the head of affairs at Drury Lane), the

duaky lady would have found a rôle completely to her liking in the musical farce of 'The Lady and the Devil.' The negress Negombo in this piece is a worthy companion picture to the Mungo of Dibdin's 'Padlock.'

Talking of the 'Padlock' reminds me of a passage in Barrington's 'Recollections of His Own Times,' which shows that a negro had appeared on the Dublin stage at least so early as the year 1770. Writes genial Sir Jonah:—

"At one time, when the audiences of Smock Alley were beginning to flag, Old Sparkes [Isaac] told Ryder if he would bring out the after-piece of 'The Padlock,' and permit him to manage it, he would ensure him a succession of good nights. Ryder gave him his way, and the bills announced a first appearance in the part of Leonora. The *débütante* was reported to be a Spanish lady. The public curiosity was excited, and youth, beauty, and tremulous modesty were all anticipated. The house overflowed. Impatience was unbounded. The play ended in confusion, and the overture of 'The Padlock' was received with rapture. Leonora at length appeared. The clapping was like thunder, to give courage to the *débütante*, who had a handsome face, and was very beautifully dressed as a Spanish donna, which it was supposed she really was. Her gigantic size, it is true, rather astonished the audience..... Her voice, too, was rather of the hoarsest, but that was accounted for by the sudden change of climate. At last Leonora began her song of 'Sweet Robin':—

Say, little foolish, fluttering thing,  
Whither, oh! whither would you wing?

And at the same moment, Leonora's mask falling off, Old Sparkes stood confessed, with an immense gander, which he brought from under his cloak, and which he had trained to stand on his hand and screech to his voice, and in chorus with himself. The whim took. The roar of laughter was quite inconceivable. He had also got Mungo played by a *real* black. And the whole was so extravagantly ludicrous, and so entirely to the taste of the Irish galleries at that time, that his 'Sweet Robin' was encored, and the frequent repetition of the piece replenished poor Ryder's treasury for the residue of the season."

W. J. LAWRENCE.

QUANGO, VEL CONGO.—With names so closely allied as Congo and Quango, one naturally asks, Are they not variants of the same word? Put geographically, the Quango is described as one of the head-waters of the mighty Congo, so they are connected topographically—the entire water-way, with numerous other affluents, forming the largest river of Africa. Let us take the case of our Thames. We have the Thame in Oxfordshire and Bucks, which joins the Thames or Isis; but Thame and Thames are mere variants of the same root word. It appears that *Quang* means "wide" in Chinese. No term could more appositely define a river that expands to three miles in width. The Quango, like our Thames, has two names, for it is also called the Zaire, which sounds Semitic. A. HALL.  
13, Paternoster Row, E.C.

'THE ANGLO-CATHOLIC FAMILY.'—During the height of the so-called Tractarian controversy at Ox-

ford (that is, somewhere between forty and fifty years ago) a quasi-religious novel was published part of the title of which was 'The Anglo-Catholic Family.' It is more than thirty years since I read it. So far as I remember, it is a very poor production, but is not without interest as showing what were the hopes, fears, and aspirations of the time. It has, I believe, become a scarce book. I never saw but one copy, which is, or was, in the Subscription Library at Hull. I have been informed that on its appearance it was attributed to several prominent literary men. A clergyman, who is yet living, one of the few survivors of the early "Tractarians," told me that he had heard it confidently attributed to the late Lord Houghton. I asked his lordship about it. He assured me that he was not the author, and had no idea who was.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

A FUNERAL CUSTOM AMONG THE ARABIC CHRISTIANS OF PALESTINE.—As a missionary, now residing at Bethlehem, informs us, the Arabic Christians of the Holy Land still observe the ancient and noteworthy custom at every funeral, before burying their dead, always to place a fresh olive-branch beneath the head of the departed. In doing so it is their object, as they say, "to enable the departed to reach eternity with the olive-branch of peace."

H. KREBS.

Oxford.

CARWITHEN. (See 7th S. viii. 95).—The "interesting anecdote" in reference to the late Dr. Carwithen mentioned by the Rev. W. E. BUCKLEY contains several inaccuracies. As the son of Dr. Carwithen, I have reason to remember the St. Bride's incident, as it delayed my ordination to the curacy of Manaton for many weeks. Lord Melbourne, the then Prime Minister, offered the Crown living of St. Bride's, vacated by the promotion of Dr. Allen to the see of Bristol, to my father, who accepted the offer. Lord Melbourne went out of office before the appointment could take effect, as there was a delay, occasioned by a claim set up by Lord Brougham, as Chancellor, to the patronage. Sir Robert Peel became Prime Minister, when it was found that the patronage in question was vested in the Premier. Sir Robert Peel did not follow the usual custom of confirming the appointment made by his predecessor in office, but conferred St. Bride's on his friend the Rev. Dr. Dale. As to the *bon mot* attributed to Bishop Phillpotts, it might have been said to one of his lordship's friends, but I do not think it at all likely to have been said to my father, as the relations between the two were somewhat strained, partly in consequence of his lordship's conduct towards myself. My father, as rector of this parish, had given me a title to the curacy, which had been accepted by Bishop Phillpotts. The bishop, on seeing, as

he stated, Dr. Carwithen's appointment to the living of St. Bride's in the *Times* newspaper, chose to recall the title, on the ground that in strictness Dr. Carwithen was no longer in a position to give a title. My father never became vicar of St. Bride's, and he then gave me a fresh title to Manaton, on which, in due course, I was ordained, and, strange to say, by Dr. Allen, Bishop of Bristol. Dr. Phillpotts's "quibble" caused me much inconvenience and unnecessary expense, so I have reason to remember St. Bride's.

Dr. Carwithen was not "soon presented" to Stoke-Climsland. He became vicar of Bovey-Tracey in 1836, and it was not until 1841 that he was presented to Stoke-Climsland, which, as it is stated, he held till his death.

W. H. CARWITHEN.

Manaton Rectory.

**FOLK-LORE.**—An interesting cure for punctured wounds has lately come under my notice. I recently injured my hand by running into it a point of the now commonly used barbed wire, which left a piece of rust or some other foreign matter in the flesh. I was for some time in a surgeon's hands, when a Warwickshire yeoman suggested to me a cure, which he gravely assured me would be effectual, as well as less costly than a doctor's bill. He informed me that if I could find the particular barb which had pierced my hand, and greased it well with lard or some other grease, the fact of the barb being well greased would facilitate the passage of the rust from the bottom of the wound to the surface, whence it could easily be removed. I thanked him for his advice, but suggested that the grease could more usefully be employed in lubricating the piece of rust itself, so that it might more easily work its way through the tissues. He thought my plan too much like putting salt on the bird's tail in order to catch it, and preferred his own mode of cure, as he knew of several instances in which it had been effectual.

N.

**FIELD-NAMES.**—I do not think that among the lists of farm and field names any from Surrey have been given, and send a few in case they may interest your correspondents that care for such matters. Most of them are from our own farms, and the origin of many of these curious names has not, to my knowledge, been traced. Most of these farms lie between Leith Hill and the Weald of Sussex, and it will be noticed that great changes have been made in some of the names within the last century and a half.

Smokejack Farm, close to Oakwood Church (formerly Chapel), comprises three or four different farms, formerly known as the Chapel Farm, Okewood, and Broad Okewood, Songhurst, and Bodrydon. The last name has a Cornish sound, but we could never trace the origin of it.

Prattsham (pronounced Prats-ham), formerly a

farm, called Sprotaham in maps of forty years old, and Squalls in earlier ones of the seventeenth and eighteenth centuries.

Rumbeams, Fishfold, Lower Breach, North Crofts (or Furnace), Goldings (formerly Gabridge), are names of other farms near.

Names derived from previous owners are Wallis Wood, Burchetts, Wolvyns, Joldwyns (or Joldens), Deacons, and perhaps Redford, as the last was the name of a family formerly settled at Shere in the seventeenth and eighteenth centuries. Shere is about ten miles distant.

The only change which seems to have been an improvement on the original name is Forest Green, which on the tombstone of its owner in the eighteenth century is called Folles Green.

Among the older names of the labouring classes I may mention Edser, Evershed, Worsfold (pronounced Wuxfold), Spencer, Groombridge, and Gander, many of whose ancestors were formerly owners of the farms they now work upon as labourers.

Tennis.  
Ridon, or Bodryon, Copse.  
Chapel House Furze Wood.  
Gaston Copse.  
Aldermoor.  
Axle Furze Field.  
Hovel Rew.  
Bookit Field Rewa.  
Knob Copse.  
Great Bushy Plat.  
Axle Lag Mead Pasture.  
Great Wooden Laga.  
Charles's Coppice.  
Flusbet Coppice.  
Amberley Plat.  
Rainbow Field.  
Bagshot Field.  
Great Statch Field.  
Clapper Lag.  
The Figg Field.  
Clamp Field.  
Broomy Close.  
Dirty Mead.

B. FLORENCE SCARLETT.

**THE STYLE OF A MARQUIS.**—Of recent years a custom has arisen of styling a marquis the "Most Honourable," instead of the "Most Noble," which was the prevailing mode. I have always held that the "Most Noble" is the correct style, and I find that Mr. Pory, in his excellent work on 'Heraldry,' when describing the coronet of a marquis, says:—

"This is to be understood as the Coronet of a real Marquis, whose title is 'Most Noble,' which I mention lest any one should be led into a mistake by not distinguishing a real Marquis, *i. e.*, by creation, from a nominal Marquis, *i. e.*, the eldest son of a Duke; the latter is only styled 'Most Honourable.'"

J. STANDISH HALY.

Temple.

**SUBJECTIVE: OBJECTIVE: ÆSTHETICS: EKG-GETICAL.**—These words are, I think, of such a kind that a record of the date of their coming into

general use will not be out of place in 'N. & Q.' Edward Fitzgerald, in a letter to Frederick Tennyson (March 21, 1841), writes:—

"The words *subjective* and *objective* are getting into general use now, and Donne has begun with *aesthetics* and *exegetical* in Kemble's review."—*Letters and Literary Remains of Edward Fitzgerald*, vol. 1. p. 71.

He does not take kindly to *subjective*. Five years later, in writing to the same correspondent, he says, "The whole *subjective* scheme (d—n the word !) of the poems I did not like" (p. 161).

HENRY ATTWELL.

Barnes.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

CLEFFE.—In Fabyan's 'Chronicle,' pt. vii. p. 342, under Henry III., it is said—

"Where before tyme y' weyer vyrd lene his draught towarde the marchaundyse, soo that the byar hadde by that meane x. or xii. li. in a draughte to his aduantage, and the seller so moche dysauantage, now, for indifferency and egalytie of bothe personys or marchauntys, was ordeynyd, y' the beame shulde stande vpryght, the cleffe thereof enclynyng to neyther partye, as it doth in weynges of golde and syluer."

Here *cleffe* appears to be applied to the pin or tongue of the balance. But the same passage is, after the ordinary wise of the chroniclers, served up again by Grafton (ii. 131) with a notable alteration, thus:—"Ordeyned that the Beame should stande vpright in the cleft thereof, enclynyng to neyther partie." This looks as if Grafton did not understand *cleffe*, and took it for the cleft or slit in which the tongue moves. I know nothing of *cleffe* in Fabyan's (apparent) sense, and cannot account for it etymologically. Can any one help? A friend suggests that *cloff*, the turn of the scale, may be connected, but this is merely a suggestion.

J. A. H. MURRAY.

Oxford.

CLAWSICK.—The dictionaries from Kersey (or Phillips, 1706) downwards have *clausick* or *clausike* (altered in Bailey to *claw-sick*), the claw-sickness or foot-rot in sheep. I have no authority for the word from other sources. Is it genuine; and, if so, where used?

J. A. H. MURRAY.

Oxford.

'OTHELLO.'—Under this heading, in Lowndes's 'Bibliographer's Manual,' appears the following entry:—"Othello, a Tragedy. Altered by Dryden. Lond., 1670, 1674, 1681, 1687, 1697, 1701, 1705. All these are quarto editions." I have examined several lists of Dryden's works, but can find no mention of this drama, nor is it enumerated among the plays altered from Shakespeare as compiled by

Steevens, or in Halliwell's catalogue of Shakespeare's plays. I shall be pleased if any of your correspondents can give me information on this subject. Several of the so-called players' quartos were published between the years 1681 and 1705, of which no mention is made by Lowndes. As these quartos are well known, and not scarce, I am at a loss how to account for their omission.

MORRIS JONAS.

INSCRIBED GLASSES.—What is the meaning of this inscription on the bowl of a plain wine-glass of about 1750?—

"Fuller and Brown  
The 394."

And of this one round the foot of another wine-glass of about the same time?—

"Rn Bullock 434 m 296 9 m 162—8 m 747—575."

Both glasses were obtained lately in Norwich.

ALBERT HARTSHORNE.

HEIRLOOMS.—I am at present engaged in putting together notes on this subject, and shall be much obliged to any correspondents of 'N. & Q.' who will help me by giving authentic particulars of such as are known to them.

B. FLORENCE SCARLETT.

TOMBSTONE IN CLAVERING CHURCHYARD.—Can any one tell me the history of an old tombstone in Clavering Churchyard, Essex, out of which a large ash tree has grown?

L. CRANMER BYNG.

THE GATE HOUSE PRISON, WESTMINSTER.—Where are the records of this prison now to be found? I wish to see particularly the list of persons imprisoned there in 1720. Under whose jurisdiction was it placed? when first a prison? when ceased as such? and when pulled down?

C. MASON.

29, Emperor's Gate, S.W.

COCKFOSTERS is the name of a hamlet between Barnet and Enfield, unmentioned, so far as I can see, in Mr. Thorne's 'Handbook to the Environs of London.' What is the significance and what the origin of the name?

H. T.

CATHERINE HUTTON.—In her obituary notice in the *Gentleman's Magazine* (1848, N.S., vol. xxv. p. 436) it is stated that Miss Hutton "produced more than twenty years since 'A History of the Queens of England, Consort and Regnant, from the Norman Conquest downward.'" I have been unable to discover any trace of this work, and should be glad to know any further particulars of it. Possibly it still remains in manuscript.

G. F. R. B.

APOSTOLICAL SUCCESSION.—I have no wish to introduce theological discussion into the pages of 'N. & Q.' but I am anxious for an answer to a simple question. I have heard it asserted again

and again that some time between the years 1820 and 1835 a bishop of the Church of England stated, in some charge or book that he issued, that the belief in the doctrine of the apostolic succession was an opinion that went out with the Nonjurors. Who was the bishop who said this; and where shall I find the passage where it occurs?

ANON.

MR. RUSKIN'S POEMS.—These were collected in 1850, and issued in one volume. Can any of your readers inform me where the following poems first appeared?—

Song: "I weary for the torrent leaping."  
The Avalanche.  
Ehrensbreitstein.  
The Emigration of the Sprites.  
Good Night.  
On Adèle, by Moonlight.  
The Gipsies.  
The Exile of St. Helena.  
Charitie.  
Mont Blanc Revisited.

And if any one could tell me on what pages of 'Friendship's Offering,' 1843-4, and Heath's 'Book of Beauty,' 1845-6, Mr. Ruskin's poems were printed I should be greatly obliged.

J. P. SMART, Jun.

5, Mount View Road, Crouch Hill, N.

BONHAM FAMILY.—Major Payne Fisher, in his 'Catalogue of Tombs, Monuments, &c., in Old St. Paul's' (privately printed in 1684), referring to the tomb of William Bonham (who died in 1628), late vintner of London, son of Thomas Bonham, of Stanway, in the county of Essex, remarks:—

"This Thomas Bonham (father of the said William) was the son of Thomas Bonham, Esq., and Sheriff of the same County in the reign of Henry VIII. In which County this family (as I am informed) is still extant. And here have been men of his name of good remark in the counties of Buckingham, Warwick, Wilts, and Hants, in which last County is there a person of both name and surname, living in good estate and parallel esteem, *vide* Mr. Thomas Bonham, of Westmean, co. Southampton, Gentleman, who bears the same coat as was borne by those ancient Bonhams.

"Which coat was borne by Thomas Bonham, Sheriff of Wilts, *temp.* Richard II., and Thomas Bonham, Sheriff of Wilts, *temp.* Henry IV., Walter Bonham, Sheriff of Wilts, *temp.* Edward IV., Thomas Bonham, Sheriff of Wilts, *temp.* Henry VIII., and John Bonham, Sheriff of Wilts, *temp.* Edward VI."

I should be much obliged for information respecting the pedigree, place of residence, &c., of these Wiltshire Bonhams, and I should also be glad to learn from which branch of the family Thomas Bonham, of Westmean, sprang.

ALFRED T. EVERITT.

High Street, Portsmouth.

LORD CHATHAM.—Is there anything to show that Lord Chatham translated the speech of Pericles in Smith's Thucydides?

C. A. WARD.

HERALDIC.—I have noticed in the north aisle of Worcester Cathedral the monument of a bishop with his coat of arms showing those of the see on the sinister side of the shield. None of the officials who were on duty could give me any explanation of this singular departure from the laws and rules of heraldry. Perhaps some of your readers can throw light upon it.  
J. BAGNALL.  
Water Orton.

THE LATE REV. T. S. EVANS, CANON OF DUREHAM.—(1) An obituary notice of this most distinguished scholar, in the *Athenæum* of June 1, says that he was in the habit of turning the *Times* into Greek iambics. Are any specimens preserved?

(2) Was the Canon's version of Tennyson's 'Oenone' published?

(3) Was he the author of an edition\* of 'Mother Hubbard,' with notes burlesquing the old heavy notes on classical authors? In the long defunct *Cambridge University Magazine*, i. 74, there is a version into excellent Latin elegiacs of the time-honoured ditty. Would this be by Prof. Paley?

(4) I have lately re-perused *Μαθηματογονία*, to which there has been allusion in various obituary notices of Canon Evans. There used to be a tradition in Cambridge that it was written in the Senate House, the bill of fare there provided not being to the author's taste. The poem was published in 1839; the high terms of approval pronounced by Bishop Butler may be most emphatically re-echoed in 1889.

(5) The Canon's lines on 'Haymaking' first appeared in the *Camb. Univ. Mag.*, ii. 255. Other lines from his pen may be seen in the *Journal of Philology*, v. 307. There appears, by the way, to be a mistake of "1837" for 1834 or 1835 as the date of entry at St. John's, Cambridge. Graduating in 1839, residence must have begun in 1834 or 1835.

P. J. F. GANTILLON.

1, Montpellier Terrace, Cheltenham.

SHAKESPEARE IN ST. HELEN'S. (See 3rd S. viii. 318).—"N. & Q." long ago published an account of an indenture, copied from an American genealogical dictionary, showing that Shakespeare in 1598 was taxed in the parish of St. Helen, Bishopsgate. It also stated that that indenture had been first brought to light by Joseph Hunter, and printed in his 'New Illustrations of Shakespeare' in 1845. Mr. Hunter does not mention where he found the indenture. Where was it? To several names as well as Shakespeare's syllables "Affid." are prefixed. What is their meaning? The name of Robert Springle is followed by the characters "xxx!" Is the meaning that his property was valued at 30s.? If so, why is not a valuation placed after all names? JAMES D. BUTLER.  
Madison, Wis., U.S.

\* Cambridge, W. P. Grant, 1837.

**CLAW: CLITCH.**—In Grimm's 'Dictionary' (by Hildebrand) mention is made of "Brem. *klauen*, geschwind laufen, sich fort machen (wie Engl. *claw away*; vgl. Engl. *claw* 'eilig arbeiten.'" I do not find in English dictionaries any such sense given as to make off with haste, or to work with haste, although I have some faint notion of having heard it. Can any one help me?

**Clitch.**—An anonymous slip, dated 1863, tells me that "this verb is used in the Western Counties of England in the transitive sense of *stick together*,—as *clitch* these papers, i. e., gum them together." Will any reader of 'N. & Q.' tell me where this expression is used, and give particulars? A similar use occurs in the 'Dispute between Mary and the Cross' (of c. 1305), l. 410, where Mary says, "Oros, when Crist on þe was *clit*," i. e., made fast, fixed, stuck. J. A. H. MURRAY. Oxford.

**DARNED.**—Can any of your contributors give the meaning of the word *darned* in the annexed extract from a book on the Gunpowder Plot?—

"Although divers of the King's Proclamations were posted down after these Traitors, with all the speed possible, declaring the odiousness of that bloody attempt, the necessity to have Percy preserved alive, if it had been possible, and the assembly together of that rightly damned crew, now no more *darned* conspirators, but open and avowed Rebels," &c.—P. 64.

The first edition of this book was published soon after the discovery of the plot; the second (the one I have) in 1679, edited by Thomas, Bishop of Lincoln, who states that the first edition had been diligently sought for by

"many Pious and Learned Persons but, (above 70 yeres having passed since the first impression,) they found it not, and, therefore, to satisfie their Desires and supply that Defect it was thought convenient, and (as the condition of the Kingdom now stands, or staggers) necessary to Re-print it."

Has the old form of *darned* any connexion with the present American word? A. W.

**SIR DAVID LINDSAY'S 'WORKS.'**—I should be much obliged if any one would tell me all the editions of Sir David Lindsay's 'Works.' Those I already know are 1559, 1568, 1571, 1574, 1578, 1592, 1597, 1604, 1610, 1614, 1631, 1648, 1696, 1709, 1720, and 1776, which are enumerated in the 'Lives of the Lindsays.' I also know of the 1871 edition. Will any one fill up the hiatus?

LÆLIUS.

**SIR HECTOR McLEAN AND BLAIR OF CASTLEHILL.**—Under date June 5, 1745, the following paragraph occurs in the historical chronicle of the *Gentleman's Magazine* of that year (vol. xv. p. 330):—

"Sir Hector McLean, his servant, and Mr. Blair of Castlehill, were taken into custody at Edinburgh, being newly come from France, on suspicion of bearing com-

missions in the French service, and other treasonable practices, and after examination by the lord advocate and solicitor general were committed for high treason, Sir Hector to the castle, Mr. Blair to the city gaol and the servant to the cannon-gate. They were ordered a few days after to London."

Is there any record of the fate of these three? Is anything known of the family to which Mr. Blair belonged? JOHNSON BAILY.

The Vicarage, South Shields.

#### AUTHORS OF QUOTATIONS WANTED.—

If every man's internal care  
Were written on his brow,  
How many would our pity share  
Who raise our envy now.

JOSEPH HERBERT.

Unanswered yet the prayer your lips have pleaded,  
In agony of heart, these many years.

JOSEPH J. SPRAGGON.

To tell thy miseries will no comfort breed,  
Men help thee most who think thou hast least need.

His spurs of steel were sair to tide,  
And frae her fore feet flew the fire.

C. E. G.

#### Replies.

**BURLINGTON: ST. STEPHEN'S, WALBROOK.**

(7th S. vii. 469; viii. 54.)

Whatever may be the value of the Lord Burlington anecdote, there are no chronological difficulties in the way of its acceptance. St. Stephen's, Walbrook, was not one of the so-called "fifty new churches"—fifty in plan, but not half that number in execution—and it belongs not to the eighteenth, but to the seventeenth century. The first stone was laid October 16, 1672, and the church was completed in 1679. I need not say that the artist was Sir Christopher Wren, who died in 1723, at the age of ninety-one, having long before ceased from any professional work. The praise lavished on St. Stephen's is certainly somewhat exaggerated, and the first feeling on entering a building of which one has heard so much will probably be that of disappointment, especially since the recent alterations, particularly the removal of the old pewing, which have inflicted so grievous a wrong on Wren's design. We know that Wren disliked pews, and wished for benches in his churches, but was beaten by the pew-openers. "There is no stemming the tide of Profit," he writes, "and the advantage of Pew-openers" ('Parentalia,' p. 321). But not being able to have his own way, like a wise man, he made the best of it, and, with his consummate architectural genius, converted the pews into a stately stylobate, from which the columns of his churches rise, their white stone contrasting well with the rich dark oak of the woodwork. This carefully considered feature is destroyed by the removal or lowering of the pews, which causes the

tall, plain, octagonal stumps on which the columns stand, which Wren meant to hide, to be painfully obtrusive, making the columns look more "stalky" than they really are. Many of Wren's best works are being thus irretrievably spoiled in the unceasing raid against pews and galleries by men who, while they sneer at the coarseness of Wren's detail, have none of Wren's exquisite sense of harmony and proportion. But although St. Stephen's is not that consummate marvel of architectural beauty that some have represented, it is certainly a very charming interior, and even in its mutilated state, in Mr. Fergusson's words, "there is a cheerfulness, an elegance, and appropriateness about the interior which pleases every one." Far as it may be "from their ordinary walks," even the "cultivated people" Miss Busk speaks of might find themselves repaid if they condescended so far as to visit that remote region which contains not only St. Stephen's, but the Mansion House, the Royal Exchange, and the Bank within a stone's throw of one another.

EDMUND VENABLES.

Lincoln.

As the present church had been opened in 1679. I submit there was time for it to have become famous, and even copied by some Italian, before Lord Burlington travelled. In proof of the above date, Elmes's 'Life of Wren' gives at p. 388 this vestry entry, as preserved in Ward's 'Lives of the Gresham Professors,' p. 104 :—

"August 24, 1679, Ordered that a present of twenty guineas be made to the lady of Sir Christopher Wren, as a testimony of the regard the parish has for the great care and skill that Sir Christopher Wren showed in the rebuilding of our church."

He had, I believe, nothing to do with any of the fifty "Queen Anne's churches" proposed thirty years later. Of his own fifty-eight (including but one in the provinces, at Northampton, and one other outside London walls, in Piccadilly) Walbrook is the indisputable gem; but wholly for plan and general proportions, not for those of columns, entablature, or any detail, all of which may be inferior to those in others of his works. An early prototype, which he can hardly, however, have heard of, is St. Fosca at Torcello. In our own time Allom's small Gothic cruciform church at Highbury copies the main arrangement, as do several later ones more or less approximately.

E. L. G.

Dates are useful things occasionally. Although St. Stephen's, Walbrook, was designed by Wren (and in the opinion of many is his masterpiece), it was not built under the provisions of the Act of 1709. The first stone was laid in 1672, and the church was completed in 1679, so that there was plenty of time for the building to become known before Lord Burlington's visit to Italy.

EDWARD H. MARSHALL, M.A.

Hastings Corporation Reference Library.

HAZING (7th S. viii. 68).—We say "As mad as a March hare," and the Germans use some compounds and derivatives of the word *hase*, a hare, in a similar way, e.g., Hilpert, *sub. v.*, gives

"*Hasen-fatt*, figuratively and in vulgar language, he is a coxcomb, a fool, hare-brained. *Hasen-fuss*, fig., a hare-brained, ridiculous fellow. *Hasen-fussig*, fig., playful, wagging, hare-brained. *Hasen-kopf*, *hase-witz*, a silly, hare-brained fellow. *Haseldint* (in familiar language), jester, buffoon, droll. *Haseln* (allied to *hase* in fam. language), (1) to play, to trifle, to jest; (2) *v. tr.*, *enen*, to make a fool of any one, to banter, to mock any one."

Hence the verb to *hase*. In the jest-books printed in Germany in the seventeenth century the term is Latinized, and ludicrous dissertations composed upon the subject. For example, in the 'Nugæ Venales,' 1648, p. 99, we find "Theses de Hasione et Hasibili Qualitate, de quibus sub presidio Fabii Stengleri Leporini, respondente Lepido Capitone, Pro gradu in eadem facultate assumendo disputabitur," derived from another set printed 1593, and earlier, in quarto, which theses illustrate the use of the word as applied by Hilpert.

W. E. BUCKLEY.

My old partner, who served his time at sea, always spoke of giving a man "a good hazing" when he meant he had been finding fault with his doings, &c.

H. J. A.

[Other contributors are thanked for replies.]

LISSE MEDAL (7th S. viii. 7).—It was in the year 1757 that, after the convention of Closter-Seven, "even the impassive Chesterfield cried in despair, 'We are no longer a nation.'" The elder Pitt, however, being recalled to undertake the control of our foreign policy, gave Frederick the Great a firm and energetic support. "The English minister poured subsidy upon subsidy into Frederick's exhausted treasury" (see Green's 'Short History') and that monarch's victories were thus felt to be also ours; doubtless hence the medal.

According to 'Chronological Annals of the War' (1763), on December 5, 1757, Frederick, near Leuthen,

"obtained a most amazing victory, and pursued the Austrians as far as Lissa.....In this, and the following days of pursuit, the Austrians lost 307 officers and 21,500 soldiers made prisoners, besides 116 pieces of cannon, 51 colours and standards, and 4,000 waggons of ammunition and baggage taken.....December 20. The city of Breslau surrender'd to the King of Prussia, and the garrison of near 14,000 men.....were made prisoners of war."—P. 31.

J. F. MANSEGH.

Liverpool.

No English troops appear to have taken part in this battle, for full accounts of which see Smollett's 'History of England' and Carlyle's 'Frederick the Great.' But the medal may be a part of the general enthusiasm which then prevailed in England for the "Protestant Hero," as that not very religious



person was called. Carlyle has a very characteristic description of a mug made at Worcester in 1757, after this victory, which he terms "a Pottery-apotheosis of Friedrich." Smollett states that over ten thousand prisoners were taken from the imperialists. EDWARD H. MARSHALL, M.A.  
Hastings.

This is not a rare medal. The equestrian figure is that of Frederick, King of Prussia. It commemorates the victory of Lissa and the subsequent capture of Breslau, where Capt. Sprecher was compelled to surrender, after a siege of twelve days, on December 19, 1757. See 'Medallic Illustrations,' by Messrs. Hawkins, Franks, and Grueber, vol. ii. p. 685. G. F. R. B.

RUNNEL (7th S. viii. 24, 76).—

She stoop'd her by the *runnel's* side.  
Scott, 'Marmion,' canto vi. 30.

Bubbling *runnels* joined the sound.  
Collins, 'The Passions.'  
J. DIXON.

In the quotation from Tennyson's 'Claribel,' at p. 76, MR. PENNY writes "*fledgling* throstle." In the only editions I can at the moment refer to—the ten-volume Cabinet Edition of 1875 and the single-volume edition of 1880—is printed "*callow* throstle." Has the phrase been altered since 1830; or has MR. PENNY made a slip in copying?

EUGENE TRESDALE.

Hull.

THOMAS A KEMPIS (7th S. viii. 125).—The explanation that Thomas a Kempis is "probably nothing more than a corruption or contraction of Thomas at Kempen" is wrong. And it is unnecessary to use the word "probably" when we know all about it for certain. Mr. Bardsley made the same mistake years ago, when he told us that George a Green meant George at Green ('Eng. Surnames,' third edition, p. 111), and went on to tell us that Thomas a Becket is for Thomas atte Becket, i.e., the streamlet. It is almost too absurd; for no one calls a *cat* a *ca*, or a *hat* a *ha*; then why should at become a? And why do not people reason?

Of course, *a* is short for *of*, as in "what's o'clock," "man o' war," "John a Gaunt." And the whole matter is worked out in Murray's 'Dictionary,' p. 3, col. 3, admirably and fully. It makes me ashamed of my countrymen to observe how frequently Dr. Murray's work is snubbed by being left unconsulted; and it seems altogether too bad that writers should take such pains to set wrong, for the hundredth time, what he (it ought to be once for all) has set right.

WALTER W. SKEAT.

Henry Hallam, in his 'Literature of Europe,' 1873, refers to the reputed author of 'De Imitatione Christi' as "Thomas von Kempen or a

Kempis"; and W. D. Adams, in his 'Dictionary of Literature,' expresses the opinion that A' Kempis ought properly to be called "Thomas Hamerken of Kempen." HENRY GERALD HOPE.  
Fresgrove Road, N.

SCOTS (7th S. viii. 87).—MR. P. MAXWELL having a Scots name, and presumably having some experience of "crooning ower some auld Scots sonnet," ought to know a little more about the national adjective. *Scots* plural of *Scot*, and *Scots* adjective, are, as Cobbett says, "the same combination of letters, but they are not the same word." The old native form of the adjective was *Scottis*—the southern *Scottish*; by later reduction to a monosyllable these became respectively *Scots* and *Scotch*. Many Scotsmen naturally prefer the native form to the English equivalent "Scotchmen." The northern adjective ending *-ish* is well known also in *Inglish*, later *Ingles*=*English*. Scotsmen very properly have given up their form *Inglishmen* or *Inglesmen* in favour of *Englishmen*, which their neighbours prefer, and may expect with equal courtesy to be called by the name which they prefer. Similar adjectives are the older Scotch *Denis*, later *Dence*, Danish, and *Eris*, later *Erse*, Irish.

A SCOTSMAN.

The perplexity of a student of English may be pardoned when he finds the equanimity of another English-speaking person disturbed by the adjectival use of *Scots*, a form in use at least from the days of Elizabeth and Shakespeare. Because *-ish* is the more usual adjectival formative in such cases—and he has *Scottish* as an alternative—would he eschew that of *French* and take to *Francish* or *Frankish*? Must *Italian* become *Italish*, or with the German *Italianish*? Or because we speak substantively of the *Hollander*, are we in future to speak of the *Italier* or *Italianer*, and of the *Finner*? Our over-sea cousins speak of the *Englisher*, but with us our adjectival *English* becomes a collective noun in "the English"; are we, therefore, to speak thus collectively of "the Danish" or "the Germanish"? Or, on similar principles, are we to reduce to rule and uniformity our *be, is, and was, our has, have, and had*? When all these irregularities and others are shaven off we may have a world's Volapük, or at least an improved Aryan, but we shall not have the speech of Shakespeare and Milton, nor even that of MR. MAXWELL's father.

BR. NICHOLSON.

The adjective *Scots*, from *Scottis*, is etymologically correct. See DR. MURRAY's explanation of it in 'N. & Q.,' 6th S. xi. 90; and op. x. 526 and xi. 194.

Helensburgh, N.B.

THOMAS BAYNE.

ROOK=SIMPLETON (7th S. vii. 423, 476).—I would, for reasons that the reader will at once see, add one of Jonson's uses of this word that I had

forgotten. In 'The Postaster,' 1602, I. i., the father of Ovid, having heard that he had written 'Medes,' a tragedy, swears by his household gods that if he comes to the hearing of it he will add one more tragic part, and continues :—

"What? shall I have my son a Stager now? an Engle for Players? a Gull? a Rooke? a Shot-slog? to make suppers, and bee laught at?"

Next I would add, in confirmatory proof of my suggestion that it was thus used in English, on the same grounds that the Italians call a chatterer or prater "*una cornacchia*," the following, from 'Tell-Trothes New-Yeares Gift,' N. Sh. S. ed., p. 13, "But after calling his wittes together (of which he had no small neede being mated with two such rookes)"; while in the margin is, "They are | [ro]kes for | [th]eir trou | [bl]ing tonge." One might also quote the Second Lord's speech, 'All's Well,' IV. i. 19, "Chongh's language, gabble enough, and good enough." Chapman, in his 'May Day,' II. ii., also uses *rook* in this sense.

BR. NICHOLSON.

ROTHIR (7th S. viii. 49).—In 'Junius Etymologicum Anglicanum' there are allusions to "Rother idem cum Rudder."

CONSTANCE RUSSELL.

Swallowfield Park, Reading.

BALDACCHINO (7th S. viii. 28).—I suppose this word is related to Arab. *balḍat*, a city, and that the Arabic name could be applied to various cities. It sometimes means Mecca, and sometimes Constantinople, according to Richardson. Florio's 'Ital. Dictionary' has the curious entry, "*Baldacca*, *Baldacco*, an alehouse, a taphouse, a tipling-house, a taverne; it was wont to be the name of an Inne in Florence. It is taken in an ill sence for Babylon, or the whore of Babylon." This mention of Babylon is probably the origin of Dr. Tristram's mistake. The place really meant in connexion with the stuff for canopies was, however, Bagdad. We can hardly have a better authority for this than Devic. See his 'Supplement' to Littre's 'French Dictionary,' which is certainly one of the most valuable works on the etymologies of Oriental words.

WALTER W. SKET.

According to Du Cange this word comes from the name of Babylon, *Baldacco*, not from Bagdad. The former was immemorably famous for its rich woven fabrics (Joshua vii. 21). The costly and coveted material, a sort of tapestry or embroidery, with warp and woof of silk and gold thread and of "divers" precious colours, was carried westward in the way of trade, and was named after the place that produced it, *Baldakinus* or *Baudequinus*, and otherwise; so that it became a common mercantile word. Its great beauty and costliness caused it to be used for altar coverings, for vestments of kings and priests, and it became also an architectural

form and term. The popes' canopy or curtain, carried over them in processions (like their eastern rival's umbrella), was made of precious *Baldachinus*, and was called by the name of the stuff of which it was made, *Baldachino*, and architects assumed the term for canopies of stone and wood over altars. Thus there has been a threefold transference of name, from the country to the material, from the material to the structure made from it, and from a textile fabric to erections of wood and stone.

W. F. HOBSON.

Temple Ewell, Dover.

In the 'Vocabolario degli Accademici della Crusca,' amongst other definitions given of "*Baldacchino*," is "*pannus sericus Babylonicus*."

CONSTANCE RUSSELL.

Swallowfield, Reading.

In connexion with this query, it may be considered worthy of attention that, in the Middle Ages, and even later, Babylon and Bagdad were names which were used for one and the same place. The site of ancient Babylon was left desolate, and Heylyn, in his 'Cosmographie' (1657), writing of Seleucia, situated "about 40 miles more North than Babylon," says that it robbed the latter not "onely of its power and greatness, but also of its very name; being called Babylon in some of the antient Authors.....But this Supplanter was in time brought to ruin also, and Bagdad, a new city raised from the ruins of it" (p. 786). Moreri's 'Dict.' (1694) states that the situation of Bagdad "destroys the Opinion of those that call it Babylon .....(as it) is upon the Tigris, where Seleucia stood"; and there can be no doubt that Bagdad is the place referred to in the following extract from one of Sir William Monson's 'Naval Tracts,' published in Churchill's 'Voyages and Travels' (1704): "Babylon stands upon the River Tygris, which falls into the River of Euphrates; it is a great thoroughfare" (vol. iii. p. 426). I do not find *Baldach* used as a name for Babylon, but it is applied to either the ruined city of Susa or the province of Susiana in Sir Thomas Herbert's 'Travels begun in 1626,' contained in Harris's 'Voyages and Travels' (1705), at vol. i. p. 437. Trench, 'On Words' (ed., 1861), has "The '*baldachin*' from '*Baldacco*,' the Italian name of Bagdad," &c.

J. F. MANSERGH.

Liverpool.

The "great weight" of "Dr. Murray's name" may be relieved of all responsibility with regard to this word; for the derivation quoted for it by ANON. from the 'New Dictionary' is to be found in any number of good Italian and French dictionaries of a long range of dates. The former of these seem to be chargeable with the strange confusion between Bagdad and Babylon which ANON. points out. As the later Italian dictionaries are at pains themselves to rectify this confusion, and to

point out that it was Bagdad that gave the name to the rich fabric from which the baldacchino was nominated, it is not my concern to trace out how it arose; but the *La Crusca* of so late a date as 1729 gives as the Latin equivalent of *baldacchino*, "mappula, pannus sericus Babylonius." The confusion is accentuated by its breaking out in the derivation of another word, *gualdrapa*, formed by *renversement* from *baldracca*, corrupted from *baldacca* and *baldacca*. *Baldacca* is explained in one of the old dictionaries as a "contrada e osteria di Firenze in cui contorni abitano femmine di mondo." The name of this ill-famed locality, clearly derived from Babylon, and not from Bagdad, seems to have passed on both to other houses of ill-fame and to their denizens generally. R. H. BUSK.

There is no doubt that *baldacca*, from which the cloth woven of gold thread and silk derived its name (which, from its use for the portable canopy borne over the Host or shrines in processions, has given rise to the title *baldacchino* for the fixed canopy over an altar), is the Old Italian name for Bagdad. Some of the earlier geographers having erroneously identified Bagdad with the old city of Babylon, the confusion to which your correspondent refers has arisen. See Diez, 'Etymol. Dict. of the Romance Languages'; Littré, 'Dictionnaire.'

R. VENABLES.

HEAVEN : HEAVENS (7th S. viii. 25).—Although the singular form is used in the account of the Ascension, as well as in that of our Lord's return to earth, His actual presence is referred to in the plural, *rods oupavous* (Acts xii. 56), at the martyrdom of S. Stephen. In this, as in the preceding verse, the usual custom appears to be reversed, the singular form being translated "heaven" and the plural "the heavens," both in the Authorized and in the Revised Version. J. FOSTER PALMER.  
Chelsea, S.W.

ANDREW, A JEW (7th S. viii. 48).—For the Jew Andreas in Roger Bacon, see 'Histoire Littéraire de la France,' t. xxvii. p. 583. A. N.

BURROCK (7th S. viii. 46).—As the article on this word in the 'New English Dictionary' was in substance mine, I ask permission to show that the conjecture there offered is not disproved by the facts mentioned in DR. FURNIVALL's note. The *burrock* of modern dictionaries, explained as "a small dam or weir," is taken from Kennet's edition of Cowel's 'Interpreter' (1701). Kennet gives *burrock* (with an explanation) as the rendering of *burrochium*, which he found in legal documents, and which is a Latinized form of the Old French *bourroiche*. But this word really meant a wicker-work contrivance for catching fish, like an eel-pot, not, as Kennet thought, a "dam or weir" on which such contrivances were placed. My surmise was that Kennet's *burrock* was simply his own Angli-

cizing of the Latin word. I thought it quite possible that the French *bourroiche* might at some earlier date have been adopted into English (of course with its original meaning), but it seemed needless to mention this possibility in the absence of any evidence that the adoption had actually taken place. The passage translated in Riley's 'Memorials' (unfortunately the Latin original is not given), which I regret not to have seen until too late, seems to show that *burrocks* was used as English in the fourteenth century. But the matter is not quite certain, for we find Anglo-French as well as English words in the text of our Latin documents of that period. However, I should not be surprised to meet with more unequivocal evidence of the early English use of the word; but, until proof is shown to the contrary, I should still be inclined to think that Kennet's *burrock* was a new adaptation from Latin, not a continuation of the older word. Of course this is not certain, three other hypotheses being possible: (1) that Kennet found the word in some older document written in English; (2) that the word was still in use in Kennet's time, but had changed its meaning; (3) that it was in use in its original sense, but that Kennet was misinformed as to its meaning. Perhaps some of your correspondents may be able to furnish information which may throw light on the history of the word in English.

The Old French *bourroiche*, "fishing-basket," seems to have some connexion with *bourriche*, meaning a sort of hamper. It is phonetically possible that *bourroiche* may descend from a provincial Latin word beginning with *butr-*, and it seems noteworthy that the Spanish synonym ("basket made of osiers for fishing," Neuman and Baretti) is *butron* or *buiron*, though these forms apparently point back to an original *butr-*, from which the French word could not directly proceed.

HENRY BRADLEY.

6, Worcester Gardens, Clapham Common.

RISOCOUNTER (7th S. viii. 28).—Is it not likely that *risocounter* was a misprint for *discount*?

J. F. MANSERGH.

Liverpool.

'TOWN MOUSE AND COUNTRY MOUSE' (7th S. viii. 127).—LIBRARIAN will find this in 'Poems by the Earl of Halifax,' London, Jacob Tonson, 1750, where it is headed "The Hind and the Panther, transversed to the Story of the Country Mouse and the City Mouse. Written in conjunction with Mr. Prior." It is exceedingly important, both as a parody of Dryden's 'Hind and the Panther' and as a refutation of his theological arguments. It does not appear in my copy of Prior's 'Poems,' dated 1754. Perhaps Lord Halifax wrote the larger portion.

Is there any resemblance or connexion between this poem and one called 'The Uplandis Mous

and the Burges Mous'? I have a note that the latter was written by Robert Henrysoun before 1508, but I have failed to find it. Henrysoun, or Henderson, was a Scotch poet, I believe.

WALTER HAMILTON.

This satire on Dryden's 'Hind and Panther' was written by Charles Montague, afterwards Earl of Halifax, and Matthew Prior. It will be found in "The Poetical Works of.....Charles, late Earl of Halifax.....London, 1716."

EDWARD M. BORRAJO.

The Library, Guildhall, E.C.

**LIBRARIAN** may hunt in vain in the many editions of Mat. Prior for this poem, and for a good reason, viz., it was not written by Mat. Prior. It was written by Pope, and will be found in 'Imitations of Horace,' book ii. satire vi. I remember Disraeli, with whom it was a favourite, quoting on several occasions, "For your d—d stucco has no chink." Pope says that Prior told the story, but in conversation. Pope verified it. The final couplet has lived, and will live.

WILLIAM FRASER of Ledecune Bt.

[Various correspondents confound this with 'The Mice,' a different poem, which appears in most editions of Prior's works. Mr. N. E. ROSSON, of Herrington, Sunderland, and Mr. M. DORRY say the correct title is 'The Hind and the Panther transversed to the Story of the Country Mouse and the City Mouse.' It is in 'State Poems Continued from the Time of O. Cromwell,' 1697, and is bound up with vol. iii. of 'Poems on Several Occasions,' by Matthew Prior, Esq., 1727, second edition, 12mo. Mr. ROSSON offers to lend this to our correspondent, for whom also Mr. J. THOMPSON, Fellside Villa, Penrith, has copied the poem from memory.]

**PEDIGREES WANTED** (7th S. viii. 108).—I think the most complete set of Stewart pedigrees is in possession of Thomas Culleton, of Cranbourne Street, W. They are the result of extensive searches made for families of the name. This I learn from my own personal application. S. OF K.

For the 'Genealogical Memoirs of the Family of Sir Walter Scott, Bart.,' see the *Transactions of the Royal Historical Society*, 1877.

EVERARD HOME-COLEMAN.

71, Brecknock Road.

W. L. will find lists of printed pedigrees of the families of Stewart, Stenton, and Scott, in Marshall's 'Genealogists' Guide to Printed Pedigrees,' second edition, 8vo. Lond., 1885 (Bell & Sons).

A. VICARS.

**MATCH-LOCKS** (7th S. viii. 126).—It is not safe to infer from such an authority as 'The School of Recreation' that the match-lock survived as a military weapon in England until 1701. The little book in question is one of the catchpenny class of publications which were hawked about the country by pedlers, and reprinted again and again, in the same words, as the various editions became ex-

hausted. The earliest edition that I have seen bears date 1684, the last, according to 'Bib. Pisc.,' is just a century later (1784); and as the passage quoted by Mr. HODGKIN with the date 1701 appears *verb. et lit.* in a copy dated 1732, now before me, it probably continued to be printed until 1784, when the match-lock must have been finally hung up on the walls of armouries as a curiosity.

*Pitteraross*, "cannon perriers, unde *pierriers*, *pedreros*, *pattereroes*, were chambered pieces for throwing stones" (Grose). See Fosbroke's 'Encyc. of Antiquities,' ii. 823. ALFRED WALLIS.

A *pitteraro* was a small gun working upon a swivel. Falconer has the couplet (I quote from memory):—

While *peteraroes* swell with infant rage,  
Prepared, though small, with fury to engage.

Gallant little *peteraross*!

O. C. B.

The *pederaro* doubtless in early days of artillery was used for discharging stone balls. But it was also used with iron shot so lately as the middle of the last century. Smollett, who had served on board a man-of-war, and been in action, tells us in 'Peregrine Pickle' that Commodore Truncheon defended his garrison with *peteraroes*; and I remember, when a boy at Westminster School, that the park guns which were fired on occasions of victories still went by the name of *peteraroes*. They had much degenerated, for they were stout cylinders of iron, only about a foot long, not formidable to an enemy; but with a small charge of powder, and a tompon, or wooden plug, hammered into the mouth, they made plenty of noise, which was all that was required. J. CARRICK MOORE.

**ROYAL LEPERS** (7th S. viii. 108).—There is, I think, no doubt that Henry IV. of England and Robert Bruce were lepers. About Henry III. I am not sure. But I have tried to discover any authority for what I am quite sure that I read some years ago—but where I cannot remember—that Adelaïda of Louvaine, second wife to Henry I., became a leper, and that that was the real reason why, when a happy wife and mother, she left her second husband, William de Albini, to whom she was tenderly attached, and entered a convent. Miss Strickland makes no mention of it, and considers her conduct quite unaccountable. I should be glad if any one can confirm or contradict my memory.

CHARLOTTE G. BOGER.

St. Saviour's, Southwark.

Dr. Simpson, the celebrated anaesthetic physician, wrote an almost exhaustive article, 'Leprosy and Leper Hospitals,' for the *Edinburgh Medical and Surgical Journal*, v. 56. He cites instances, i. e., Henry III., said to be a leper, and Henry IV., and that the disease appeared to have been in the Angevin family. Henry IV., according to Lambard, came to a "stone house in Bermondsey to

be cured of the leprosy," and while there gave the Bermondsey monks a charter. They, however, failed to cure him, and he died the following year. A leprosy, or hospital, had been there long before, and was managed, no doubt, by the monks. The Lock Hospital, in Kent Street, is supposed to have been the Stone House, or at least to have, as its successor, represented it. An account of this one, with a plate of the chapel of the Lock Hospital, built 1636, is in Wilkinson's 'Londina.'

WILLIAM RENDLE.

REGIMENTAL BADGE OF THE 63RD FOOT (7th S. vii. 188, 254, 355; viii. 57).—This regiment was constituted 1758 from the 2nd Battalion 8th King's Own. It went abroad to Martinique 1759, returning 1764. In 1775 it went to America, and thence to Jamaica, returning 1786. In 1795 it again embarked for the West Indies, returning 1799; and yet again 1807, returning 1820. After this long service in islands sacred to the mosquito, can we wonder that the regiment was nicknamed the "Bloodsuckers"? It also served nineteen years (1828 to 1847) in India and Burmah, the whole forming a term of tropical service equalled, I should fancy, by very few regiments in the service in those days. Archer says that the fleur-de-lis badge was adopted about 1815 for services rendered at Guadeloupe. A. H. BARTLETT.  
156, Clapham Road.

THE CHAMPION OF ENGLAND (7th S. vii. 482; viii. 113).—I cannot but think that the anecdote about the backing of the horse at the coronation of George IV., whether that of the Duke of Wellington or the Champion, is open to considerable doubt. I have the *Examiner* newspaper, 1808 to its close, some seventy years afterwards, and have referred to the account there given in 1821 of this famous pageant. It is pretty full of detail, but there is not the slightest allusion to such an incident, which, had it occurred, would have been too fine a nut for the *Examiner* to have omitted to crack, the paper being extremely Radical. I make the following quotation from that part of the *Examiner's* article relating to the Champion and the ceremony of the challenge:—

"The Champion, a young man, entered the hall in polished steel armour, between the Lords High Constable and High Steward (Wellington and Howard of Effingham), and the Herald read aloud the Challenge after three trumpet blasts. The Champion threw down his gauntlet, which was picked up again for him. This was done in three parts of the Hall, after which the King drank to his Champion's health, and the Champion, receiving the goblet as his fee, returned the compliment, and backed out of the Hall in high style."

Sir Walter Scott subsequently wrote an account of the ceremony, which also appeared in the *Examiner* of 1821. He is in like manner silent as to any such mishap as that referred to, and, speaking of the Champion and the challenge, says:—

"He was a fine-looking youth, but bearing, perhaps, a little too much the appearance of a maiden knight to be the challenger of the world in the King's behalf. He threw down his gauntlet, however, with becoming manhood, and showed as much horsemanship as the crowd of knights and squires around him would permit to be exhibited."

Sir W. Scott, however, remarks that

"Lord Howard's horse was worse bitted than those of the other noblemen, but not so much so as to derange the ceremony of retiring back out of the Hall."

Richard Rush, the American Ambassador, who was present, makes no mention of the "horse" incident in his reminiscences, but thus refers to the Champion:—

"He appeared at the opposite extremity of the Hall, directly in front of the King, attended by Howard of Effingham and by Anglesea, and by another greater than all, the Duke of Wellington, and these, all on horseback, now entered abreast, the Champion heralding his challenge, and the horses seeming almost in contact with the outward line of Peersesses at the table, yet obedient to the bit, which they kept champing. This equestrian train slowly advanced in martial grace and strength up the aisle towards the King."—Rush's 'Court of London.'

But surely the various accounts in the daily and other papers of 1821 could easily be referred to in corroboration of the incident—if it occurred. If recent history, with all the appliances which we now have for accuracy, is to be written in this loose way and accepted, what reliance is to be placed in the historical ana of bygone times.

JOHN TAYLOR.

Park Lodge, Dagnall Road, South Norwood.

REVETT SHEPPARD (7th S. viii. 27, 112).—The Rev. Revett Sheppard, an accomplished naturalist, F.L.S., the eldest son of John Sheppard, of Campsey Ash, co. Suffolk, Esq., by his second wife Mary, the daughter of John Revett, of Brandeston Hall, co. Suffolk, Esq., was of Caius College, Cambridge, B.A. 1801, M.A. 1804, and married Sarah Cobb, by whom he had issue three sons and two daughters. He was latterly curate of Wrabness, co. Essex, and died there Aug. 10, 1830, in his fifty-second year. Mr. Sheppard contributed valuable 'Biographical Notices of the Family of Sheppard, of Mendlesham, Ash by Campsey, Wetheringset, and Thwaite, in the County of Suffolk,' to *Gent. Mag.*, 1830, vol. c. part i. pp. 398, 510. A short memoir of him will be found in *Gent. Mag.*, 1830, vol. c. part ii. p. 186.

DANIEL HIPWELL.

34, Myddelton Square, W.C.

MORRIS (7th S. viii. 108).—The quotations in Digby's 'Comptum' under this name are taken from "Nature, a Parable: a Poem, in Seven Books. By the Rev. John Brande Morris, M.A., Fellow of Exeter College, Oxford. London, 1842. Small 8vo., pp. 367." Out of twenty-three quotations from this work, to twenty-one the writer's name only is appended; but in vol. i. p. 338, the reference is "Morris,

Nature"; and in vol. ii. p. 5, it is "Morris, Nature, a Parab.," the title of the poem being here given in full. The author was one of the hardest readers and most learned men among those who with Cardinal Newman joined the Church of Rome. Both he and his work seem to be almost unknown nowadays. As an instance of his reading and memory I recollect that at one of Dr. Pusey's lectures, after the Regius Professor had gone through the meanings of some word which had been under discussion, "Jack Morris" (as he was commonly called) said, "Dr. Pusey, you have omitted one meaning of the word," and, on being requested to state it, replied that it also meant "needles before the eyes were made in them." I have forgotten the word, and whether it bore this meaning in Hebrew, or one of the cognate languages. His poem 'Nature,' and the notes, chiefly from the Fathers, will repay study, and are full of interest.

W. E. BUCKLEY.

The Morris to whom there is reference is probably J. B. Morris, of whom Dr. GREENHILL wrote at 7th S. vi. 481 as the last believer in the phoenix. He was the author of a poem on 'Nature.'

ED. MARSHALL.

It appears to be probable that the Morris about whom A. J. M. desires information was Eliza Fanny Morris, who wrote a hymn, dated 1858, beginning:—

Poor child of sin and woe,  
Now listen to thy Father's pleading voice.

This hymn is to be found in Lord Selborne's 'Book of Praise' (1867), No. 323, p. 342.

J. F. MANSEGH.

Liverpool.

Could not he be John Morris, Fellow of Exeter College, Oxford, who turned Roman Catholic, and wrote a poem called 'Nature, a Parable'? Mention of him is made in 'N. & Q.' 7th S. vii. 481. His poetry was pronounced to be very obscure, and Moseley, in his 'Recollections of Oriel,' said when he was editor of the 'Tracts for the Times' it was difficult to put sense into the prose Jack Morris sent him for publication. One who was at school and college (Balliol) with him.

W. J. BIRCH.

See 'Lyra Urbanica,' by C. Morris (London, Bentley), 2 vols., 1840. Capt. Morris was well known to a former generation.

A. HALL.

If I cannot give A. J. M. full particulars with regard to his query "Who was Morris?" I may at least be able to put him on the track of further information about him. A few years since I remember reading a short biography of him, I think prefixed to his works, as under. If I remember rightly he was born at Ilminster, Somerset, and lived there the greater part of his life, following the vocation of a schoolmaster. He died in the prime of life,

and a tablet was erected to his memory somewhere about the year 1840. In the Catalogue of the British Museum Library, under "Morris (Henry)," will be found the following, "Poems and Poetical Fragments, Including an Historical Sketch of Ford Abbey, Devon. Sherborne, 1835. 8vo." Doubtless this is the Morris quoted by K. H. Digby in his 'Comptitum.'

W. R.

Morris, Lewis, Welsh antiquary and poet, born 1702, died 1765 (Rev. C. Hole's 'Biographical Dictionary').

A. A.

THE WATERLOO BALL (7th S. vi. 441, 472, 515; vii. 34).—It is strange that none of your correspondents should have seen a way to explain the difficulty raised as to how to reconcile Lord Byron's "windowed niche" in the "high hall" with the admittedly small and low-ceilinged room in which the Duchess of Richmond gave her dance at Brussels on June 15. Your correspondents write as if there were only one ball on that day at Brussels, namely at the Duchess of Richmond's, and that it was that ball which Lord Byron describes. Nothing could be further from the facts. He is speaking of a large ball, at which "a thousand hearts beat happily," in a lofty hall, with niches, or alcoves, in it, where non-dancers could sit. Brussels had very many hundreds of men—army and civilian—in it on that memorable night. The Duchess of Richmond's room might have accommodated three or four hundred, mostly her own friends and acquaintances and their friends. The Duke of Brunswick was not there at all. I quote the following from the latest edition in English of De Bourrienne's 'Memoirs of Napoleon Bonaparte,' 1885, vol. iii. p. 294:—

"The gallant Duke of Brunswick was at a ball at the Assembly Rooms in the Rue Ducale on the night of the 15th of June, when the French guns, which he was one of the first to hear, were clearly distinguished at Brussels."

The Assembly Room was no doubt a "high hall" with niches, &c., in it, and could easily accommodate the "thousand" whom Lord Byron speaks of.

MICHAEL FERRAR, C.S.

Fyzabad.

INNOCENT COAT (7th S. viii. 8).—May not this mean a stylish or pretty coat, intended as a set-off to the "plaine riding suit"? Halliwell says the word *innocent* is used in Northamptonshire in the sense of "small and pretty, chiefly applied to flowers" ('Dictionary,' 1850, *sub voce*).

EUGENE TEESDALE.

Hull.

MRS. CIBBER (7th S. viii. 88, 133).—Susannah Maria Arne made her *début* as a singer in 1733. Her brother, the celebrated Dr. Arne, set for her Addison's opera 'Rosamond.' It ran but ten nights; and it is, therefore, improbable that the

success of the piece compelled Handel to bring out an oratorio to counteract its effect. During the following year Miss Arne unfortunately became the second wife of Theophilus Cibber, which brought her under the more immediate notice of his father, Colley Cibber, the celebrated actor and dramatic author. EVERARD HOME COLEMAN.  
71, Brecknock Road.

**FLEET PRISON** (7th S. viii. 129).—I have the original register of the Fleet Prison for the reigns of James II. and William and Mary, which I should be glad to show M.B. Cantab. if he would make an appointment. J. C. J.

I do not know any complete list of persons who have been confined in this prison; there is, however, 'A Schedule or List of the Prisoners in the Fleet remaining in Custody May 25, 1653,' a copy of which is in this library. Much curious information on the subject will be found in Mr. Ashton's book on 'The Fleet: its River, Prison, and Mariages.' EDWARD M. BORRAJO.

The Library, Guildhall, E.C.

**MERIC CASABUON** (7th S. viii. 107).—Anne Casaubon was married at Hackington, *alias* St. Stephen's, near Canterbury, on Oct. 13, 1668. The marriage allegation, dated Oct. 8, 1668, is registered in Lib. Lic. R. f. 87 b., and states that on that day appeared personally John Dawling, of Ringwold, gent., of the age of twenty-four years or thereabouts, and alleged that he intended to marry Anne Casaubon, of the age of nineteen years or thereabouts. The licence granted allowed them to be married either at St. Martin's, Canterbury, or at Hackington, *alias* St. Stephen's. They chose the latter, and their marriage is entered in the bishop's transcripts as below: "Mr. John Dawling of Ringwold, and Mrs. Ann Casaubon of ye p'cincts of Xt. Church, Canterbury, married Oct. 13, [16]68." J. M. COWPER.

Canterbury.

**NATURALIZATION AND RETROSPECTIVE LEGITIMATION** (7th S. viii. 67).—I understand this to be simply the naturalization of children of British subjects born abroad, who would not have otherwise had the usual rights of legal British subjects, with no reference to legitimation. For instance, I have a note of "letters of naturalization" taken out Nov. 27, 1656, for William Lawrence, one of the sons of Henry Lawrence and Amy Peyton his wife. Henry Lawrence was then President of Cromwell's Council, but had been much in Holland, and many of his children were born there. All these were subsequently "naturalized."

B. FLORENCE SCARLETT.

I am not able to follow the changes of the law on this subject. I think, however, that MR. WALFORD will find, on inquiry, that at the date he men-

tions it was necessary for Englishmen born abroad to have been naturalized by Act of Parliament before they could inherit real estate. Many of these naturalization acts are mentioned in the 'Commons Journals.' ASTARTE.

**DODDRIDGE'S EPITAPH** (7th S. viii. 8, 112).—In the old vestry of Doddridge Chapel, Northampton, is a pen-and-ink sketch of the monument erected to Dr. Doddridge at Lisbon. It consists of two monolithic blocks of stone, cubical in form, the upper one somewhat less than the lower, and divided from it by a simple O. G. moulding. The inscription is upon the upper block, and appears to be upon a sunk panel, while round the outsides and top of the panel runs a wreath of laurels. The whole is surmounted by a classic vase with a wreath of laurels round it. There appears to be also the very small upright original stone at the back of the monument, cut out on its edges, with simply his name, age, and date of death upon it.

The following particulars are given with the sketch:—

Monument erected over the Grave of Doddridge in the English Burying-ground at Lisbon.

Philip Doddridge, D.D.

Died 26th Oct 1761 Aged 50

with high respect for his character and writings, this monument was erected in June 1828

At the expense of Thomas Tayler, of all his numerous Pupils the only one then living.

This drawing was made (from A sketch taken on the spot), & presented to the Castle Hill Congregation, by D. Edwards, Esq' R.N.

Philip Doddridge, D.D.

Died Oct 26th 1761

Aged 50

Original stone close to the back of the Monument.

The inscription, which is badly arranged, is, however, a correct copy of the original.

The English Burying Ground at Lisbon contains several acres of ground, laid out as a garden, and tastefully adorned with funeral trees, with shrubs, and many beautiful flower's.

The remains of Fielding [the novelist] and of many distinguished Officers who fell in the Peninsular War repose there.

31st Dec, 1835.

D. E.

Capt. Edwards, who presented the drawing, was the nephew of the Rev. B. L. Edwards, minister of King Street Chapel, Northampton, 1786-1831.

JOHN TAYLOR.

Northampton.

I recollect perfectly visiting the grave of Dr. Philip Doddridge in the beautiful and interesting English cemetery at Lisbon, where Henry Fielding was also buried. I cannot, however, remember the epitaph on Dr. Doddridge. I should think that MR. JOHN T. PAGE would obtain all the information he requires by applying to the English chaplain at Lisbon. H. T. MACKENZIE BELL.

4, Cleveland Road, Ealing, W.

**BOOK ON FLAGS AND STANDARDS OF ENGLAND** (7th S. viii. 27).—The best book on flags that I know of is 'Flags, some Account of their History and Uses,' by Andrew MacGeorge, Esq., of Glenarn Row, Dumbartonshire, published by Blackie & Son in 1881. I rather think it is now out of print, but a copy might perhaps be got by advertising in the *Bookseller*. If your correspondent cannot get a copy I shall be glad to lend her (?) mine. I put a ? at her, as I have seen the name "Florence" borne by a man (4th S. x. 478), and "Nicholas" borne by a woman (2nd S. vii. 27, 284), as we once had a cook of that name, whom we boys profanely dubbed "Old Nick," with whom, however, we were on as friendly terms as Burns was with "Auld Nicky Ben."

Capt. Wintour, West View, Ryde, Isle of Wight, has published a very interesting little illustration of the origin of the Union Jack, showing, first, the St. Andrew's ensign, a white cross, or rather saltire, on a blue ground, the foundation of the Union Jack (one for "puir auld Scotland"); second, the St. George's Cross, a red cross upon a white ground placed upon that; and third, the St. Patrick's ensign, a red cross, or rather saltire, upon a white ground placed over all (no doubt one of the numerous "wrongs of Ireland"). Fifty copies can be had from him for 13s. 6d., post free; they will be found both interesting and instructive.

J. B. FLEMING.

Beaconsfield, Glasgow.

I think Mrs. SCARLETT would find a good deal of the information she requires in Boutell's 'Heraldry, Historical and Popular' (1864), and Cussans's 'Handbook of Heraldry' (1869).

J. S. UDAL.

Inner Temple.

A useful little popular handbook is 'The National Arms of the United Kingdom,' by the Rev. James King, M.A., vicar of S. Mary's, Berwick-upon-Tweed, an undated publication issued by Hatchards, of Piccadilly, in or about 1887. ST. SWITHIN.

Refer to *Art Journal*, 1859, 1860 and 1861; Boutell's 'Heraldry,' 1864; Cussans's 'Heraldry,' 1882; Berry's 'Encyclopædia Heraldica'; Robson's 'British Herald'; Bentley's 'Excerpta Historica,' 8vo. 1833, p. 50, *et seq.*; 'The National Arms of the United Kingdom,' by Rev. J. King, sm. 4to. Lond., 1887, published by Hatchards; and also a pamphlet by Sir C. Young, Garter, entitled 'The National Ensigns of Great Britain,' 1855; which last, if your correspondent wishes to see, I shall be happy to lend her.

ARTHUR VICARS.

I can name no particular book on the subject, but Mrs. SCARLETT will find an accurate figure of the royal standard of England in 'Webster's Unabridged Dictionary,' London, George Bell & Sons, 1883, p. 1845, second flag of the first row; and

also of the English Jack, p. 1799, in the left-hand corner at the bottom.

DNARGEL.

Paris.

Probably "A Flag Book, containing 306 Flags of all Nations," by Francis Steinitz, London, 1849, may contain the required information.

EVERARD HOME COLEMAN.

71, Brooknock Road.

POPE JUTT (7th S. vii. 449; viii. 135).—The chapter on "Antichrist and Pope Joan" in Baring-Gould's 'Curious Myths of the Middle Ages' may be referred to with profit. In speaking of the final development of the Joan story "under the delicate fingers of the German and French Protestant controversialists" the author says, according to different writers, "she was christened Agnes, Gerberta, Joanna, Margaret, Isabel, Dorothy, or Jutt,—the last must have been a nickname surely!"

ST. SWITHIN.

CLIMB (7th S. viii. 127).—DR. MURRAY says, "Does the literary archaism *clomb* (*clōme*) occur anywhere?" It is used by Tennyson, in his poem, 'Recollections of the Arabian Nights,' st. 4:—

I enter'd, from the clearer light,  
Imbower'd vaults of pillar'd palm,  
Imprisoning sweets, which, as they *clomb*  
Heavenward, were stay'd beneath the dome.

F. C. BIRKBECK TERRY.

The Paddocks, Palgrave, Diss.

FOLK-LORE RHYME (7th S. viii. 46).—This verse has been familiar to me all my life as the nursery rule for cutting nails, &c. Your correspondent's informant has, however, inverted the order of the Thursday and Friday lines. Of course it should be,

Friday for crosses,

not Thursday. In my nursery, too, the Wednesday and Saturday lines were different. They stood thus,

Wednesday for a good fortune,  
which was pronounced, for assonance sake, "fortin."

Saturday signifies nothing,  
Except it be on Saturday night,  
And then you'll have your heart's delight.

Nothing is said in it about Sunday, and when I used to inquire after this I used to be told,

Better never born  
Than Sunday shorn,

which is, however, apparently of a different date. Similar verses to the above occur in the folk-lore of most countries.

R. H. BUSK.

16, Montagu Street, Portman Square.

This is a well-known rhyme, familiar to many who have not seen it in print; but it is printed, at any rate, in Henderson's 'Folk-lore of the Northern Counties,' London, 1879, where it is given on p. 33 as relating to marriage, with the following slight



variations from MR. COLLYER's text. Henderson has,

Thursday for losses,  
Friday for crosses,

while for Saturday he has "no luck at all." This rhyme is known in Norfolk, and is therefore certainly not confined to the northern counties of England. But the same may be said of the majority of the miscellaneous items of folk-lore in Henderson's *indigesta moles*. NOMAD.

Near Manchester, in 1885, I heard a Lancashire woman of the working class discussing with a friend the best day for moving into a new house. She repeated the rhyme quoted by MR. COLLYER at the above reference. GUALTERULUS.

This rhyme appeared in *Bye-Gones*, published at Oswestry. In this version, however, "health" and "wealth," and "crosses" and "losses" are respectively transposed. F. D. T.

CLAM (7th S. vii. 447, 498).—Not the verb, for which see Webster, quoting Nares, but the noun. The word clam is applied to many bivalve molluscs of various genera. Perhaps the most noteworthy of these is the *Tridacna gigas*, which is said to possess the largest shell known. A single pair of these has been known to weigh five hundred pounds. Two of them are used in the church of St. Sulpice, at Paris, for holding holy water.

The common clam of the United States, *Mya arenaria*, often called the soft clam, is used for food, also to furnish bait for the fisheries. This has an oval shell, and must be distinguished from the round clam, or quahaug, also called the hard clam, and known to the naturalist as *Venus mercenaria*, because from its shells the Indians made wampum.

The habitat of the clam is on the coast, upon that strip of ground

Between the sea-side and the sea

which has received the attention of Mr. Justice Blackstone, between high and low water mark. There he is sought and dug from his sandy bed. When the sweet June days have come, and the oyster is off on his summer vacation, his place is filled by the clam, especially the quahaug, or hard clam, which, when young, and not larger than a two-shilling piece, may be eaten raw, or fried as oysters are fried. His elder and larger brethren are chopped up to make chowder. The soft clam may be used to make soup, but he does not enjoy the distinction of being eaten raw.

The clam is only gathered when the tide is out. The digger walks along the shore, and with a shovel brings the bivalves to daylight and air. When the tide is in the clam is secure from molestation, and this accounts for the proverb, "Happy as a clam at high tide." Then none may disturb him or make him afraid. "Dumb as an

oyster" is a saying which Englishmen easily understand; but "Close as a clam" has the apt advantage of alliteration, and means a little more. Dropped into hot water he does open his mouth. When a man is inclined to be too self-contained, to withdraw within himself and shut the door, he is sometimes met with the adjuration, "Don't be a clam."

A broken-down old horse, fit only to be sent to the knacker's, is sometimes called a clam as a term of opprobrium, possibly because nothing will make him move. The clam (*Venus mercenaria*) has given the vulgar an addition to the language. The clam belongs to the sea. Some fresh-water shellfish called clams are properly mussels.

Clam soup is toothsome; clam chowder, properly made, is appetizing; but the quahaug from Little Neck that has been kept cool on ice, when eaten on the half shell, with a dash of lemon, is a dish for the gods, and had Horace known of it the world would have had one more of his odes.

JOHN E. NORCROSS.

Brooklyn, U.S.

"RAGMAN ROLL" (7th S. viii. 49).—For explanation of this see Sims's 'Manual for the Genealogist,' &c., p. 407, and especially the foot-note, p. 408. It is a collection of rolls, or sealed instruments of homage and fealty, executed by the people of Scotland. R. A. FLATHER.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*English History by Contemporary Writers.*—*The Crusade of Richard I., 1189-92.* Selected and Arranged by T. A. Archer. (Nutt.)

AUTHORS and publishers will not be to blame if the rising generation grow up in ignorance of the history of their country. The amount of good work of a popular character that has been done in this direction during the last ten years has, we believe, no parallel in any other country. The idea of causing contemporaries to tell their own story in their own words (translated) is very happy. From a notice by Mr. F. York Powell, the editor of the series, it seems that the plan was suggested by the valuable French series published by Messrs. Hachette under the editorship of M. M. Zeller, Darcy, and Luchaire. A valuable work of the same character has long existed in our tongue. Mr. W. B. Mac Cabe, the author of 'Bertha, a Romance of the Dark Ages,' a forgotten novel, which exhibited remarkable power of picturesque description united with a surprising knowledge of the history of the empire and the Papacy in the days of Gregory VII., published between 1847 and 1864 a work entitled 'A Catholic History of England as described by the Monkish Historians.' The book was avowedly compiled from the Roman Catholic point of view, and therefore has, we imagine, never had a very wide circulation. Though it suffered from some great defects in execution, the plan was excellent, and mediæval students find it most useful as a book of reference. It would, however, be most unfair to compare Mr. Archer's little volume with its forerunner in anything except its plan. In the volume before us we have the

history told by contemporaries without any thought of giving support to the political and theological controversies which distract our modern days. Such a book as Mr. Archer's can never supply the place of the original authorities. No such idea can ever have occurred to the compiler; but it is not given to every one to read twelfth-century French, and there are intelligent persons among us who find the Latin of the Middle Ages a stumbling-block. The late Mark Pattison said of some one who did not write after the fashion affected in public schools, that his works were "all the more readable because..... not classical or idiomatic." To a scholar of his wide grasp such an opinion was natural, but it must have appeared shocking to those who had been told from the first day they opened a grammar that all the Latin of the Middle Ages was barbarous. Barbarous or not, every one who has tried to put it into an idiomatic English dress has found that the task was not easy. Mr. Archer has succeeded in making his rendering pleasant reading. You feel as you go along that it is a translation, not an original work you are reading; but this no amount of literary cunning could have prevented without rendering the version so free as to be worthless.

The historians from whom most of us have learnt what we know of the Crusades had to be content with Western accounts. The Christian literature on the subject is vast, and it is only recently, and little by little, that the Moslem accounts have become known to us. They have been utilized here with great effect. In fact, for most serious readers they will form the more important part of the volume. In a work like this it is not to be expected that anything will be found which can materially change our estimate of the king or the cause to which he devoted his energies. The Crusades are still a battle-ground for historical students. The eighteenth century view, that they were an outburst of stupid fanaticism, that Peter the Hermit was half impostor, half madman, has still adherents. On the other hand, there are those who look upon them as the noblest example of Christian heroism which history furnishes. This is not the place for us to air our own peculiar views on the subject. We believe, however, that this little volume, which may be called a handbook to the Eastern question as it presented itself seven hundred years ago, will turn many people's minds afresh to one of the most interesting pages in the world's annals.

*The Hansa Towns.* By Helen Zimmern. (Fisher Unwin.) It is an interesting and beautifully printed book, forming the twentieth volume of Mr. Fisher Unwin's successful series of "The Story of the Nations," the rise and fall of the Hanseatic League is graphically described by Miss Zimmern. There are few more remarkable chapters in history than those which deal with the vicissitudes of this once powerful trading corporation. Hamburg and Bremen, the last two cities which upheld the name and traditions of the Hansa Towns, were incorporated into the German Zoll Verein only last year. During the fourteenth and fifteenth centuries the influence of the League was at its greatest, but with the sixteenth century it began to decline. One by one the towns fell off from their allegiance, and the finishing blow to the power of the League was given by the Thirty Years' War. It no longer has any existence, though it has strong claims for our grateful remembrance; the chief title to which, as Miss Zimmern rightly points out, is that, though formed solely for the security and extension of commerce, it was the means of spreading culture throughout wide tracts of the European continent, and of introducing "western customs and civilization into all domains of private and social life for millions upon millions of people."

*The Lost Towns of the Humber.* With an Introductory Chapter on the Roman Geography of South-East Yorkshire. By J. B. Boyle. (Hull, Brown & Sons.) THIS is a most useful compendium, but it is something far more. Several of the documents contained in it have never been printed before. We are sorry that these records have been given in translations. It may be well to supply an English rendering for such as cannot make out the Latin of the old charters, but it is important when anything is given for the first time that we should have it in the original.

The Humber appears to have been constantly shifting its channel. It would seem that in prehistoric times its basin was wider than it now is. In the Middle Ages villages and towns sprang up where is now nothing but silt and coffee-coloured water. Ravenser, Ravenserodd, Frismark, Sunthorpe, and other places have entirely passed away.

Mr. Boyle has given (p. 52) a pedigree of the family of Atte See or De la Mare. It is a race in which we take much interest. Many of the more notable races of Yorkshire and Lincolnshire have the Atte See blood in their veins. This pedigree is by far the best account of the race that we have seen.

*Picture-Making by Photography.* By H. P. Robinson. (Hazell, Watson & Viney.)

A second edition has been issued of a small work thoroughly meritorious in scheme and happy in execution.

#### Notices to Correspondents.

We must call special attention to the following notices:—  
On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

Nemo ("Johnson on Mrs. Pritchard").—"Mrs. Pritchard being mentioned, he said, 'Her playing was quite mechanical. It is wonderful how little mind she had. Sir, she had never read the tragedy of "Macbeth" all through. She no more thought of the play out of which her part was taken than a shoemaker thinks of the skin out of which the piece of leather of which he is making a pair of shoes is cut'" (Boswell's 'Johnson,' ed. Birkbeck Hill, vol. ii. pp. 848-9.

JAMES DOX ("Skeleton at Egyptian Feasts").—Jeremy Taylor says, "The Egyptians used to serve up a skeleton at their feasts, that the vapours of wine might be restrained with that bunch of myrrh, and the vanities of their eyes chastened by that sad object" (see 'N. & Q.' 1<sup>st</sup> S. iii. 424, 482).

J. W. ALLISON ("Now Barabbas was a publisher!").—This was written by Byron to John Murray, and will, we fancy, be found among the notes to the poems.

#### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Curator Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

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## Notes.

## HARCOURT PEDIGREE.

Numerous inquiries respecting this pedigree, eliciting few, or at least but insufficient replies, have appeared from time to time in the pages of 'N. & Q.' and other periodicals. It is not to be wondered at that those interested in English genealogy should thus betray their bewilderment the moment they attempt to explore the history of the house of Harcourt. They cannot take up any two or three genealogical works without being at once confronted with a mass of contradictions and mis-statements regarding this family. Indeed, the pedigree in its later, no less than in its earlier generations abounds in statements so palpably erroneous that one is surprised at the carelessness with which recent "authorities," in dealing with the Harcourt descent, have stereotyped the blunders of their predecessors, and so assisted in perpetuating, perhaps, one of the most discordant narratives in the English peerage. It is cause for much regret that a genealogy so historically interesting as this is should remain uncorrected in the face of fresh evidences which, during the last fifty years, have come to light.

I will not burden this communication with much concerning the period from the Conquest to the close of the fifteenth century; but there is one point which, as it has been the subject of inquiry

in 'N. & Q.' (6th S. i.), and so far as I can discover has remained unanswered, may be referred to. Gough, in his 'Sepulchral Monuments,' vol. ii. p. 229, in describing the very beautiful tomb and effigies of Sir Robert Harcourt, K.G., and his wife Margaret (Byron), who lived in Edward IV.'s time, says that

"on the front of the tomb are, in four spread six-foils, Harcourt impaling Byron twice, and twice Vaire arg. et az., a fess gules—Marmion, which Maud Grey, his (Sir Robert's) grandmother, bore in right of her mother, heiress of the Marmions."

This learned antiquary errs in stating the last-named impalement to be that of Marmion. It is true Marmion, an ancestor of Sir Robert Harcourt, bore Vairé, a fess gules. But why should those who thus commemorated Sir Robert, or he himself, assuming that he left instructions as to the form of his tomb, go back four generations for an impalement? Or, yet further, on what ground is the coat, if that of Marmion, impaled at all (for no male Harcourt ever married a Marmion), even if it were inherited by Sir Robert, as suggested, which it was not. Another family, however, that of Bracebridge, of Kingsbury, co. Warwick, bore Vairé, argent and sable, a fess gules, which an early progenitor of that race acquired, probably as a subfeudatory of the Marmions of Tamworth Castle. Elizabeth, one of the daughters of Sir Robert Harcourt, K.G., was the first of the three wives of John Bracebridge, of Kingsbury, which John died 8 Hen. VIII. I think it probable that Elizabeth Bracebridge, dying at a comparatively early age, found sepulture with her parents, and, therefore, that the two shields in question on the Stanton-Harcourt tomb should be Bracebridge impaling Harcourt, the impalement having been reversed by a blunder either of the designer of the tomb or of the sculptor. Gough is again at fault when stating that the above-named Sir Robert Harcourt was ancestor of the Earls Harcourt. The progenitor of that ennobled line was Sir Richard Harcourt, of Witham, co. Berks, brother of Sir Robert.

It may be worth noting here, though somewhat wide of my present purpose, that Harcourts were in possession of lands at Kingsbury at a subsequent period, and that the name is traceable in the neighbourhood at the present day, though under the corrupted form of Ancott.

Coming now to a later period, we find another member of this family whose history is little less interesting than that of the preceding, and about whose posterity further information is desired. I allude to the Rev. Vere Harcourt, D.D., Archdeacon of Nottingham, Prebendary of Lincoln, and Rector of Plumtree, co. Notts, born 1607/8, died 1683. He married in 1643, at Castle-Hedingham, co. Essex, then part of the barony of the Veres, his kinsmen, Lucy, daughter of Sir Roger Thornton,

Knt., of Snailwell, co. Cambridge, by Mary, his wife, daughter of Sir Thomas Eden, Knt., of Balingdon Hall, co. Essex, near Sudbury, co. Suffolk. They were aged respectively thirty-five and twenty-two at the date of their marriage licence, 1643. With regard to Dr. Harcourt's wife, Escourt and Payne, in their most valuable catalogue of 'English Catholic Nonjurors in 1715,' at p. 177 refer to her thus:—

"Lucy Harcourt of St. Giles-in-the-Fields, widow of Vere Harcourt, late of the same, gent. Two leasehold houses in Gerard-street, Westminster, and St. Anne's, Westminster, 58."

Adding in a foot-note:—

"Identical probably with Lucy, daughter of Roger Thornton of Snailwell, and widow of Vere Harcourt, D.D." &c.

This is a mistake. The archdeacon's wife predeceased him by a year or more, dying in 1682, upwards of thirty years before the date of which the compilers treat.

The printed pedigrees of Harcourt rightly make the archdeacon to have, with numerous other issue, a son named Vere, aged twelve in 1662, and they accord to the latter a son, also of the same name, living in 1707. I believe the Lucy Harcourt, widow, of St. Giles-in-the-Fields, in 1715, mentioned as a Catholic Nonjuror, was the widow of Vere, son of Dr. Vere Harcourt. If so, however, it is remarkable that the wife of each of the three (if there were so many) Vere Harcourts in succession should have been named Lucy. My reason for assuming this to have been the case is as follows. At Gray's Inn Chapel, London, were married June 30, 1698, Vere Harcourt and Lucy Plyford. This last-named Vere was afterwards of Little Walsingham, co. Norfolk, where he was buried on September 13, 1714, as "Vere Harcourt, Esq." There also are recorded the burials of seven of the children of "Vere Harcourt and Lucy" within a period of eight years, viz., Judith, buried 1706; Elizabeth and Maria, 1709; Simon, 1710; Benjamin, 1712; Teresa, 1713; and Magdalen, 1714; conveying a sad tale of parental bereavement, to which the father would appear to have succumbed.

Vere Harcourt is described in the Gray's Inn Chapel marriage register as "gent. of St. Ann's," and that was probably the place of abode of his widowed mother, afterwards of St. Giles-in-the-Fields, as above stated. The compilers of the Nonjurors' list correctly refer to Lucy (Plyford), widow of the supposed third Vere Harcourt, at p. 195, as "Lucy Harcourt, of Norwich, widow; estate in fee at Olay, Little Walsingham, &c., upon trusts named in the will of Vere Harcourt, her husband, and Dame Anne Colston, 97l. 15s." In my possession is an indenture, dated March 7, 1709, made between Vere Harcourt, of Walsingham Parva, co. Norfolk, gentleman, sole executor of the last will of Dame Anne Colstone, late of Walsingham Parva, widow

(query, of Sir Joseph Colstone, Knt.), and Francis Thorisby, of St. James's, Westminster, Esq., and Bridgett, his wife, and John Hare, of St. Benedict's, Paul's Wharf, London, Esq., "which Bridgett Thorisby and John Hare are the cousins and next heir [sic] of the said Dame Anne Colston," of the one part, and Robert Gosling, citizen and stationer of London, of the other part, and referring to land whereon once stood certain tenements which were burnt down by the "late fire in the City of London."

These evidences suffice for the identification of Vere Harcourt, of Little Walsingham, and his wife Lucy (Plyford); but the doubt, which, after considerable search, I have been unable to solve, remains open, namely, as to whether the second and third Vere Harcourts of the pedigree were father and son or one and the same individual. I have not met with any other reference whatever to Vere Harcourt, son of the archdeacon, if there were three, and shall be very glad to learn more about him, and especially as to his wife's parentage, his paternity to Vere, of Little Walsingham, his place of abode and burial, and whether he left other issue.

In concluding this reference to Dr. Vere Harcourt and his children it may be well to correct a misapprehension of Nichol ('Hist. of Leicestershire'), who says of Benjamin Harcourt, fourth son of the archdeacon, born 1659, that he was supposed to have died young. On the contrary, he lived to the age of fifty-eight, and a tablet in Wheathampstead Church, co. Herts, records his merits and his death.

Can any Norfolk reader of 'N. & Q.' assist me to affiliate Jermy Harcourt, Mayor of Norwich in 1762, living 1808, and his brothers Edward, who died in 1798, and Boys, buried 1785 at St. Peter Mancroft, Norwich? Were these in any way connected with Vere Harcourt, of Little Walsingham, and was the "Mr. Harcourt, Alderman of Norwich," who married a Miss Dixon in 1760, Jermy Harcourt, the mayor? FUMUS.

DERIVATION OF "OMELETTE": A WORD FOR MARY SMITH.—Dr. Kitchiner, in the 'Cook's Oracle,' p. 311 (note), unmercifully quizzes Mary Smith, who compiled in 1772 a culinary handbook called the 'Complete Housekeeper,' for translating *Omelette*, "Hamlet"; *Sauce Robert*, "Roe-Boat Sauce"; and *Potage à la Reine*, "Soup à la Rain." Now I wish to put in a word for Mary. The derivation and the orthography of *omelette* are in a desperately unsettled state. Howell, in the 'Lexicon Tetraglotton,' 1658, gives *omelet* as an English word, but translates it into French as *amelette*, *homelette*, *haumelette*, and *œuf molette*. Pierre Larousse points out that the word was anciently spelt *amelette*, which some authorities



think to be a diminutive of *à mi*, the soul or inwards of the egg, while Littré is disposed to favour the assertion that *omelette* is derived from *alumette*, a diminutive of *alumelle*, the short flat blade of a knife or dagger. The latest edition of Webster derives *omelette* from *œufs mêlés*. The more cautious Ogilvie and Annandale say of *omelet*, "Fr. *omelette* or *aumelotte*, origin unknown." G. A. SALA.

P.S.—I give up "Soup à la Rain" as a bad job; but in "Roe-Boat Sauce" Mary was (perhaps unconsciously) nearer the mark than Kitchiner, who, without the slightest authority, derives *Sauce Robert* from a cook by that name. See on this head the article "Sauce Robert" in Kettner's 'Book of the Table,' edited by the late E. M. Dallas.

WHO WROTE THE HYMN "OFT IN DANGER, OFT IN WOE"?—This week I met the accomplished authoress Mrs. Walford. The maiden name of her mother (Mrs. Colquhoun) was Fuller Maitland. It was Miss Fuller Maitland who wrote all the hymn "Oft in danger, oft in woe," save the first six lines, which were the composition of Henry Kirke White. Originally the first line was worded thus: "Much in sorrow, oft in woe." The hymn is generally attributed to "Henry Kirke White and others." The testimony of Mrs. Walford will, I am sure, be valued by your readers, who look to 'N. & Q.' for assistance in any literary difficulty. H. P. WRIGHT, M.A.

Greatham, Hants.

RONSARD.—Claude Binet, in his memoir of his friend Pierre de Ronsard, prefixed to a selection of Ronsard's poems, edited by M. L. Becq de Fouquières (Paris, 1885), says:—

"Il fut tant admiré par la royne d'Angleterre [Elizabeth], qui lisoit ordinairement ses escrits, qu'elle les voulut comparer à un diamant d'excellente valeur qu'elle luy envoya. De mesmes aussi ceste belle royne d'Ecosse, toute prisonnière qu'elle estoit, laquelle ne se pouvoit esouler de lire ses vers sur tous autres, en récompense desquels et de ses louanges parsemées, l'an 1538, elle luy fit présent d'un buffet de deux mail esous qu'elle luy envoya par le sieur de Nauon, secrétaire, avec une inscription sur un vase qui estoit élabouré en forme de rocher, représentant le Parnasse et un Pégase au-dessus. L'inscription portoit ces mots: 'A Ronsard, l'Apollon de la source des Muses.'"

Do this buffet and vase still exist; and, if so, where? Perhaps CUTHBERT BEDE can answer this? See his articles on Queen Mary in 'N. & Q.,' 7th S. iv., v., vi.

Was it Ronsard whom a Queen of France, seeing asleep in an antechamber of the palace, kissed—an honour which it is difficult for us, in these democratic days, duly to appreciate? The story is told, I think, in Cary's 'Early French Poets,' which is not at hand. If it was not Ronsard, it certainly ought to have been, as Ronsard seems to have in-

herited the blessing which Theocritus's goatherd invoked on Thyrsis:—

πλήρες τοι μέλιτος τὸ καλὸν στόμα, Θύρσι,  
γένοιτο,  
πλήρες τοι σχαδόνων, καὶ ἀπ' Αἰγίλῳ ἰσχάδα  
τρώγοις  
ἀδείαν, τέττιγος ἐπεὶ τὺ γὰ φέρτερον ἔδεις.

Had Ronsard's strength been equal to his sweetness, the verdict of his contemporaries that he was the "prince of poets" would not have been much beyond the truth. But it is not sweetness alone that makes a great poet. To read Ronsard's sonnets and odes is like eating spoonful after spoonful of honey without bread. But I feel as if I am guilty of ingratitude in saying a word which sounds like depreciation of a poet whose verses give me so much pleasure. Let me rather express my gratitude to the *manes* of Sainte-Beuve, who may be said to have dug Ronsard out of the dust under which he had been nearly buried for ages.

Ronsard's roses blossoming  
Long are faded, long are frail,

sings a living poet, mourning in beautiful verse over "souls of poets dead and gone," as Keats has it.

I may address "Ronsard's roses" on my own account in the words of a great poet who has lived to see himself a classic:—

To me, tho' all your bloom has died away,  
You bloom again, dead mountain-meadow flowers.

It is amusing to see that Ronsard had (certainly with justice) "a guid conceit o' himsel'." He addresses Hélène de Surgeres, maid of honour to Catherine de' Medici, as follows:—

Tu as pour tes vertus en mes vers un honneur  
Qui malgré le tombeau suivra ta renommée.  
Les dames de ce temps n'envient ta beauté,  
Mais ton nom tant de fois par les Muses chanté,  
Qui languiroit d'oubly si je ne t'eusse aimée.

JONATHAN BOUCHIER.

Ropley, Alresford.

THE ETYMOLOGY OF "TOWN."—The other day I came across the amazing statement that the etymology of *town* depends upon the Gothic *tainn*, a twig. And, sure enough, it is all in Taylor's 'Words and Places':—

"The primary meaning of the suffix *ton* is to be sought in the Goth. *tainn*, the Old Norse *tein*, and the Friesic *ten*, all of which mean a twig—a radical signification which survives in the phrase 'the *tine* of a fork.'"—Ed. 1873, p. 79.

This was all very well in 1873, when the idea still survived that vowels went for nothing, and that the chief qualification for meddling with Gothic, &c., was not to understand the pronunciation or the phonetic laws of the Teutonic languages. But what complex confusion it is!

The Goth. *tainn* is quite as remote from "the *tine* of a fork" as it is from *town*. The *tine* of a fork is a slovenly form of *tind*, just as literary

English has turned the beautiful word *woodbind* into the unmeaning *wood-bins*. All the words should be kept distinct, as in Anglo-Saxon. The A.-S. for *tine* is *tind*. The A.-S. for *twig* is *tān*; and the A.-S. for *town* is *tūn*. They are all quite different words, and all from different roots, and they all survive in English.

From *tind* we have *tine*; from *tān* we have A.-S. *mistel-tān*, mod. E. *mistle-toe*, with the *n* cut off by confusion with A.-S. *tān*, Mid. E. *toon*, the old plural of *toe*; and from *tūn* we have *town*. To connect E. *-toe* (in *mistletoe*) with E. *town* is like connecting E. *dos* with E. *down*.

What, then, is *town*? It is A.-S. *tūn*, cognate with G. *zaun*, a hedge, and with the O. Irish and Celtic *dūn*, a fort, which so often appears in the Latinized suffix *-dunum*. The original Teut. form is *tū-no*, where *-no* is the suffix, and *tū*, equivalent to Aryan *deu*, is the form of the root, though its meaning is unknown. The A.-S. *tūn* became *-tun*, mod. E. *-ton*, in unaccented positions, as in mod. E. *Bar-ton*.

*Bar-ton* is the A.-S. *bers-tun*, a barley enclosure, from A.-S. *bers*, barley. The former *e* in A.-S. *bers* is a mutated form of *a*, as shown by Goth. *barris*, barley. It is therefore quite distinct from the *e* in A.-S. *ber-an*, Lat *fer-ra*, Greek *φέρ-ειν*. Yet here again we are told:—

"In many parts of England the rickyard is called the *barton*, i. e., the enclosure for the *bear*, or crop which the *land bears*."

But *bear* simply means "barley," and the connexion with *bear* is problematical. Note, too, that the A.-S. *tyman*, to hedge (with long *y*), is merely a derivative of *tūn*, not the original of it, and is quite distinct from the *tines* of a fork.

I make these notes just to show the sad confusion of errors which pervade the whole account, and I now enumerate them for the reader's convenience:—

1. The suffix *-ton* is allied to Goth. *tains*, a twig.

2. The sense of Goth. *tains* survives in the *tines* of a fork.

3. It is insinuated that *tine*, to hedge, is allied to the *tine* of a fork, i. e., that A.-S. *tind* is all one with the secondary verb *tyman* (with long *y*).

4. In Ireland the homestead is called a *tun*. No; it is a *tūn*, with a long *u*.

5. A *barton* means an enclosure for what the *land bears*.

Besides this, the connexion between *town* and *tains* is emphasized on the next page by comparing the totally different words *yard*, a stick, and *yard*, a court, though they are from different roots. But I reserve my remarks on *yard*.

WALTER W. SKEAT.

HOUSE IN WHICH NEWTON WAS BORN.—In the eighth volume of the Second Series of 'N. & Q.' (p. 185) MR. PEACOCK gave a quotation from the

*Stamford Mercury* which stated that a Mr. Atter, then a recently deceased centenarian who had long resided at Woolthorpe, near Grantham, had been in the habit of affirming that Newton was not born, as commonly supposed, in the present manor house of that village, but in a house very near it, which was pulled down about seventy years before the date of the publication of the number in question, which was 1859. MR. PEACOCK inserted the quotation in the hope of obtaining thereby some further information on the subject from readers of 'N. & Q.'; but nothing subsequent appeared in reference to it. I visited the manor house at Woolthorpe in the autumn of 1873. It was then in the occupation of Mr. John Woollerton, a farmer, whose wife courteously showed me over the house. A tablet over the door stated that Sir Isaac Newton was born in the house, and another tablet (which contained also Pope's famous lines) in a room upstairs stated that he was born therein. I had no idea at the time that any doubt had ever been raised upon the subject. But I now desire to put a query on another point in this connexion. In the twelfth volume of the 'American Cyclopædia,' under "Newton, Sir Isaac," it is stated that the house in which he was born

"was purchased in 1858 by Miss Charlwood, of Grantham, to be pulled down, that a scientific college might be erected on its site."

This doubtless refers to the manor house which I visited fifteen years afterwards. Was there ever any such intention of pulling it down? I presume it is not now in the occupation of Mr. Woollerton, as I do not see this name in the 'Post Office Directory of Lincolnshire' under Woolthorpe. The 'Directory,' I may remark, speaks of Newton's birthplace as still standing. What foundation there was for the statement in the 'American Cyclopædia' I cannot imagine. W. T. LYNN.

Blackheath.

A BORDER GRACE BEFORE MEAT.—A few years ago, through the courtesy of Sir Alexander Grierson, Bart., of Lag, I was favoured with the perusal of a remarkable volume, a small pocket-book that had been used by his notorious predecessor of Covenanting times, the hero of 'Redgauntlet,' Sir Robert Grierson, the persecutor. Singularly enough—as I have stated elsewhere—the book contains amongst other things, the last receipt for rent signed by old Lag and known to have been granted by him; and it is in favour of a tenant, by the way, who appears to have been somewhat behind-hand with his annual payments. The peculiar interest of this circumstance will be apparent to all who are acquainted with that masterpiece in prose of Sir Walter Scott, "Wandering Willie's Tale."

Among the curiosities in this old volume, but in a hand of more recent date than the receipt, may be found what seems to be a form of "Grace

before Meat," drawn after a very rude model. I think it deserves a corner in 'N. & Q.' I transcribe *literatim* :—

"O, Lord weir ay gangan and wer ay gettan,  
We soud ay be comman to Thee but wer ay forgettan.

We live in the gude Mailen o' Kelloohside suppan the gude peise kail,\* puir sinfou' sons that we are. Monie merces we receive, gude throuthe, and wer little thank-fou'. Gude faith, Jaunet rax by the Spuns; and aw' praise and glory sall be thine. Amen."

A glossary seems hardly necessary. It would be well could one believe that the notorious Lag was in the habit of using a formula so godly; of this there is no evidence. From documents before me it appears that his literary tastes ran rather in the direction of Rabelais and the 'Turkish Spy,' which were purchased by his direction. The grace, or an adaptation of it, may, however, have been used by the tenant to whom the receipt for rent was granted, namely, by "Andrew Davidson in Woodside," the date whereof is: "att Drummfries ye tenth day of October Jaj viic & twenty eight years."

ALEX. FERGUSON, Lieut.-Col.

Lennox Street, Edinburgh.

**MONYPENNY FAMILY.**—I beg to enclose a curious letter concerning the origin of the name of this family, a member of which is anxious for further information :—

Dear Cousine,—This account of our name came no sooner to my hand than I purposed to give you the trouble of this. If you were searching your English chronicles for William Rufus of England I doubt not but you will find something of this story there. My mother and sisters gives their humble service to your Lady and you as does

Dear Cousin

your affect, Cousin and  
most humble servant

DAVID MONYPENNY.

Pitmillie March y<sup>e</sup> 3<sup>d</sup> 1719.

The Genealogy of the name of Monypennie conform to an old Manuscript in James the 3<sup>d</sup> time King of Scotland by William Tulloch bishop of Murry.

Malcolm the 3<sup>d</sup> Surnamed Canmoir King of Scotland being obliged to flee out of Scotland after his father was murdered by Macbeth (who then usurped the throne) came into England, where he lodged with a French gentleman named James Dauphin, a rich merchant at London who proved an extraordinar friend to the king by reason he had a fair daughter named Blancha, whom the King loved and procreat privately with her some natural children. This gentleman being extremely rich and a brave friend to the King, wherfor the King discovered his mind to him, and desired he would assist him with some few pennies, to which the gentleman answered in sport that it would not be few pennies but monypennies but that he did what he could, these words came very true to pass afterwards. The King being resolved went away and was accompanied with a great number of all nations, amongst the rest were this gentlemen's two sons named Ritchard and Robert and two other gentlemen their good bretheren, on ye name Hieronimus surnamed Magvallia son to the Lord Delbusha in Italie, of him descended W<sup>m</sup> De Buska who was chancellour of Scotland in King Alexanders time, and many more of that name

\* I. e., pease broth.

who formerly lived in this Kingdome, The other good brother named W<sup>m</sup> descended of the Earl of Chevlers in France, of him descended all the name of Chevlers in Scotland. As for the eldest son of James Dauphin the King gifted him the lands of Pitmillie, Kingkel and Earlahal, and married him to a Lady related to Maoduf, Than of Fife, of him descended all those of the name of Monypenny which surname the King gave him by his fathers answer. His brother named Robert was married to a Lady related to Gospatrik Earl of Northumberland, of him descended all those of the name of Fitz James in Dorsetter Shire in England. King Malcolm had by Blancha 3 daughters Anleta married to Signet the 7th Earl of Orkney, Monifeda married to Colin<sup>son</sup> of Progenitors of Cambel, the 3<sup>d</sup> Mauld to Gilchrist Earl of Angus and on son named Duncan who by the assistance of William Rufus king of England made an insurrection in Scotland and forced his uncle Donald to flee into the Western isles and reigned for an year.

To Captain James Monypenny

att Hole

In Kent.

W. D. PARISH.

Selmeston.

**THOMAS A BECKETT AND THE CITY OF LONDON.**—In the City of London Library may be seen the City seal as it existed prior to its alteration by order of the Court of Common Council, 1539. On the reverse is shown the figure of St. Thomas of Canterbury, which was ordered to be destroyed (see extract from the City records) 1539, September 28, 31 Hen. VIII., fol. 14, 1586 :—

"And forasmuche as the Co'mon Seale of thyse Cytye ys made w<sup>th</sup> the Image of Thomas Beket late Arche-bysshop of Canterbury and all suche Images owght by the Kynges Highnesse p'clamacon to be alteryd chaungyd and abolyssed w<sup>th</sup>yn all hys domynions. Wherefore nowe yt ys enacted establisshed that the sayd comon Seale shall be alteryd and changed. And th'armes of thys cytye to be made yn the place of the sayd Thomas Beket on the one syde and on the other syde the Image of Saynt Powle as hath bene accustomed. And all w<sup>ty</sup>nges hereafter to be ensealyed w<sup>th</sup> the sayd newe comon Seale shall be good & effectual yn the Lawe any use custome or usage to the contrary hereof notw<sup>st</sup>and- yng. And all other w<sup>ty</sup>nges afore thys time ensealyd under the sayd olde comon Seale shall remayn yn as full strength and v<sup>al</sup>ue as they were at any time afore the making of thys Acte."

WALTER LOVELL.

Temple Chambers.

'THE REPOSITORY.'—I lately picked up at a bookstall a copy of vol. i. of "The Repository: a Select Collection of Fugitive Pieces of Wit and Humour in Prose and Verse, by the most Eminent Writers." It bears the imprint of Edward and Charles Dille, and the date is London, 1777. What is known of this publication? No signature is appended to the preface, which contains a reference to Dr. Johnson, and which justifies the publication on the ground that, "though various publications of fugitive pieces have appeared, not one has been particularly appropriated to the preservation of pieces of wit and humour." Among the contents of this volume are "Ver-Vert; or,

the Nunnery Parrot, an Heroic Poem, inscribed to the Abbess of D—, translated from the French of Mons. Gresset'; 'An Ode on Dedicating a Building and Erecting a Statue to Shakespeare at Stratford-on-Avon'; 'The Splendid Shilling'; 'The Crooked Sixpence'; and 'The Battiad,' in two cantos, a satire on the College of Physicians in Warwick Lane, "first printed in the year 1750."

E. WALFORD, M.A.

TO CLAWBACK: A BOGUS WORD.—In Warner's *Albion's England*, v. xxv. 125, we find:—

The Quer-weening of the Wits doth make thy Foes to smile

Thy Friends to weepe, and clawbacks thee with Sooth-ings to beguile.

Richardson, altering *clawbacks* into *claw-back*, makes it into a verb! How he made sense of the line it is hard to imagine: perhaps he did not, but only meant to try what nonsense servile copiers would swallow. *Claw-back*, vb., with reference to Warner, duly appears among the hundreds of bogus words served up by current dictionaries.

J. A. H. M.

SPENSERIAN COMMENTARY.—An interesting, almost amusing, instance of blundering a passage which does not seem to be exceptionally obscure is afforded by the efforts of the commentators on a stanza of Spenser's 'Faery Queene.' The Clarendon Press edition exhibits with sufficient fulness the confusion which has arisen. In book i. canto 2, where we have the account of the combat between the Red Cross Knight and the Sarazin, the closing lines of stanza xviii. appear as follow:—

Therewith upon his crest

With rigor so outrageous he smitt,

That a large share it hewd out of the rest,

And glauncing down his shield from blame him fairly blest.

The difficulty, of course, is with the last line. The Clarendon Press editor (Kitchin) supplies the following annotation:—

"From blame him fairly blest.—Church says, 'acquitted him of having given but an indifferent blow.' But surely Spenser connects this 'him' with the following 'who' [first word of next stanza], so that it is the Red Cross Knight who is 'blest from blame,' whatever it may mean. Perhaps it means that the Sarazin's sword fairly delivered the Red Cross Knight from blame, blemish, harm—did not wound him at all."

Church's attempt at interpretation is certainly ludicrous; but even Kitchin were wiser had he remained satisfied with expressing his dissent, for when he proceeds to furnish an opinion it is as helpless as the one he condemns. Obviously the key of the passage is in the correct parsing. On the flush, I admit, the tendency is to make "down" a preposition governing "shield" in the objective case: when we at once find ourselves in a fog, out of which perhaps there may be no escape. It is here the solution depends. The truth is "down"

is not a preposition at all, and has no grammatical connexion with "shield." "Down" is an adverb—being simply the poetic for "downwards"—and as such goes with the active intransitive participle "glauncing." "Shield" is nominative case to "blest." With these explanations we immediately see what the poet is talking about. Indeed, to follow in the mind the expected incidents of the fight should have been sufficient to prevent any bungling. The Sarazin struck the Knight heavily on the crest; "it" (the Sarazin's sword evidently) hewed a piece out, and glauncing off (and downwards, of course) would have wounded the Knight in the body had he not prevented it by using his shield: thus the shield "blest him from blame." The confusion is caused by the change of subject from "it" to "shield." In the sentence, indeed, there are three subjects—"he," "it," and "shield"—which renders the point somewhat critical, but not at all sufficiently so to excuse the slipshod endeavours made to clear it up. The punctuation (or rather want of punctuation) of the passage as printed above clearly indicates that the sense has been entirely missed. If the last line is printed:—

And, glauncing down, his shield from blame him fairl blest,

the poet's meaning becomes at once apparent.

O. J. FLETCHER.

CHAWORTH FAMILY.—The following note occurs in 'Illustrations of the Anglo-French Coinage,' 1830, 4to., p. 108, n., said to be by the late Edward Hawkins:—

"The ancient Nottinghamshire family of Chaworth (a mere corruption of De Cahors), now represented by John Masters, Esq., who married the heiress, celebrated as his first love by Lord Byron, was from Cahors, and frequently figures in the Aquitaine wars. See old MS., 'L'Histoire de la Généralité de Querci.' The date has escaped by me, but I found it in the Bibliothèque Publique at Agen."

One would like some further evidence as to the Chaworths and the De Cahors being of one blood. The termination *worth* compels the unenlightened to believe that it is the same as the dialectic *wath*, i.e., a ford.

ASTARTE.

#### THE DIVINING ROD.—

"Our Tinahely correspondent states that a farmer named Griffin, residing at Knocknaboley, who returned some time ago from America, where he had seen the divining rod used in finding water, found his family still drawing water from a great distance. The residence was situate upon a high eminence, where none of the family ever dreamed of finding water. He went over the ground with the divining rod, and just behind the old family mansion (!) the rod turned in his hands. He excavated only a depth of six feet when he struck a splendid spring, which has since given a copious supply."—*Dublin Daily Express*, Jan. 15, 1889.

I have copied this remarkable account verbatim, and perhaps some correspondent in the co. Wicklow may "inquire and report" on the truth of this strange story.

Y. S. M.

BRAHAM'S "ENTUSYMUZY."—In 'N. & Q.' 5th S. xi. 8, I asked for some explanation of this odd perversion of the word *enthusiasm*, which is quoted by the Rev. Francis Hodgson in his 'Memoirs' as having been mentioned in a letter written by Lord Byron, who says, "Nothing was like their *entusymusy* (you remember Braham) on the subject." In reply a correspondent (5th S. xi. 30), describing Braham as "a well-educated man, peculiarly impatient of blunders in pronunciation," suggested that Byron's story probably originated in "some misunderstood joke, or after-dinner chaff."

The other day I was reading Planché's 'Recollections and Reflections,' 1872. At p. 86 of vol. i. he says:—

"Tom Cooke.....met Braham in Bow Street, and asked him how his opera ('Oberon') was going on. 'Magnificently,' replied the great tenor; and added, in a fit of what he used to call *enthoosymusy*, 'not to speak profanely, it will run to the day of judgment.'"

Strange if Lord Byron and Tom Cooke, on two separate occasions, should have misrepresented Braham's pronunciation! JAYDER.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

LOUIS BUVÉLOT.—Is there any example in England of the work of Buvélot, the Australian painter, whose landscapes are greatly esteemed in Victoria and New South Wales, and whose name is spelt in Australian catalogues in the singular form in which it occurs above? L. B.

CLENSIEVE.—In C. Butler's 'Feminine Monarchy,' the book upon bees, 1609, I find, at p. 167, ed. 1634, "Let the pure live-honey run thorow a cleen Clensieve." Also in ob. x. of the same work, "The Clensieve is vnto the Tap-waze for Methe, as the Strainer to the Ridder for Honie." Is the word *clensieve* now in use anywhere? J. A. H. MURRAY.

Oxford.

CLIFFERY.—In the *Philosophical Transactions* of the Royal Society, 1757 (vol. i. p. 145), a writer says: "I tried in the same way another mineral, that the miners call *blaes*, which is a cliffery stratum of a blueish colour, that often lies both above and below the coal." What does *cliffery* mean; and is it still used anywhere? J. A. H. MURRAY.

Oxford.

ANTHONY MARTIN, BISHOP OF MEATH.—Ware says that this prelate (also Provost of T.O.D. and a P.C.) was a native of Dublin, but born in Galway. What branch of the Martin family of Galway did he belong to? He is mentioned as one of

two trustees in the family documents of Martin, or Martyn, of Telira (now Tillyra), in that county. At the time the bishop was elevated to the see all the various branches of the Galway family were Roman Catholic. In the Ulster's Office, Dublin Castle, he is entered in a sheet pedigree as son of Richard Martin, of Kinvarra, part of the present estate of Tillyra. This pedigree being erroneous in other respects, may be so in this. Ware states further ('Antiq.') that he was educated partly in France and partly in Emmanuel Coll., Cambridge. Would not the college books show his birth and parentage? His funeral entry shows that he bore the arms of Martin of Galway, with a cross patriarchal instead of a cross calvary. Any information in regard to him will much oblige.

ARCHER MARTIN.

Winnipeg, Manitoba, Canada.

HENRY SCARLETT.—Who was Henry Scarlett, of the City of London, who died in 1765, or previous to that year, leaving a widow Elizabeth, who in 1765 sold property in Tottenham called Langford Lands to James Townsend, Esq.? She described herself as "now living in the parish of St. Andrew's, Holborn, but late of St. Dunstan's-in-the-West," which latter place was probably her husband's home. She is supposed to have been Elizabeth, daughter of John Diodate (Diodati), a descendant of Dr. Theodore Diodati, physician to the family of James I. Was Henry Scarlett of the family of "John Scarlett, of St. Dunstan's-in-the-West, gent.," who married Katherine, daughter of Sir William Humble, and whose will was proved in 1707? "John Scarlett, gent.," lived at Stratford Langthorn, in Essex, on a part of the Humble property, and in 1694 was of St. Andrew's, Holborn. What was his ancestry? Can any other information be obtained about Henry Scarlett than the few items above mentioned? What is known of his wife Elizabeth? Information is needed immediately for a large genealogical work now nearly ready. E. E. SALISBURY.

New Haven, Connecticut, U.S.

FIRE WATCHES.—The following notice occurs in *Bradley's Weekly Miscellany* of Nov. 7, 1727:—

"Last Sunday.....a fire broke out at the Crown Tavern, in King Street, near Guildhall.....The same morning I am inform'd two other Fires happened, but I have not heard the Particulars. In some of these, however, I hear that the Famous Machines, or Fire Watches, invented by Mr. Godfrey, the Great Chymist in Southampton Street, Covent Garden, display'd their wonderful Effects, and prevented the Progress of that furious Element; with what Quiet and Satisfaction may we not therefore live when we have the Advantage of such Safeguards."

What were these "famous machines, or fire watches?" B. WOODD SMITH.

"TO COME ROUND"=RECOVER.—I have always regarded this expression as a provincialism. It is

common enough in the North Riding of Yorkshire, and, I believe, elsewhere. Is the origin of it known? Is it becoming general? In part iii. of the *Folk-lore Journal* for the present year I find (p. 179):—

"When he saw the half-fainting one he went compassionately to him, raised him up, poured a strengthening draught out of his flask for him, and waited till he came round."

F. C. BIRKBECK TERRY.

The Paddocks, Palgrave, Diss.

**DERBYSHIRE WORTHIES.**—Who were the following, all said to have been "of Wirksworth," and whose names occur in a list of Derbyshire worthies? Mrs. Elizabeth Bagshaw, 1797; Elizabeth Blackburn, 1754; Ellen Buckley, 1680; Anthony and Francis Bunting, 1685-93; German Buxton, 1765; Mrs. Bridget Cheney, 1822; Daniel Deane, 1637; Agnes Ferne, 1574; Henry Gee, 1619; W. Greatorex, 1734; Mary Hoades, 1702; George Summers, 1683; John Taylor, 1744; Sarah Woodis, 1707. Any information or references will oblige.

R. W. HACKWOOD.

**CURATE OF SALFORD.**—The following entry is taken from 'Commons Journals,' ii. 805 (October 12, 1642):—

"Ordered that the information against the curate of Salford concerning a libel taken with him sent up by the bailiffs of Chepping Norton be referred to the consideration of the committee for informations."

Where is this Salford; and who was the curate referred to?

WM. A. SHAW.

Owens College.

'FUGITIVE PIECES IN VERSE AND PROSE,' Strawberry Hill, 1758.—Ought this edition to contain a portrait of Pope Benedict XIV. to face "An Inscription on a Picture of the late Pope"? Lowndes does not mention such plate, but I have been informed there should be one.

B. G.

**PRIVY COUNCIL.**—Robert John Wilmot-Horton (afterwards Sir Robert) was on May 23, 1827, admitted to the Privy Council, being at that time Under Secretary of State for War and the Colonies. Taper says, in 'Coningsby,' that "there is no precedent for an under secretary being a privy counsellor." Can any reader of 'N. & Q.' supply other exceptions to this general rule?

G. F. R. B.

**MITTENS OR GLOVES AS FUNERAL DECORATIONS.**—Allow me to ask whether many instances remain of mittens or gloves suspended in churches after use as coffin decorations at funerals of ladies? Was the custom ever common?

C. G.

**CUSTOM AT BRIXHAM MARKET.**—On the recent visit of Prince Henry of Battenburg to the market at Brixham, he was watching the sale of some smoked fish, when a fishwoman wiped his shoes

with her apron. This, Admiral D'Arcy explained, was an attention paid to all first visitors to the market, upon which the prince, amused by the incident, paid his footing. Does a similar custom exist elsewhere?

EVERARD HOME COLEMAN.

71, Brecknock Road.

**MOHAMMED'S COFFIN.**—The *Spectator* refers to the familiar story as follows:—

"Like the magnets which travellers have told us are placed, one of them in the roof and the other in the floor of Mahomet's burying-place at Mecca, and by that means, they say, pull the impostor's coffin with such an equal attraction, that it hangs in the air between both of them" (No. 191).

What is the origin of this fable? Burekhardt saw the coffin on the floor.

ED. MARSHALL.

**REYNOLDS.**—Is the story true that is told of Reynolds in the 'Table-Talk of Samuel Rogers,' 1856, p. 23? A child had sat to Sir Joshua for a model, and was crying on his doorstep because the shilling he had given her was a bad one, and he would not give her another. Rogers says he can hardly believe it, but that a gentleman in the Temple assured him it was a fact, for that he saw the girl crying, and asked her all about it. This particular statement admits of no verification, of course. But a further anecdote of similar import would materially enforce it. Two or three other traits tend to show great coldness of temperament.

O. A. WARD.

Walthamstow.

**SOCKDOLOGER.**—What is the etymology of this word? We used, as children, to apply it to anything uncommonly large of its kind; and there is also an adjective *socking*, perhaps connected with it, as "a *socking* great spider." Lowell, in his lines to Mr. John Bartlett, calls the seven-pound trout which inspired them a "sogdologer." I do not remember to have seen the word in print elsewhere.

C. C. B.

**DOLMEN AND CROMLECH.**—We are told that these forms are dialectical variants of the same thing, viz., an incumbent flagstone forming a sort of table or altar; as an ideal, take Kit's Cotty House, Kent, now quite denuded but solid. Yet an authority implies that *dolmen* is a corrupted form of the Cornish *maen an tol*, a holed stone; and that the Welsh *cromlech* (*crom*=bowed + *llech*, a flagstone), is properly a stone circle. Are we to infer a complete circle, with its lost mound and enclosures?

A. HALL.

18, Paternoster Row, E.C.

**ANNE YEARSLEY OF BATH.**—Does any one know anything of this poetess, if she is worthy to be distinguished by such a title? She was, I understand, a milk-woman in Bath; and in Hole's 'Brief Biographical Dictionary' she is described as "poetical and dramatic writer," *ob.* 1806.

What are the subjects and titles of some of her poems and dramas? I do not see her name in the Catalogue (1875) of the London Library. Are there any of her works in the British Museum? Mr. Boucher (my grandfather) in the introduction to his 'Glossary of Archaic and Provincial Words' (p. lv.) says that Mrs. Yearsley "for a season wrote verses with vigour, and was regarded as a prodigy"; and further on, in the same paragraph, he speaks of her with praise. A very intelligent lady friend, residing in Bath, tells me she cannot learn anything about Mrs. Yearsley there.

JONATHAN BOUCHIER.

'THE DESERTED VILLAGE.'—In a French translation in juxtaposition of Goldsmith's 'Deserted Village,' by M. Alfred Legrand, I find the following line,

Lands he could measure, terms and tides presage (l. 209), explained for the first time thus:—

He could measure lands	Il pouvait mesurer les terres
presage	prédire
terms	les époques (sessions dont le nom finit en <i>term</i> )
and	et
tides.	les temps (fêtes dont le nom finit en <i>tide</i> ).

The good French of the passage runs thus in M. Legrand's translation: "Il annonçait d'avance la date des sessions des tribunaux et des fêtes religieuses."

I feel the full force of the alliteration in this line; but if the rendering of *terms* and *tides* is not correct here, would one of your correspondents kindly let me know how these words are to be explained and translated to foreign boys?

DNARGEL.

Paris.

HERALDIC.—Can any of your readers give me the origin of the following arms, with any particulars concerning them? I find them in the 'Armorial General,' by J. B. Rietstap, p. 1297, second edition, Gouda, 1887:—

"Roy (le), Amsterdam.—D'azur à une brebis paissante au naturel, sur une terrasse de sinople, couronnée d'or, le corps surmonté d'une autre couronne aussi d'or, le tout accompagné de trois étoiles (6) du même, rangées en chef."

The family referred to left La Rochelle, France, at the moment of the Edict of Nantes, and went, I believe, first to England and then to Holland. Rietstap is not able to tell me where he found these arms, as he has destroyed his notes. It is a great pity that such references were not added to his book.

J. RUTGERS LE ROY.

14, Rue Clement Marot, Paris.

JAMES FORTH.—Who was James Forth, whose book-plate and autograph (1692) I find in a copy of "P. Bertii Tabularum Geographicarum Contractorum libri Septem., Amstelodami, Iodoci Hondii, 1618"?

Engraved above book-plate is the motto, "Nemo me impune lacessit." Below book-plate, "Noli irritare Leones. James Forth." Arms, Three lions rampant, crowned, in a circular untintured shield, which rests on a cartouche, from which spring the floral surroundings of shield. Crest, lion rampant, crowned.

J. HAYES.

Replies.

DOUGLAS.

(7th S. vii. 247, 329, 432, 490.)

To A. J. M. I cry gramercy for his courtesy. It is satisfactory to know that he means no disrespect to Douglas. He only means to say, and does again say in round unvarnished terms, that the good Sir James, through an infirm purpose, threw away with his own hand the behest of Bruce. That is all. Everything turns on the actual terms of Bruce's injunction. Douglas was to go "to the Holy Sepulchre and present the King's heart there." So says A. J. M. Now the question is, was this the mission, and was this its head and tail? If so, and only if so, can A. J. M.'s imputation attach. If the mission involved the fighting of Saracens, the imputation has not a leg to stand on, for if so the gallant Scot died in fulfilment of the vow he swore.

I shall state the entire case, so far as I know it, from the ancient records and chronicles, suppressing no adverse points, if adverse points there be. There is no space here for a comparative table of the value of the various authors. The order adopted in citing them, with the hints of date, will serve. Most Scots antiquaries would rank them as I do.

1. Foremost by many years in date, and first in importance, is the already submitted testimony of Douglas himself. On Sept. 1, 1329—Bruce had died on June 7—he obtained from Edward III. (1), a safe conduct on the ground that he was about to proceed "towards the Holy Land to the aid of Christians with the heart of King Robert of Scotland" (Rymer, edition of 1727, iv. 400); and (2) a letter commending him to Alfonso, King of Castile, as "on his way to the Holy Land against the Saracens" (Bain's 'Cal.', iii., No. 990). The fighting purpose is apparent, so is the destination to Spain first of all; the aid of Christians, the encountering of Saracens, these are the aims of the Douglas pilgrimage. Are we to suppose he had forgotten Bruce's behest within three months? Or are we not rather to believe that this contemplated journey, *viâ* Spain towards the Holy Land against the Saracens, was a literal observance of his commission?

2. Barbour's 'Bruce,' written about 1375, is admitted on all hands to be of the first credit—the chronicle of King Robert in life and death. What says Barbour? When Bruce lay at Cardross, he summoned his lords and prelates round his dying

bed and made his testament. Then he thanked God that time had been given him to repent. "And," said he,—

And myn hart fichty sekryly was,  
Quhen I was in prosperité,  
Off my synnyis to sauffyt be,  
To trawail upon Goddis fayis;  
And sen he now me till him tayis,  
Swa that the body may na wyss  
Fulfil that the hart gan dewise,  
I wald the hart war thidder sent,  
Quharin consawit wes that entent.

He bade them choose one of their own number to carry the heart. They fixed on Douglas as fittest, a choice which Bruce warmly approved. Then the good Sir James, kneeling, accepted the trust:—

For yow, Schyr, I will blythly mak  
This trawail, gif God will me gif  
Layser and space swa lang to lyff.

There was no little weeping, the good archdeacon of Aberdeen tells us,—

Quhen the Lord Dowglas on this wise  
Had undretane sa hey emprise,  
As the gud Kyngis hart to ber  
On Goddis fayis apon wer.

After Bruce's death, and so soon as all preparations were made, Douglas sailed from Berwick to Seville with a goodly retinue, bearing the heart in a "case of silver fine." King Alfonso on his arrival offered gold and arms:—

Bot he wald tak tharoff na thing,  
For he tuk that waigie,  
To pass in till pilgramage,  
On Goddis fayis, that his trawail  
Mycht till his saule-beel awail,  
And sen he wyst that he had wer  
With Sarzyzyny, he wald dwell ther  
And serve him at his mycht lely.\*

The narrative in the 'Bruce' (edition Jamieson, 1820, bk. xiv. ll. 740-1810) has not one word of a behest to present the heart at the Holy Sepulchre. According to John Barbour, the highest authority, the heart of Bruce was sent with Douglas on a crusading pilgrimage to travail against the foes of God—to fight the Saracen.

3. The 'Scalacronica,' written 1355-1363, says (Maitland Club edition, p. 163) that Douglas, "morust en le fronter de Gernate sure lez Sarazins gavoit enpris cest saint veage od le quere Robert de Bruys lour roys qi le avoit devise en soun moriaund." The statement that he "had undertaken that holy journey" with the heart of the Bruce, who dying bequeathed it to him, confirms Barbour. "That holy journey!" The author of the 'Scalacronica' did not think Douglas had gone out of his way.

4. Some English fourteenth century chronicles are of value for Scots affairs of the period. One

\* Gloss for a few words. *Fichty sekryly*, fixed securely; *sauffyt*, saved; *tayis*, takes; *consawit*, conceived; *apon wer*, in war; *saul-beel*, salvation; *wyst*, knew; *lely*, loyally.

such is that of Galfridus le Baker de Swinbroke. The date of its origin is perhaps near 1360. I quote from Giles's edition, 1848 (p. 106). A new edition from Oxford I have not seen. In this chronicle the words of Bruce to Douglas were—"I vowed to God that I would fight in person against the enemies of Christ, but as I cannot now do this in my lifetime, I pray thee, as the most valiant of all the Scots whom I most dearly love, to carry my heart against the enemies of the name of Christ at the frontier of Spain"—"ut cor meum contra inimicos nominis Christi deportes ad frontieri Gardiaviam."\* Again, the fighting of Saracens is uppermost, and this time a mission to Spain is express.

5. Fordun, written, perhaps, about 1385, says nothing of Bruce's behest, but describes the fall of Douglas "in aid of the Holy Land" (Skene's edition, ii. 346).

6. All that Wyntoun (viii. ch. 23), written, perhaps, between 1420 and 1424, has to say is,—

And gud Jamys off Dowglas  
Hys hart tuk as fyrst ordanyd was  
For to bere in the Holy Land.

7. Bower, in the middle of the fifteenth century, says that Bruce bequeathed his heart to be sent to Jerusalem and buried at the sepulchre of the Lord, "legavit suum cor mitti Hierosolyma et recondi apud sepulchrum Domini" (Bower, by Goodal, xiii. ch. 20). The next chapter describes, as Fordun did, the fall of Douglas in aid of the Holy Land.

8. The 'Extracta ex Chronicis,' written long after Bower, published by Abbotsford Club, says (p. 159), Douglas "went to the Holy Land as he had promised to King Robert"—"profectus est ad Terram Sanctam sicut promiserat regi Roberto."

9. There is what A. J. M. says Froissart says. But equally important is what Froissart says, but A. J. M. does not say he says. In the very speech which A. J. M. quotes, Bruce is made to say (I quote in brief because of the already portentous space taken) that he had vowed to go and make war against the enemies of Christ and the adversaries of the Christian faith, but that since his body could not go, he would now send his heart to fulfil his vow. A. J. M. must not blow hot and blow cold with Froissart, trying Douglas on a single sentence without its context. Surely this omitted passage proves that in Froissart as well as Barbour the Douglas mission was to carry that gallant heart against the foes of God. Burial in holy earth was the end of all—the destination of the heart after the

\* I do not know the precise equivalent of the last two words, but presume it is a province near Granada. This chronicle says, Douglas fell "versus Gervacum." Compare "Gernate" in passage *supra* from 'Scalacronica.' Which is correct reading, "Gernate" or "Gervace"? [One MS. of this chronicle reads "ad frontierium Granardianum,"]



crusade was over, not the prime purpose of the expedition. Is it quite fair of A. J. M. to leave out of account also the express statement of Froissart that Douglas, in fighting in Spain, "considered that if he should go thither he should employ his time and journey according to the late king's wishes"? In my opinion no candid reader even of Froissart could consider differently. Besides, I suppose A. J. M. has heard of a thing called chivalry.

10. The sword which is said to have been bestowed by Bruce on Sir James on his deathbed bears inscribed certain verses, two of which are *ad rem* :—

I will ye charge, efter yat I depart,  
To holy grave\* and thair bury my hart.

(See Bishop's Castle Catalogue, No. 125; Naval and Military Exhib. Cat., No. 3628.) This inscription I think is very much later than the event it commemorates.

11. 'The Buke of the Howlat' is not quoted as in the main romance. Godscroft's 'House of Douglas' copies Froissart.

There is not space now for argument. The conclusion of the whole matter is that the chief expressed purpose of the Douglas pilgrimage was the vicarious fulfilment of Bruce's vow to fight the Saracens. Ultimate burial of the heart in holy ground was doubtless contemplated, but first it was to serve in the crusade, as its owner had vowed himself to do. Is A. J. M. aware that in 1329 the Holy Sepulchre was in the hands of the Saracens? Robert the Bruce was not mad enough to expect that Douglas and his handful of men could retake what Christian Europe had been unable to retain. The centre of crusading at the time was in Spain, and Douglas died fighting there "in aid of the Holy Land." His monument at Douglas, in Lanarkshire, figures him cross-legged as a Crusader.

I have so much trust in the honour of a disputant who has, for this once only, been a little rash, that (although the infinitude of the possibilities of argument with or without foundation is a fact only too well known to me) I believe he will with his own hand remove the stigma he has endeavoured to affix on the most radiant escutcheon in Scottish heraldry.

GEO. NEILSON.

Glasgow.

UNIVERSAL LANGUAGE (7<sup>th</sup> S. viii. 7).—One of the earliest records we have of a universal language is of one constructed by John Wilkins, Bishop of Chester, who was born in the year 1614. He was one of the founders of the Royal Society, and a brother-in-law of Oliver Cromwell. Bishop Wilkins's "Philosophical Language" (for such it was called) made very little impression on the people of his day. Although he constructed a dictionary

and grammar, the task of learning it was so great that no one, it is said, ever succeeded. Max Müller, so late as 1863, speaks of Bishop Wilkins's system as "the best solution that has yet been offered of a problem which, if of no practical importance, is of great interest from a scientific point of view." Wilkins's book was published by the Royal Society in 1668, and entitled 'The Essay towards a Real Character and a Philosophical Language.' The author died in 1672, without seeing the fruits of his labour in this direction.

A little later Leibnitz, the learned German philosopher, who was born in 1646, took so great an interest in this problem that he devoted almost fifty years to its study; and a few years before his death invented what he called "Spécieuse Générale," of which, however, he published no explanation. His labours in this direction were not looked upon with favour by his contemporaries, as they were incredulous in regard to their utility. He wrote just before his death that he had spoken to many distinguished men about his "Spécieuse Générale," without gaining from them more attention than if he had been telling them of a dream. About the same time several very distinguished scholars seem to have been simultaneously engaged in the study of the problem of a universal language.

Philippe Labbe, a Jesuit priest, a man of great diligence and learning, invented a "Philosophie Language." He was soon followed by Father Athanasius Kircher, another Jesuit father, famed for his variety of knowledge and the multitude of his writings. He published his 'Polygraphia,' in which was contained an elaborate scheme for a philosophic language.

Most of the early inventors of universal language aimed to make it ideographic—that is, to invent a series of signs to represent ideas instead of words, so that when such signs were seen by persons of all nationalities they would convey the same notion, although each individual might give them different names. We have such ideographic signs now in mathematics, where +, plus, —, minus, =, equal to, &c., mean the same in English, French, and German, and this principle has been the basis of nearly every system except that of Volapük; the most recent of the ideographic type being that of Don Sinibaldo de Mas, published in Paris in 1863, and that of Stephen Pearl Andrews, brought out in New York in 1871. Andrews also constructed a grammar and dictionary. None of the attempts to construct a universal language on the ideographic principle has succeeded.

Volapük is the invention of the Rev. Father Johann Martin Schleyer, of Constance, Baden, Germany. He is an accomplished linguist, having for about fifty years been interested in the study of language. He can write and speak twenty-eight languages, including Chinese and three African languages. He invented his language in

\* Printed "Grofe" in catalogues. The *v* substituted is my correction from examination of the interesting weapon.

1878, announced it in 1879, and in 1881 had so far perfected it as to publish, in 1881, a small book entitled 'Entwurf einer Weltsprache für alle gebildete Erdbewohner'—'Plan of a Universal Language for all the Civilized Inhabitants of the Earth.' Volapük appears to be the first artificial language that has been learned by any considerable number of people, or that has had a literature.

After Father Schleyer published his first book, in 1881, he was soon able to interest a number of people in Germany in Volapük, and during the past few years it is estimated that more than ten thousand persons have learned it, and use it, and about four hundred have received diplomas as adepts.

There have been eight monthly periodicals printed in Volapük or partly in Volapük and other languages, but one or two of them are suspended now. They are as follows:—

*Volapükablad*, published in Constance by Father Schleyer, the inventor, and is printed in Volapük and German; now in its ninth year.

*Volapükaklubs*, published in Breslau, entirely in Volapük. The organ of the adepts.

*Le Volapük*, published in Paris, in Volapük and French. Edited by Prof. Kerckhoffs, the principal advocate of the language in France.

*El Volapük*, published in Madrid. First printed in Volapük and Spanish, but afterwards entirely in Volapük, and is an international gazette, commercial, scientific, literary, and entertaining.

*Volapükablad*, published in Rotterdam. Suspended.

*Tímabled Volapükik*, published in Porto Rico.

*Il Volapük*, published in Milan, Italy.

*Volapükagased*, published in Vienna, entirely in Volapük.

*Cogabled Volapükelas*, a comic journal, published in Munich, entirely in Volapük.

A large number of books in Volapük, or about it, have appeared in Germany, including grammars in eighteen languages, a German-Volapük dictionary, containing 12,000 words, and a biography of the inventor. GEORGE BETHELL, Jun.

Free Library, Hulme, Manchester.

[Other replies embodying the same information are acknowledged.]

A MYTHICAL SOCINIAN NUNNERY (7th S. viii. 63).—This institution would seem to have been a faint imitation of the ancient chapters of canonesses—*chanoinesses seculières*—of which there were examples in Lorraine, in Germany, and notably in Belgium, although they were unknown in England. In Belgium there were four of these, attached to the churches of Nivelles, Mons, Mauberge, and Andenne, all founded during the seventh century, and continuing to flourish till the French Revolution.

It is curious that these four semi-religious esta-

blishments should have been founded in one age and by members of the same family. They were not convents, nor in any sense cloistered; their members were not bound by any vows of poverty or separation from the world, except the obligation to attend regularly the services of the Church, and to live a sober, righteous, and godly life. Celibacy was required of the abbesses; but the other members of the order were allowed to marry and to leave the order whenever they pleased. They sang in the choir of the church, and had stalls like secular priests; they also received as pupils the daughters of nobles. At first they had a common dormitory; but by degrees they were allowed to live in separate abodes near to the church to which they were attached, and could absent themselves and visit their friends at pleasure. Membership was confined to nobility; no one was admitted unless born in wedlock and in possession of at least the rank of *filles de chevaliers*. In Germany their abbesses had the status of princesses of the empire, and in Belgium they were the civil governors of the town and district in which they were located, with all the powers of chief magistrates.

The principal and most ancient of these chapters of canonesses was that of Nivelles, established by Iduberge, widow of Pepin de Landen and by her daughter Gertrude, about 650. The latter was canonized, and is revered on March 17. She died in 664, and was followed by a regular series of fifty-five successors, till the abolition of the chapter in 1795. The Abbess of Nivelles was the chief magistrate of the town and territory, possessed the right to coin money, and to administer justice, both civil and criminal. The endowments of the chapter were considerable; it held properties in Belgium, in Holland, and in the Rhineland. The establishment consisted of forty-two canonesses and thirty priests or secular canons for the service of the church. The chapter is gone, but the church remains, and is now parochial. It is one of the most ancient and remarkable in Belgium, but has been considerably defaced by (so-called) "improvements" during the last century. It contains the magnificent "Chasse de Sainte Gertrude" and the ancient stalls, those of the forty-two canonesses above and those of the thirty canons below. Comp. 'Annales de la Société Archéologique de Nivelles', ii. p. 57, &c.

Mons was founded by Sainte Wandru (or Waltrude), sister of Sainte Aldegonde and wife of Magdelaire, known now as St. Vincent de Soignes, where he founded a similar establishment for secular priests. Ste. Wandru died 670, some twenty years after the foundation of her community. She was canonized in 1039. The chapter consisted of thirty noble ladies, and six canons for the service of the church. The canonesses lived in isolated houses in the south side of the church, which is still called *la place du chapitre*. The constitution was

similar to that of Nivelles, and the abbess had equal powers in her own town and district. See Vinchant, 'Annales du Hainaut,' vol. ii. p. 644, and Devillers, 'Eglise de Ste. Wandru à Mons,' 8vo. 1857.

Mauberge, formerly in Hainaut, now in France, was founded by the sister of Ste. Wandru, Ste. Aldegonde, in 661. Into this chapter, like the rest, none but the daughters of nobles were admitted, and the abbess possessed a like secular jurisdiction. The members were required to be of "a nobility so ancient as not to know its origin." Comp. Molanus, 'Natales SS. Belgii,' p. 19; and De Reiffenberg, 'Hist. du Hainaut,' vol. i. p. 43.

Andenne was founded by Ste. Begge, sister of Ste. Gertrude, and widow of Angelice, about 686. It was suppressed in 1785, before the Revolution, by Joseph II. The church remains, but is a modern building of the eighteenth century. It contains the silver shrine of Ste. Begge, and a curious black marble table of the twelfth century, standing on five pillars, a visit to which is regarded as a specific for hernia and rupture. This establishment resembled the others, and provided for thirty-two canonesses and ten canon-priests.

J. MASKELL.

P.S.—It seems unlikely that these sisterhoods were founded as secular colleges; they were probably, at first, double monasteries of the Benedictine order. Vinchant enumerates fourteen of these colleges—four in Belgium, the rest in Germany. In addition to the authorities quoted may I refer the reader to Miræus, 'Fasti Belgii,' 8vo., Brussels, 1522; Ryckel, 'La Vie de Ste. Gertrude,' 8vo., Brussels, 1639; Ryckel, 'Vita Sanctæ Beggæ,' 4to., Louvain, 1631; Benit, 'La Vie de Ste. Aldegonde' [Delbos], 12mo., Paris, 1859?

"NOW BARABBAS WAS A PUBLISHER." (7th S. viii. 180).—You have done an injury to the memory of my father, John Murray, in applying to him the cutting reproach, "Barabbas was a publisher." These are the facts. 1. It was not a saying of Byron, and is not to be found in any of his letters or journals. 2. The real author was Thomas Campbell, who always lived on terms of close friendship with my father. 3. It was applied to another firm of publishers. Pray do your best to contradict the aspersion which, through mistake, no doubt, you have affixed upon an innocent person.

JOHN MURRAY.

[Had we not assumed the whole to be a piece of waggonishness, we should certainly not have inserted it. Mr. Murray's name is, of course, above reproach or suspicion.]

CLERICAL DRESS 1790 (7th S. vii. 448).—The exhibition of works of "The English Humourists in Art," now open at the Royal Institute, no doubt contains much that would be of service to your querist; and, indeed, any of the works of Row-

landson compared with those of Hogarth would furnish pretty full particulars. As to the clerical use of the wig at the period, 'N. & Q.,' 3rd S. xii. and 5th S. ix. and x., may be consulted. Fairholt refers to Thiers's 'Histoire des Perruques,' published at Avignon 1779, and Nicolais's 'Recherches Historiques sur l'Usage des Cheveux Postiches et des Perruques,' as worth referring to on this part of the costume of the time.

R. W. HACKWOOD.

THE GULF OF LYONS (7th S. viii. 6).—Johnston was right in his origin of the name:—

"Lion (le Golfe de), *Siculis Leonis*, gr. golfe de la mer Médit. entre l'Esp., la Fr. et l'Ita. Il est ainsi nommé, parce que la mer y est toujours agitée, nageuse et cruelle."—'Dictionnaire Géographique Portatif,' Paris, 1747, &c.

ED. MARSHALL.

The French name is "Le Golfe du Lion" (not "La Golfe"). The 'Dictionnaire Universel d'Histoire et de Géographie,' by Bouillet, 1880 edition, which is a classic book in France, says:—

"Il a été ainsi nommé (Golfe du Lion), dit-on, à cause de l'agitation de ses eaux, dont on comparait la violence à celle du lion. D'autres écrivent Golfe de Lyon, et dérivent son nom de ce que ce Golfe, qui reçoit le Rhône, conduit, en remontant le fleuve, à Lyon, la métropole des Gaules."

On the French maps the name is written "Golfe du Lion."

DNARGEL.

Paris.

AUTHORS OF EPIGRAMS WANTED (7th S. viii. 67).—The former of these two epigrams is by John Norbury, Fellow of Eton College, and was printed in the first edition of the 'Arundines Cami,' 1841, p. 27, but is omitted in the third edition. I think I have read somewhere that "Brevity is the soul of wit" having been set as the subject for an essay, Norbury sent up his paper with only the line "Si placeat brevitatis hoc breve carmen habet." Norbury translated Gray's 'Elegy' into Greek hexameters, 1793, sm. 4to. (Nichols, 'Lit. Anecdotes,' ix. 164). Lyte, in his 'History of Eton College,' says:—

"John Norbury, known as 'Skimmer Jack,' used to cause a good deal of amusement by preaching the same sermons over and over again in the College Chapel. One morning, on mounting the pulpit, he found on the cushion before him a list of his favourite texts, headed, 'Skimmer Jack, which is it to be?'"—P. 355.

W. E. BUCKLEY.

The former of these two Latin epigrams will be found in 'Arundines Cami.'

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

I have often been told by an old Wykhamist that "Dux femina facti" being the subject set for a "vulgar" or verse task at school, a boy (T. Bowes or Charles Fox) had the temerity to send up the couplet in question instead of the regula-

tion ten or twenty lines, but was excused from punishment on account of his ingenuity. My informant was at Winchester about 1793, but whether the author was a contemporary of his I cannot say.  
J. H. PARRY.

ST. [TEILO, NOT] JEILIAN OR TEILIAN (7th S. viii. 9, 179).—If MR. LOVEDAY will read Teilo he will find a short account of this saint, the immediate successor of St. Dubricius in his see of Llandaff, in 'The Ancient British Church,' by John Pryce, M.A., Vicar of Bangor (London, 1878). Three forms of his name are given by Mr. Pryce, *op. cit.*, p. 182—Telian, Teilo, or Eliud—but Teilo is that under which both Mr. Pryce and other writers usually speak of him. His life is evidently full of legend. Accompanying Saints David and Paternus (the eponymus of Llanbadarn) to Jerusalem, a trial of the humility of the three is made by the Bishop of Jerusalem, and Teilo comes out victor. He is given a bell remarkable for its sweetness and its healing powers. St. Teilo's temporary flight into Brittany during the visit of the *Flava Scabies* to these islands in 547-50, is regarded by Mr. Pryce as one of the few incidents in the legendary life of Teilo which can be considered historical. After his death three parishes, Tenby, Llandeilo-Fawr, and Llandaff, each claimed his body. Llandaff naturally records that it got the real body. The lives of Teilo cited by Mr. Pryce are in 'Liber Landavensis,' where he is called S. Telianus in the Latin; also, "in part," in 'Anglia Sacra,' and "abridged," in Capgrave, 'Nova Legenda Angliæ,' and in the 'Acta Sanctorum.'  
NOMAD.

In Appendix E to vol. i. of Haddan and Stubbs's 'Councils,' Oxford, 1869, p. 169, there is notice of "Vita S. Teliani (or Teilo), episcopi: (second bishop of Llandaff, contemporary with S. David)," with a list of authorities for his life. He is called St. Thelian, bishop and confessor, in Butler's 'Lives,' at February 9.  
ED. MARSHALL.

GRAVES OF CELEBRATED PERSONAGES (7th S. viii. 88).—Maria (Gunning), Countess of Coventry, died at Croome Court, and her remains now lie in the parish church adjoining. The following extract is from the register of Pirton Church:—

"1760, 8<sup>th</sup> 10 was buried the Right Hon: Maria Countess of Coventry in her twenty-eighth year. As she was not Buried in Woollen the forfeiture was made as the Act in that case directs."

The curious notice about burial in woollen refers to an Act of Parliament at that time in force for the encouragement of the woollen trade.

Then, in Nash's 'History of Worcestershire,' I find as follows:—

"Pirton.—For many years were deposited here the remains of the once beautiful Maria Countess of Coventry, without memorial or inscription. When she died Croome Church was building. They have since been removed to the family vault there."

There is no reference to the removal of the body in the parish register.  
GERALD PONSONBY.

The burial-places of "the beautiful Gunnings" are as follows:—Maria, Countess of Coventry, died at Croome, in Worcestershire, her husband's place, and was buried there. The *funeræ* she created in life followed her to the grave, and it is said that ten thousand persons were present at her funeral. Elizabeth, Duchess of Argyll, was buried at the collegiate church of Kilmun, in Cowal, Argyllshire, the burial-place of the Argyll family.

CONSTANCE RUSSELL.

Swallowfield, Reading.

Some queries put by MR. MACDONAGH I have already answered by letter. To his public question, "Where is Charles Phillips interred?" the answer is, At Highgate, facing the entrance to the Catacombs.  
W. J. FITZPATRICK.

SHIELD'S 'FARMER' (7th S. viii. 107).—The title of the pianoforte score runs thus: "The Farmer, a Comic Opera, performed with great applause at the Theatre Royal, Covent Garden. Selected and Composed by Wm. Shield. The words by J. O'Keefe, Esq." It was performed for the first time at the above theatre on October 13, 1787. See *European Magazine*, vol. xii. p. 390, where a cast of the characters is given.  
G. F. R. B.

I possess a copy of the ballad "Ere around the huge oak," from the 'Farmer.' The title-page describes it to have been a comic opera, the music written by William Shield, and the words by O'Keefe. It was first performed in 1787.

EVERARD HOME COLEMAN.

71, Brecknock Road.

This is a burletta by O'Keefe. It was first performed at Covent Garden in 1787.  
W. H.

["O'Keefe's 'Farmer' was played at Covent Garden October 31, 1787, with the following cast:—Jemmy Jumps, Edwin; Valentine, Johnstone; Farmer Blackberry, Darley; Rundy, Blanchard; Betty Blackberry, Mrs. Mattocks; Molly Maybush, Mrs. Martyr; Louisa, Miss Rowson, succeeded on the third night by Mrs. Mountain. It is a reduction into two acts of 'The Plague of Riches,' a five-act play, offered by O'Keefe to Colman and rejected. It was revived at Drury Lane May 17, 1814, and at the Haymarket August 28, 1820.]

METROPOLITAN CATHEDRAL (7th S. viii. 68).—The subject referred to in this query was discussed in 5th S. x., xi. At p. 512 of vol. xi. the REV. MACKENZIE E. C. WALCOTT wrote:—

"I have found an authoritative declaration in favour of my contention that it is improper to designate St. Paul's a metropolitan church. The Archbishop of Canterbury on May 2, 1582, wrote to the Lord Mayor of London that 'the law could not bind the province of Canterbury to contribute to the re-edifying of St. Paul's, Canterbury being the metropolitan church and St. Paul's only a cathedral' ('Index to the Remembrancia,' 1879, p. 325)."

R. R., at x. 525, has a reference to the 'Apophthegms' of Erasmus, or rather to the note in the English translation:—

"And thereof is Metropolis, called the chief citee where the Archbishop of any province hath his see, and hath all the other diocesses of that province subject to him, as Canterbury and Yorke, here in Englands."—Book i, p. 110 (Udall, Grafton, 1642).

Lowndes has some remarks on the notes, s.v. "Erasmus." ED. MARSHALL.

St. Paul's may be thus called, just as anything else may be called metropolitan which is in or belonging to the metropolis; but in no other sense, nor is there any such legal or official title. Canterbury is not the *metropolitan*, but the *metropolitical* cathedral. This is its formal name. This (like, I really begin to believe, most other things) has been already explained in 'N. & Q.' (see 5<sup>th</sup> S. x. 397).

C. F. S. WARREN, M.A.

Longford, Coventry.

TRIAL OF BISHOP KING: THE ANGELUS (7<sup>th</sup> S. vii. 387, 519; viii. 109).—ST. SWITHIN must be complimented on the extreme ingenuity of his plea in defence of Dr. Neale's correctness of expression. He has only delivered him out of Scylla into Charybdis, however. No Catholic, whether learned or unlearned, would ever call a simple "Hail Mary," privately said at the conclusion of an office, by the name of "the Angelus." It would have been far better to treat this little slip as a poetical licence, and to suppose that Dr. Neale used "compline" not actually as the canonical hour of that name, but as a metonymy for "evening."

Will MR. TEW kindly tell us the date of the copy of 'Hierologus' in which he finds the line And the faithful dead shall claim their part in the church's thoughtful prayer

(correctly thus quoted by MR. VINCENT) altered into "thankful"?

The ballad from which it is quoted,

Oh the good old times of England, ere in her evil day  
From their Holy Faith and their ancient rites her people  
fell away,

is in such flowing measure that, long as it is, once committed to memory in early childhood, when one grows old it does not depart from it. In my memory it stands distinctly "thoughtful"; but before writing about it I have referred to the British Museum copy. I find 'Hierologus' was published in 1843, and "thoughtful" is the word there. If an "expurgated" edition has been brought out, it would be curious to know the date of the alteration and the circumstances which led to it.

R. H. BUSK.

That the Angelus is, as stated by Miss BUSK, rung in all Catholic churches everywhere three times a day (morning, noon, and night) is quite true, and her memory has put no trick on her in this particular.

When a boy, about forty years ago, I lived for some years at the country seat of my grandparents in the west of France, and I remember perfectly well that all the old women, and a few old men, would pause, and some cross themselves, in the midst of their work in the fields when the church bell rang the Angelus at noon and at even. But I must own that the noon bell was the more welcome, because, with its sacred notes, it was the harbinger of dinner hour. At that time in country places the masters dined at twelve and the servants and labourers about one o'clock. Then the good people at home, in many home-steads, used to pray aloud and say the Angelus before graces when sitting at table, but I fear me much that it is no longer so now. "Quantum mutatum ab illo."

The puzzling computation in Goldoni's 'Plays,' referred to by the same correspondent, is also mentioned by more modern (and British) writers. Charles Dickens, in his 'Pictures from Italy,' 1844, "Rome," p. 89 of Chapman & Hall's 1885 edition, says, "The beheading was appointed for *fourteen and a half o'clock*, Roman time: or a quarter before nine in the forenoon." The italics are mine, of course.

I think ST. SWITHIN's statement is not sweeping enough. In public churches, throughout France, at least, vespers and compline are always merged into one, and they begin always at two, half-past two, or three at the latest in the afternoon. When there is a sermon to take place at this office, it is delivered between vespers and compline.

Formerly the French word *vêpre*, in the singular, was employed with the meaning of evening, night. So in 'La Comtesse d'Escarbagnas,' by Molière, M. Bobinet, one of the *dramatis personæ*, says, "Je donne le bon *vêpre* à toute l'honorable compagnie" (sc. xvii.) But now *vêpres*, always in the plural, is used in a religious sense only.

Paris.

GREESED (7<sup>th</sup> S. viii. 87).—This may be a misprint, but it admits of a satisfactory solution. *Grice, greece, greece, greece, &c.*, as a noun, was not an unfrequent synonyme for *step*. Here, I take it, the grievously sick man reached for his friend's hand and lifted it, lifted it a step, or on to his own body, a most natural act under the circumstances.

BR. NICHOLSON.

There is a reference in Halliwell's 'Dictionary,' s.v. "Grease," in the sense of to bribe, from Cotgrave's 'Dictionary' (1611), s.v. "Enfonser." The word is used by Dryden. See, for other examples, Nares's 'Glossary,' and 'N. & Q.,' 7<sup>th</sup> S. iii. 248.

A. COLLINGWOOD LEE.

Waltham Abbey, Essex.

ELIANA (7<sup>th</sup> S. viii. 81, 134).—Though I should not, of course, have contributed my note under this

heading to the pages of 'N. & Q.' had I known that the playbill in question had been already given in the 'Life of Charles Mathews,' yet I am unable to agree with the correspondent who says positively it is certain that Lamb had nothing to do with it. It is certain, at all events, that Lamb's farce could not have been performed without his consent; and the whole performance was one in which he must have taken the liveliest interest. If I mistake not, the elder Mathews was a particular friend of Lamb's, and it would have been very unlike him if he had not taken a keen interest in the first appearance of his old friend's son before a London audience. Though I did not, and do not, assert positively that Lamb drew up the playbill, it yet seems to me as likely now as before that he did so.

BERTRAM DOBELL.

THE POETRY OF PAINTING (7th S. viii. 64).—The following are some of the particulars, given in the Catalogue, of the picture mentioned by MR. EDGUMBE:—

"Purchased at Paris from M. Edmond Beaucousin in 1860. This portrait of an unknown personage was formerly ascribed to Titian, and supposed to represent Ariosto. It has long since been recognized as a fine work by Palma. A head precisely resembling this and assigned to Palma was in 1874 in the Giustiniani-Barbarigo collection at Padua; the figure, however, painted by another hand, was arrayed to represent a 'Salvator Mundi.'"

The subject of MR. EDGUMBE'S note being the description of pictures in the National Gallery, I would take the opportunity of making a humble protest against the description of a well-known portrait by Rubens, which is shown beneath the picture as "Chapeau de Poil by Rubens."

While in the case of the Palma picture the visitor gets all the information that he can expect, in the case of the Rubens picture the information given is misleading. It is not a picture of a felt hat; indeed, if it were it would probably be called "chapeau de feutre." I am aware that a writer in some French newspaper stated authoritatively that the name by which the picture was formerly known was a mistake for 'Chapeau de Poil,' and that this statement has been copied into 'N. & Q.' Not being a Frenchman, I am not ashamed to confess that I am not acquainted with this expression.

The picture is a portrait of Mlle. de Lunden, and may just as well be called so. But it happens to bear a fancy name, 'Chapeau de Paille,' for reasons fully set forth by M. Jules Nollée de Nodwez, in a letter which he addressed to the *Times* three years ago. He wrote as follows:—

"Rubens tenait beaucoup à faire le portrait de Madlle. de Lunden. Cette dernière s'y refusait obstinément, Rubens usa de stratagème et peignit la belle des belles pendant que celle-ci travaillait au jardin en chapeau de paille. Le portrait une fois fait, Madlle. de Lunden pardonna au grand peintre sa flatteuse indiscretion, et accepta l'œuvre de son célèbre admirateur. Rubens refit le portrait de Madlle. de Lunden, mais cette fois ci,

au lieu de la coiffer d'un chapeau de paille, il plaça sur la tête un chapeau de feutre. Le portrait primitif avait reçu le nom de 'Chapeau de Paille' dans la famille. Le second portrait en dépit du changement du couvre chef, conserva le premier nom en souvenir de la première œuvre."

If it be thought inadvisable to preserve it longer, we can, at all events, refrain from giving the picture a second fancy name, without meaning or interest. In the Catalogue the picture is described as "Portrait known as the 'Chapeau de Paille'—Chapeau de Poil."

KILLIGREW.

It may be of interest to MR. EDGUMBE to know that in Pilkington's 'Dictionary,' revised by Allan Cunningham, and published in 1840, it is stated, regarding the elder Palma, that he was born "about the year 1540 or 1548, but the year is very uncertain, owing to the contradictory accounts of biographers," and that "some place his death in 1588, others in 1596, and others in 1623."

J. F. MANSEERGH.

Liverpool.

CELTIC CHURCH (7th S. vii. 429, 476; viii. 93).

—I hasten to acknowledge my error in giving the Easter observance of the early British Church as evidence in favour of the Oriental origin of that Church. The Oriental use was to keep Easter on the Passover Day, whatever day of the week it might be. The British Church held that feast always on a Sunday. The tonsure, on the other hand, does seem to point to an Eastern origin, I still think. But whose reads the first twenty or thirty pages of Boulton's 'History of the Church of England' will probably feel that we know, and that Bede knew, very little indeed about the origin of that Church. Gildas, a member of it, and writing long before Bede, knows absolutely nothing on the subject except that the gospel was first preached in Britain in the latter part of the reign of Tiberius. The tales of Philip and Joseph, of Lucius and Eleutherus, grew up after the time of Gildas, one is forced to suspect.

H. J. MOULN.

Dorchester.

VERA'S remark as to the effect of *isolation* in respect of the different customs in the churches of the British confesion is confirmed by a very high authority. The late A. W. Haddan writes:—

"The special customs traceable at a later time.....and the well-known though perfectly mistaken peculiarities respecting *Easter* and the *tonsure*, are all referable solely to the natural effect of isolation from other churches, that is to say, there is nothing, or next to nothing, in them bearing internal evidence of their being derived from other churches. With respect to the *Easter Cycle* and the *tonsure*, this is demonstrable."—'Remains,' p. 217, note m., Ox., 1876.

ED. MARSHALL.

"THE FRUIT THAT MUST FALL," &c. (7th S. viii. 140).—The couplet occurs in the following lines composed by Lady Mary Wortley Montagu for

Lord William Hamilton, in answer to some rather tender verses addressed to him by Lady Hertford :

Good Madam, when ladies are willing,  
A man must needs look like a fool;  
For me, I would not give a shilling  
For one who would love out of rule.

You should leave us to guess by your blushing,  
And not speak the matter so plain;  
'Tis ours to write and be pushing,  
'Tis your to affect a disdain.

That you are in a terrible taking,  
By all these sweet oglings I see;  
But the fruit that can fall without shaking,  
Indeed is too mellow for me.

See the small edition of Lady M. W. Montagu's works printed by J. F. Dove, London, 1825, p. 506, where may also be found poor Lady Hertford's verses.  
H. J. BUSHBY.

SIR JOHN HULLOCK, BARON OF THE EXCHEQUER (7th S. viii. 48).—The son of Timothy Hullock, junior, he was baptized in St. Mary's Church, Barnham Castle, co. Durham, April 3, 1767. In the baptistery of the same church is a monument bearing this inscription :—

"To the memory of the Hon<sup>ble</sup> Sir John Hullock, Knt. and Baron of the Exchequer. He was born at Barnham Castle, April 3rd, 1767. Called to the bar by the Society of Gray's Inn in 1793, married in 1794, raised to the Bench of the Exchequer in 1823, and died at Abingdon in Berks, on his judicial circuit, 31st July, 1829. By a clear and vigorous mind he rose to eminence as a sound lawyer, and promoted solely by his learning, industry, and integrity. He discharged the duties of a Judge to the general satisfaction of his country.

"This monument is erected by his afflicted widow,  
"Westmacott, B.A., London."

Another monument commemorates his widow, Dame Mary Hullock, who died Nov. 18, 1852.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

OLD ARMY LISTS OR MILITARY MANUSCRIPTS (7th S. viii. 48).—See Sims's 'Manual for the Genealogist,' and Phillimore's 'How to Write the History of a Family,' second edition, p. 184. Many regiments preserve nominal rolls of all officers who have ever served in them.  
QUALTERULUS.

SELECTION OF POETRY BY A GERMAN (7th S. viii. 68).—The following title of a handy volume of poetry and prose may be of service to your inquirer, 'Select Specimens of the National Literature of England from G. Chaucer to the Present Time, with Biographical and Critical Sketches,' by L. Herrig. Brunswick, printed and published by George Westermann, 1855 (fifth stereotyped edition). The preface is dated Berlin, Aug. 7, 1855.

W. H. K. W.

Plymouth.

NAME OF WORK WANTED (7th S. viii. 147).—The work for which there is an inquiry is H. Drummond's 'Tropical Africa,' London, 1888.

Chapter vii. has for its title, "Mimicry: the Ways of African Insects." At Pref., p. vi, there is the remark, "The publication of.....Mimicry has been already forestalled by one of the monthly magazines." At p. 61 is written :—

"There is still undoubtedly a supply of this precious material [ivory] in the country—a supply which may last yet for fifteen or twenty years. But it is well to frame future calculation on the certainty of this abnormal source of wealth ceasing, as it must do, in the immediate future."

E. H. MARSHALL, M.A.

[Very many replies repeating Mr. MARSHALL's information have since been received.]

SIR FRANCIS DRAKE AND THE PLYMOUTH LEAT (7th S. vii. 361, 441, 501; viii. 13, 72).—Your correspondent W. S. B. H. may open vol. xxvi. of the Charity Commission Reports (Thirty-second Rep., pt. ii., 1837-8), in the Newspaper Search Room, British Museum, and see a folded contemporary plan of the Plymouth Leat, which on approaching the town took (it appears) a rectangular turn westward, by Mill Lane, to work certain mills there before entering Mill Bay, and he will see the conduit drawn outside the Old Town Gate, within a few yards of this turn. No doubt the inscription, "Sir Francis Drake first brought the water into Plymouth in 1591," led the poet Baron and others to infer that he brought it twenty-five miles to the actual site of the conduit, now within the town—a point of fact important to a local guide-book, but trivial and irrelevant to the attacks on Drake, whose zealous admirers suggested legal action by Drake's representatives (*West. Morn. News*, March 4 and 7, 1881), seeing that the assailant could command hundreds of pages in local organs from which rebutting evidence was rigorously excluded. Hence the more sober appeal to 'N. & Q.' that historians hereafter may know that the statements did not stand unchallenged.

Baron the poet made two mistakes. Drake was not a baronet, and the town did not give him two hundred pounds in hand, or the receiver's official accounts would have shown it. The remitted mill rent was, I believe, like the tun of wine to the judges, a token of gratitude, and a valuable consideration ostensibly fulfilling the letter of the law. The poet varied his story from the Black Book, which states that three hundred pounds was prepaid (*vide* 7th S. vii. 441), and is inadmissible as evidence. The entry is wrong in date and contradicted by thousands of veracious tongues and numerous well-informed scribes.

Mr. Worth wrote (*West. Morn. News*, Feb. 9, 1881), "My authority throughout has been, and I should not have attempted to assail even a tradition on less firm ground, the Receiver's Accounts of the Corporation of Plymouth for the years under review." For description of these accounts see 7th S. vii. 442.

I had long accepted this assurance without question, and was surprised when I set about testing the validity of his evidences to discover that he had travelled away from the official accounts to produce a memorandum simply indicating the line Hele followed in drawing up the credentials or powers for Drake under the seal of the Corporation, who could not act otherwise than by power of attorney (Plowden, 91). The only legal functionary besides Drake who was mulcted, as I remember, in the costs of both sides was the constable in the case of *Schoonhoven v. Bleecker*, tried at New Amsterdam before Wouter van Twiller, in or about 1629 (Knickerbocker's 'New York,' bk. iii. c. i.).

Baron's anecdote is founded on fact. Drake brought the water from Sheepstor to the conduit, or thereabout, outside the town gate—a costly work, considering all it involved—and the Corporation led it thence to the doors of the inhabitants. Richard Hawkins's fifty pounds did not cover the cost of lead piping. This can be gathered from the mayor's official letter to Sir Robert Cecil in 1601 ('State Papers, Domestic') and from the Receiver's official accounts (*Trans. of Plymouth Inst. and Devon Assoc.*). H. H. DRAKE.

Very few old hands at the Record Office, I believe, would think of questioning DR. DRAKE's authority. They know how legal fictions abound, and I select an example from the Plymouth Corporation's complaint in the Court of Star Chamber in *ipsissima verba*, viz.: "Without that the said mills erected by the Complainants [the Mayor and Corporation] upon the said new river are any way prejudicial," &c. (May 8, 45 Eliz.). As a matter of fact, Sir Francis Drake built the mills at his own expense. And so the Corporation claimed that they cut the least, when we know from various authorities that Drake did it at his own cost under power of attorney.

Mr. Worth's followers can have no conception of the truth. Thomas Drake, the accredited agent of the Corporation, and a freeman of Plymouth, was assaulted on Roborough Down, and his men were lodged in gaol, for daring to turn the water back into the least after the tanners had turned it off to work their tin mills in Buckland Monachorum. Thomas Drake and others were

"severally accused and Indicted (to weete) seaven or eight severall times in the severall Stannery Courts of Chagford, Ashburton, Plymton, and Tavistock in Devon, for turning again the said water from the said new [tin] milles into his lawfull and due Course, supposing the same to be an offence and Contempte unto the Customes and usages of the said Stannereyes."

Very curiously, the tanners charged the Corporation with damaging the flour mills to the amount of six thousand pounds by erecting new mills, and the Corporation said that through the tanners' new mills "divers auncient tynne mylles

belonging to divers of y<sup>r</sup> Ma<sup>ties</sup> poore subjectes which had little or nothings els to live upon nor where w<sup>th</sup>all to relieve themselves their wives children and families are utterly decayed."

Respect for your space requires me to conclude.  
SEARCHER.

THE PRINCESS HENRIETTA, DUCHESS OF ORLEANS (7<sup>th</sup> S. vii. 462; viii. 31, 133).—I have to thank DNARGEL for correcting my careless description of Anne of Austria as the mother, instead of the widow, of Louis Treize; but is Mr. W. E. WILKINSON correct in his statement that the maiden name of the authoress of the 'Lives of the Princesses of England' was Wood, and not Green? The work bears the name of Mary Anne Everett Green, but in the British Museum Catalogue it is indexed as "Wood (M. A. E.), formerly Green."

WINSLOW JONES.

RUBRIC MEETING (7<sup>th</sup> S. viii. 129).—The suggestion of Mr. E. H. MARSHALL, M.A., that this is a mistake for *ruri-decanal* is no doubt correct. The office of Rural Deans, after being long in abeyance, was revived about 1825, or perhaps somewhat earlier, as appears from the preface by the Rev. Wm. Dansey to his 'Horæ Decanice Rurales,' London, 1835. He says:—

"Having been requested by my venerable diocesan, soon after his accession to the See of Sarum (A.D. MDCCCXXV.), to accept the appointment of Rural Dean—then recently revived in the diocese, I was naturally desirous of obtaining what information I could on the history and constitution of the office."—P. v.

Again, on p. xvi he expresses his thanks "to the Archbishop of Canterbury for a copy of the 'Commission of Rural Dean,' lately used in that diocese, on the occasion of the office being revived"; and on p. xvii, "to the Bishop of Lincoln, for the modern usages of the diocese of Lincoln, in one of the archdeaconries of which the office has been lately revived, after a long suspension." Mr. Dansey, in his two volumes in small quarto, seems to have collected nearly all that is to be known about the office. A rubric meeting is clearly a mistake. W. E. BUCKLEY.

About 1861—before or after I cannot say how long—some clergy of Bristol and the neighbourhood used to hold what they called "rubric meetings" for the express purpose of discussing the meaning of the Rubrics. J. T. F.

Winterton, Doncaster.

A JEWEL IN A SERPENT'S HEAD (7<sup>th</sup> S. viii. 65, 135).—Some interesting information upon this subject, with coloured illustrations, may be found upon reference to the 'Ortus Santitatis' of Joa-a-Cuba, a work published at Mayence in 1491. In his 'Tractatus de Lapidibus' he enlarges very considerably upon the virtues of the bezoar stone, and gives an illustration of its application to a sick man. In chap. xxvii. he gives an account of the properties



of two kinds of the borax stone, which is obtained from the head of a toad; in chap. cvi., of a stone extracted from the head of a vulture; and in chap. cvii., an account of the stone radaym, respecting which he says: "Radaym lapis est niger atque translucens. Invenit in capite galli Maris, quum datum est comedere formicis." Why the eating of ants should contribute to the formation of this stone is not very comprehensible. Throughout the treatise Cuba quotes largely from Albertus Magnus, Pliny, and Avicenna. The illustrations, which are very numerous and of an extraordinary character, constitute, in all probability, the earliest illustrated work on natural history which we have. It would trespass too much upon your space to give the account of the various "operations" of the above stones. With reference to the idea that a serpent carries within it an antidote to its venom, I may mention that an impression prevails in this part of the country that adder's fat is the best remedy for an adder's bite.

C. LEESON PRINCE.

The Observatory, Crowborough, Sussex.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Great Writers.—Life of Heinrich Heine.* By William Sharp. (Scott.)

THE English poet who said of Heine—

All he mocks in a cynic strain;  
Nothing he spares; not his own love even,  
Or his own despair and pain—

gave a very much truer picture of the great apostate Jew poet than any one else has ever succeeded in doing. Mr. Sharp has done his best, and has compiled a careful, and in some respects a pleasing life of Heine; but somehow or other we cannot help wondering in what light the subject of it would have viewed it could he have read it. That Heine, under great social pressure, gave up the outward form and practices of Judaism, and professed himself a Lutheran, may deserve, nay, does deserve our pity as well as our condemnation; but surely that is not justification for Mr. Sharp when he says, "Heine's hand was forced; he yielded against his better judgment..... and as he had not then a Deity to consult, he did not take Providence into account." Heine had calculated calmly on whether it would pay him to apostatize; and though he made a great mistake, as it turned out, it is nonsense to talk about yielding against his better judgment. The sort of life he led is but briefly touched upon by Mr. Sharp. Perhaps it could scarcely be otherwise in a book of this kind; but, at the same time, the picture of Heine is incomplete without doing so in a more marked manner. Heine's best poems must always live; he can never cease to be a charm, but there is much that he wrote which we hope will pass away into oblivion. Let us try to remember only the glorious lyrics, and forget the blasphemy and coarseness that spoil much of what he wrote.

*Chronological History of the Discovery and Settlement of Guiana, 1493-1668.* By James Rodway and Thomas Watt. (Georgetown, Demerara, Royal Gazette Office.) It is a rare thing for us to receive a book printed in Demerara. The one before us is not a very favourable

specimen of printing, and the engraved portrait of Sir Walter Raleigh had better have been omitted. Nothing whatever can be said in its praise as a work of art, and the great sailor's features are sufficiently well known not to call for a badly-executed presentment. Having said thus much, we have said all we can in dispraise of a volume which contains a mass of information which will be new to nearly every English reader. Almost every country except our own is proud of its colonies, and has a well-known and well-read popular literature concerning them. For some reason, we know not what, English people are content to remain in almost complete ignorance as to the early history of our vast colonial empire.

The history of the discovery and settlement of Guiana is picturesque, but in many ways cruel. Frenchmen, Spaniards, Portuguese, and Dutchmen flit before us, but there is hardly one of them who seems to have been moved by any spirit that we can commend. Some of the leaders who called themselves Christians seem to have been at least as savage as the unhappy natives whom they dispossessed of their lands. The volume has a good index, and contains many little scraps of information, apart from the main subject, which will be of interest to our readers. How many of them know, we wonder, what is the derivation of the name Venezuela. The writers tell us it means Little Venice, from its supposed likeness to the Queen of the Adriatic.

In the *Fortnightly* Mr. W. M. Gattie discusses 'What English People Read.' It is easily conceivable, though not wholly encouraging, to find that fiction—under which head is not very sensibly classed "general literature"—absorbs sixty to eighty per cent. of our readers. For science, art, poetry, philosophy, and theology the general reader cares little. In Aberdeen "awa" things are better, but even there light literature is in the proportion of 63.28 per cent. Prof. Dowden, writing on 'Coleridge as a Poet,' is specially interesting in regard to the influence on Coleridge of local associations. Lady Dilke takes a sanguine view of the issues of 'The Coming Elections in France.' Mr. E. B. Lanin opens with the subject of "Lying" a series of papers on 'Russian Characteristics.' If the statements advanced are trustworthy, the Russians in respect of mendacity are thorough Orientals.—Prof. Knight expounds, in the *Nineteenth Century*, his views as to 'Criticism as a Trade.' In the main he is correct in his views. Except in a few organs of special critical purpose and independence, omniscience is expected from the critic. 'Wordsworth's Great Failure,' by Prof. Minto, deals with the unfinished poem 'The Recluse.' It is interesting to find that Wordsworth, the great eulogist of solitude, was seldom long alone without becoming restless and pining for change. Canon Perry writes on 'The Grievances of High Churchmen,' and Colonel Lonsdale Hale gives a short account of 'Das I. Garde-Dragoon-Regiment.' The most attractive portions of the contents are, however, controversial.—Among many excellent and well illustrated articles in the *Century* attention is arrested and repaid by 'An American Artist in Japan,' 'Winged Botanist,' 'The Pharaoh of the Exodus,' and the 'History of the Kara Political Prison.' The last named, with its account of the "golodofka," or hunger strike, is harrowing, and the pictures of the Russian heroines are inexpressibly touching.—'Cefailu,' by Mr. E. A. Freeman, contributed to *Macmillan's*, is a fine specimen of descriptive writing. Mr. Weyman's 'On an Old Book' will be disappointing to bibliophiles. The reflections are correct enough, but the knowledge of a specialist is not shown. 'A Real Working-Man' should make respectability shudder. 'Rhymes after Horace,' by Ofellus, show the influence of Mr. Austin Dobson.—*Temple Bar* gives an account of

'Charles Whitehead,' founded on 'A Forgotten Genius,' by Mr. Mackenzie Bell. 'The Court of Vienna in the Eighteenth Century' is agreeable reading.—To the *Gentleman*: Mr. Bent sends a good account of 'A Russian Monastery'; Mr. Launcelot Cross a rhapsody on 'Sun Dials'; and Mr. Leyburn a paper headed 'Arcadian Extremes'.—*Murray's* leads off with 'Dramatic Opinions,' by Mrs. Kendal. Very outspoken opinions they are, and with all the impress of sincerity. They constitute interesting reading. Lord Brabourne writes eruditely and well on 'Books and Book-buying,' and Mr. Strobel writes glibly on 'La Comédie Française.' 'Elephant Kraals,' by Sir W. A. Gregory, is worth reading.—'The Dying Drama' is treated of by Mr. Wm. Archer in the *New Review*, and our correspondent M. Joseph Reinach, editor of *La République Française*, writes on 'The French Elections.' The Hon. George Curzon, M.P., gives an account of some rather repulsive 'Wrestling in Japan.'—A new volume of the *English Illustrated* opens with a capital engraving of Van der Helst's 'Portrait of a Lady.' Mr. Grant Allen's pleasant account of 'Glan Conway' is well illustrated, as is Mr. Green's paper on 'Homeric Imagery.' Very pretty are the designs to Lyly's 'Cupid and My Campaspe' and 'Come, Sweet Lady,' from 'Pills to Purge Melancholy.'—The *Cornhill* has 'Fresh Water Fishes,' 'A Trio of Frauds,' and 'A Border Hillside'; *Longman's* a capital paper by Grant Allen on 'Tropical Education'; and *Tinsley's* a portrait and life of the Marquis of Dufferin and Ava.—The Rev. S. Baring-Gould contributes to the *Newberry House Magazine*.—*All the Year Round* has papers on 'Somnambulism' and 'Round About Paris.'

THE publications of Messrs. Cassell lead off with Part XLIV. of the *Shakespeare*, containing 'Romeo and Juliet.' Juliet in the illustrations is a blonde.—*Our Own Country*, Part LVI., deals with Morecambe Bay, the Tweed, and Southern Pembrokeshire. A full-page view of Lancaster is a pleasant feature. The picture of Furness Abbey is disappointing. Of Kelso, Dryburgh, Melrose, Coldstream, and Berwick good views are given. Pembrokeshire Castle is also depicted.—Opening at Staple Inn, *Old and New London*, Part XXIV., gives a full-page representation of a play in a London Inn Yard in the time of Elizabeth. Views of Furnival's Inn follow. A bound is then made to Westminster and the western suburbs. Wynyard's 'View of London from Temple Bar to Charing Cross, A.D. 1543,' is reproduced, and there are views of Butcher's Row and Suffolk House.—*Picturesque Australasia*, Part XI., has a map of New Zealand, a striking picture of a flood in the Otago Gorge, and illustrations of early explorations of Tasmania.—Part XVIII. of *The History of Music* treats of Emile Naumann, concludes the chapter on 'Lotti and the Masters of the Catholic Restoration,' and supplies 'Music in England from the Norman Conquest.' A portrait of Girolamo Frascobaldi, an early view of organ bellows and blowers, and a facsimile of a madrigal are among the illustrations.—*Celebrities of the Century*, Part VIII., ends at Greg. Garibaldi, Garfield, Gerome, Geoffroy St. Hilaire, Goethe, Gortschakoff, and Grant are among the most extended biographies.—'Life at Girton,' in the *Woman's World*, is very interesting.—*The Encyclopædic Dictionary*, Part LXVIII., begins with 'Slip-link' and ends with 'Specialize.' A history of the Southcottians, an analysis of 'Soph' and its derivatives, and an account of 'Socage,' will show how ample and varied is the information supplied.

THE *Scottish Art Review* reproduces Mr. Whistler's portrait of Carlyle and Mr. Arthur Lemon's Centaur. The 'Te Deum' of Mr. C. W. Wall is finely conceived, and the entire number is praiseworthy.

IN the *Bookbinder* (Clowes & Sons) concludes 'Book-bindings in the Eighteenth Century,' a good paper with a portrait of Roger Payne. An article on 'Bindings in the Paris Exhibition' is continued, and is agreeably illustrated in colours.

THE appearance of the *Civil Service Manual* for 1889, by G. E. S. Kerry (Simpkin, Marshall & Co.), has been delayed in consequence of the Royal Commission on Civil Appointments. It is an indispensable guide to all candidates for employment in the military and naval, home, Indian, and colonial civil services, &c.

MR. ERNEST AXON has reprinted in pamphlet form from the *Transactions* of the Lancashire and Cheshire Antiquarian Society his list of the writings of John Eglinton Bailey, F.S.A. In this interesting brochure 'N. & Q.' is largely represented. From the same *Transactions* Mr. Axon and Mr. Thomas Formby have also reprinted a list of the writings of W. Thompson Watkin.

MR. WILLIAM THYNNE LYNN, B.A., F.R.A.S., has issued *Brief Lessons on the Parables and Miracles of Our Lord*, a small but pregnant volume, with two excellent illustrations. The publisher is Geo. Stoneman.

EDWARD LAMAN BLANCHARD, who died on Wednesday, in his seventieth year, at his residence in London, was a well-known dramatist and critic, a genial, humorous, and fascinating companion, and the best-informed student of things theatrical in London. On these subjects he contributed to 'N. & Q.' from whose columns, in consequence of illness, he has lately been missed.

### Notices to Correspondents.

We must call special attention to the following notices: ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

TO secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

J. CHARLES, Partick ("Beggars Benison").—This society was constituted at Anstruther during the last century, for the purpose of collecting facetiae. The entry fee was ten guineas, and George IV. and the leading nobility were members. For the disposal of the diplomas, seals, &c., see 'N. & Q.' 5th S. xii. 98.

AN "Old Subscriber," who gives no address and assumes a pseudonym, characterizes as ungrammatical the plural *quartoes*, and likens it to *folios*. We shall be glad if he will favour us with any rule of grammar that is violated in the plural of which he complains.

CORDELL is anxious to find particulars of a person living in Lismore previous to 1770, and will be glad to hear of a resident with antiquarian tastes to whom to apply.

C. A. WHITE ("Folk-lore").—This superstition is noted 5th S. vi. 144.

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**THE ATHENÆUM**

JOURNAL OF

ENGLISH and FOREIGN LITERATURE,

SCIENCE, the FINE ARTS, MUSIC

and the DRAMA.

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The ORIENTAL CONGRESS at STOCKHOLM.  
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cations; Gossip.  
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Well'; Gossip.

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LONDON, SATURDAY, SEPTEMBER 14, 1889

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## Notes.

## BOOKS ON GAMING.

(Continued from p. 145.)

In the same year (1743) we find Hoyle entering at Stationers' Hall the 'Short Treatise on the Game of Piquet, &c.' in his own name, "Edmond Hoyle, Gent.," and that of his agent or publisher, Francis Cogan, on January 11; and again, June 18, the 'Short Treatise on the Game of Backgammon,' in the same two names. Emboldened by the success which had crowned his first attempt, the first by which any one had ever aimed at treating a game scientifically in this country, he seems to have turned his attention to other games with the same good fortune, which, indeed, he fully deserved. The treatise on piquet did not appear, I believe, before 1744; but that which he wrote on backgammon was announced (with the "artificial memory" and the fourth edition of the treatise on whist) in the *General Evening Post* from Thursday, November 17, to Saturday, November 19, 1743, and afterwards, as follows:—

"This day was published (price 2s. 6d.) in a neat pocket size, done up in fine gold embossed paper, and gilt on the leaves, a Short Treatise on the game of Backgammon. Containing a table of the 36 chances [on two dice], with directions how to find out the odds of being hit upon single or double dice; &c., &c. By Edmond Hoyle, Gent.

"N.B.—The author has thought proper to inform the Public, (to prevent their being imposed on by pirates)

that no copies of these books are genuine, but such as are sign'd by him.

"Printed for F. Cogan, at the Middle Temple Gate, in Fleet St."

The 'Backgammon' was published separately, and is exceedingly scarce, only two copies being at present known. (G.O. and J.M.) Neither of these has a formal title, but each begins with the following address

"To the Reader. | The Author has thought | proper to inform the Pub- | lick, That no Copies of these Books | are genuine, but such as are | sign'd by him.

(signed autogr.) "EDMOND HOYLE."

Facing this is a page on which appears an advertisement (in twenty-six lines):—

"Just publish'd, | In a neat Pocket Size, | Done up in fine Gold emboss'd Paper, & gilt on the Leaves, | Price Two Shillings, | The Fourth Edition of | A Short Treatise on the Game of | Whist"; &c. | "By Edmond Hoyle, Gent."

On the back of this is an announcement "To the Reader," as follows:—

"The author of the above Treatise [on whist] gives Notice, | That he has reduced the Price of it, that it may | not be worth any Person's while to Purchase the | Pirated Editions which have been obtruded upon the | World, which are extremely incorrect; and that he | will not undertake to explain any Case but in such | Copies as have been set forth by himself, or that are | authoris'd as Revis'd and Corrected under his own | Hand.

"Several Purchasers of the former Editions having | been entirely at a loss how to apply the Calculations, | were obliged to have recourse to the Author to explain | them, which was both troublesome and expensive; in | this Edition, he has explained the Use of them, and | has also given the Signification of the Technical | Words.

"N.B. At the particular Desire of several Persons of | Quality, the Laws of the Game are | printed [&c., as before].....Price 2s. 6d.

"Whoever pirates either of these Works will | be sued. The Proprietor has already obtained | an Injunction against Nine Persons for pirat- | ing or selling pirated Editions of one of them."

After these two preliminary leaves follow 69 pp.; B to D in twelves; the last page (70) being blank. So it appears this little book came out simultaneously with the fourth edition of the 'Short Treatise on Whist.' There is no title, as has been remarked, and the first two leaves are without signature: this pamphlet was, therefore, probably intended to be tacked on to the 'Treatise on Whist.' It has not yet been found so appended; but later editions of it, in such position, will be described presently.

Of the fifth edition of the 'Short Treatise on Whist' there is a copy, the only one at present known, in the British Museum. The title is the same as that of the fourth edition down to the twelfth line, in which, as in a few of those which follow, the words are differently arranged and divided, and it has at foot the date "MDCCLXIV | [Price Two Shillings.] "To the Reader," 1 l. (not signed); title, with "Advertisement" on

verso, 1 f.; "Contents," 2 ff.; and pp. 76, 12mo., A in fours, B to D in twelves, E in twos. It is very odd that the address "To the Reader" should be unsigned. The leaf, in the opinion of experts, has not been "washed." It must, therefore, have escaped signature by a rare accident. I have never seen another copy of a genuine edition, published during Hoyle's lifetime, unsigned by the author. There is, however, no reason to doubt the authenticity of the Museum copy. It came there in a batch of pamphlets and books, in August, 1859, from an anonymous donor, who thus, perhaps, rid himself of a quantity of what he considered the rubbish of his library. It is singular that the Museum should have become possessed in this way of a volume which is certainly very rare, if not unique. The laws in this edition are, except for a few typographical variations, the same as in the preceding edition. The first page of the 'Short Treatise' contains the same promise (that had appeared in that edition) of "an Artificial Memory which does not take off your Attention from your Game; and if required, he [the author] is ready to communicate it, upon payment of one Guinea." This work was, therefore, still in MS. It did not appear in print until it was given with the sixth edition.

In the same year appeared 'A Short | Treatise | on the Game of | Piquet,' including a treatise on chess. Facing the title is a blank leaf, across the middle of which is pasted the address "To the Reader" in five lines, and signed (autog.) by Edmond Hoyle (out from the treatise on backgammon?). Title, 1 f., the verso blank, "by Edmund [sic] Hoyle, Gent. | London: | Printed for F. Cogan at the | Middle-Temple-gate. 1744. | Price Two Shilling [sic] and Six Pence"; Contents, 1 f.; B to D in twelves; E in fours; pp. 80 (the last page blank), exclusive of title and contents. Chess occupies pp. 55-79. (Bod.; a copy is also in the B.M., without "To the Reader," which was, perhaps, an insertion.)

JULIAN MARSHALL.

(To be continued.)

MORITZ'S 'TRAVELS IN ENGLAND.'—Pastor Charles Philip Moritz, in his 'Travels in England in 1782,' describes feelingly the great incivility he met with at various inns on his journey from London to Derbyshire on account of his being a "foot-wobbler" (to use Mrs. Nosebag's phrase in 'Waverley') in those days when, as Prof. Henry Morley, in his short introduction (1887) to the English translation, says, "everybody who was anybody rode." Moritz's experience of English inns seems to have been exactly the reverse of that described by Shenstone in his well-known quatrain. And not at inns only. In passing by the Eton playing-fields, the aristocratic young Etonians (qy., might Canning have been one of them!) stared at him, dusty as he

was, in such a way that he was fain to get out of their sight as soon as possible. Without in the least doubting the veracity of the excellent and liberal-minded young Prussian clergyman, it is nevertheless noteworthy that in 'Guy Mannering,' the period of which, after the tenth chapter, is contemporary, or nearly so, with that of Moritz's travels, Scott represents Bertram walking through Cumberland into Scotland without meeting with any incivility, but rather the reverse (see chap. xxii.), on account of his "foot-wobbling." It may be said that Moritz's 'Travels' are real, whilst 'Guy Mannering' is fiction, but I think Scott's fiction is as valuable as most people's reality. See also Wordsworth's poem, 'The Brothers,' the date of which is 1800, eighteen years later than that of Moritz's travels, in the opening lines of which tourists, evidently pedestrian tourists, are spoken of as quite familiar objects at that period, at all events in the Lake district. Can any one point out contemporary records of incivility at inns or elsewhere towards travellers on foot in England during the last two or three decades of the eighteenth century, in confirmation of Moritz's experiences?

A friend suggests that the "arf bricks" which were (metaphorically, not actually) "heaved" at Moritz were on account of his foreign appearance, and not on account of his travelling on foot. This may have had something to do with it, but much of his trouble undoubtedly sprang from his walking (see Letter ix.).

The following amusing statement of our traveller is a confirmation of the general ignorance of mountains which prevailed in England, and apparently in foreign lands as well, a century ago. Moritz says that he was told "by others" (a saving clause!) of "Chatsworth, a palace or seat belonging to the Dukes of Devonshire, at the foot of a mountain whose summit is covered with eternal snow, and therefore always gives one the idea of winter, at the same time that the most delightful spring blooms at its foot." Eternal snow in Derbyshire! I suppose, or rather I am sure, that the snow on Ben Nevis and Ben Mac Dhui melts in the summer. A few pages before Moritz says of some place in the Peak country, "We now ascended such an amazing height, and there were such precipices on each side, that it makes me giddy even now when I think of it." This reminds one of the ascent of Blencathara (Saddleback) by a party of gentlemen and a guide, mentioned by Mr. H. I. Jenkinson in his 'Practical Guide to the English Lakes': "They had not walked more than 1 m. when one of the party on 'looking around was so astonished with the different appearance of objects in the valley beneath him that he declined proceeding.' Another had not gone much farther when 'he was suddenly taken ill, and wished to lose blood and return.' Only one of the party and the guide



reached the summit." This was in 1793, only seven years before Wordsworth, in his lines 'To Joanna,' described himself as "looking upon the hills with tenderness," and twelve years before Scott apostrophized in heartfelt strains—

Caledonia stern and wild,  
Meet nurse for a poetic child.....  
Land of the mountain and the flood.

Pastor Moritz, however, seems to have been greatly impressed by the fine scenery of the Peak, a region which is to myself, I regret to say, a *terra incognita*.  
JONATHAN BOUCHIER.

Ropley, Alresford.

JOHN HOWARD'S GRAVE.—Some years ago a query was inserted (4th S. viii. 527) having reference to Howard's monuments in Russia, but it remains unanswered in the pages of 'N. & Q.' to this day.

As Dr. Stoughton, the latest and ablest of Howard's biographers, following in the track of many of his predecessors, states that Howard was buried near the village of Dauphigny, a place which cannot be found either in any modern map or gazetteer, and the 'Encyclopædia Britannica,' s.n. "Howard," follows suit, but s.n. "Kherson" states that he was buried near the Church of the Assumption at Kherson, it seems as well to point out that a reference to Murray's 'Handbook for Travellers in Russia' (1888, pp. 356-7) will clear up the confusion of the authorities.

From Murray it appears that Howard was buried in a walled field in a village then called Dophinovka, after M. Dauphiné, its owner, but now known as Stepanovka, six versts north of Kherson, and that the monument over his grave bears the following inscription:—

Johannes Howard  
Ad Sepulchram stas  
Quinquies  
Amici  
1790.

The other monument which was erected to his memory at Kherson stands near the Church of the Assumption, opposite the old prison. It is in the form of an obelisk, having a sun-dial on one face and Howard's medallion on the other, and bears the following inscription in Russian and Latin:—

Howard  
died on the 20th January  
in the year 1790  
in the 66th year of his age  
Vixit propteratis  
Alios Salvos fecit.

G. F. R. B.

DOMESDAY PHONETICS. (See 7th S. viii. 158.)  
—Under this reference, PROF. SKEAT suggests that some one should undertake "a complete history of the phonetic laws of the forms used in Domesday." I have devoted a good deal of time to the ascertainment of the said laws, and have reluctantly come to the conclusion that the attempt is hopeless. The difficulty is what astronomers would call the

personal equation. Every scribe was a law unto himself. When two tenants hold lands in the same township, it is quite the exception to find the name of the township spelt alike in both entries. Probably some scribes were more acute than others in catching the names as pronounced, possibly the same name was differently pronounced by different tenants; but making every allowance for such sources of error, it is difficult to believe that identical values were uniformly attached to the same alphabetic signs.

Thus, to take the Yorkshire Domesday alone, as I happen to be most familiar with it, I have noted interchanges of *m* with *n*, *p* with *b*, *g* with *c* and *gh*, *n* with *m* and *gn*, *t* with *d*, *th*, *st*, *ch*. A medial *a* is interchanged with *ai*, *aie*, and *u*; a medial *e* with *ei*, *ai*, *ia*, *u*, *ue*, and *o*. In the middle of words the consonants *s*, *v*, *l*, *f*, *h*, *m*, *n*, *g*, are often omitted. Of the commoner suffixes, *bi* is almost the only one which does not vary. The next commonest, *ton*, is spelt *tone*, *tune*, *tona*, *tun*, and *ton*. It would seem almost impossible that the ingenuity of the Domesday scribes should have contrived fifteen ways of spelling the common termination *-ley*. I find, however, *le*, *la*, *lei*, *lai*, *lie*, *laie*, *leie*, *leia*, *lege*, *lage*, *laga*, *lade*, *laf*, *lac*. I have also noted fifteen ways in which *burgh* is written. We have *burg*, *burgh*, *burc*, *berg*, *bergh*, *bergue*, *berc*, *berga*, *berge*, *bergie*, *borg*, *borch*, *borc*, *broc*, and *bud*. We have also *stain*, *stane*, *stan*, *stein*, *sten*, and *stone*. The patronymic suffix appears in fourteen forms, viz., *ing*, *eng*, *inge*, *inga*, *inghe*, *inc*, *enc*, *igs*, *ig*, *ie*, *ice*, *ine*, *in*, *i*; while *ham* becomes *hem*, *hen*, *am*, *em*, *um*, *an*, *on*, *un*. There are ten ways of spelling *hall* and seven of spelling *ford*. The orthography seems to be as uncertain as that of our great grandmothers, or of the old Duchess of Gordon, who used to say to her cronies, "You know, my dear, when I don't know how to spell a word I always draw a line under it; and if it is spelt wrong it passes for a very good joke, and if it is spelt right it don't matter." A complete history of the phonetic laws of the forms used in the correspondence of the duchess would be an easier undertaking than a similar history for Domesday. On her Grace's principles of orthography all, or nearly all, the proper names in Domesday would require to be underlined. ISAAC TAYLOR.

"MARCH OF INTELLECT." (See 7th S. viii. 87.)  
—Here is a novel adaptation of this remarkable phrase. It is contained in an answer to a representative of the *Pall Mall Gazette* who wished to interview Mr. Edison. "All right. Friday about eleven in the morning. I'll be sane by that time. My intellect is now making 275 revolutions a minute." KILLIGREW.

HOLY CROSS, CREDITON.—It is well to mention that some newspapers have lately (from pure inadvertence, doubtless), when mentioning the reopen-

ing, after restoration, of Holy Cross Church, at Crediton, in Devonshire, called it a "cathedral" church. This statement incorporates certainly a valuable historical truth and reminiscence, but no more, for, unless I am entirely in error, although a bishop's chair, or, as Dr. E. A. Freeman often prefers to call it, a "bishop's stool," probably was in Crediton anciently, before the Bishop of the West Country established himself in Exeter, there is no evidence that the present church of the Holy Cross of Crediton had ever risen to more than collegiate rank, which, of course, since the Reformation—the exact date of the dissolution of the college I do not know, but perhaps it is mentioned in Dugdale's 'Monasticon'—it has ceased to claim, being, like Ottery St. Mary, at present simply a parish church. There is an extinct or transferred see of Crediton, but I doubt whether the walls of the existing church ever enclosed an episcopal throne. The see had been shifted before the present church of Crediton arose.

Both Dr. E. A. Freeman's 'Exeter' and the 'Tourist Guide to Devonshire,' by Mr. R. N. Worth, F.R.G.S., third edition (London, Edward Stanford, 55, Charing Cross, 1886), part. ii. (North Devon), pp. 36-7, mention that Crediton Church is ex-collegiate, but not ex-episcopal. Mr. Worth mentions the local pronunciation "Kirtion" for Crediton, and the rhyme :—

Kirtion was a borough town  
When Exon was a vuzzy down.

As Mr. Worth rightly adds, Crediton was without controversy the birthplace of St. Winfred of Boniface, apostle of Germany and martyred Archbishop of Mainz, in Germany. We Englishmen and Englishwomen ought to be proud that the missionary to the Teutons of the Rhine was of English blood. The Drakes, Raleighs, and Frobishers fought in the Elizabethan age in a cause perhaps more secular, but manifested anyhow the vigour of the old English blood; and when I myself visited the noble (modern) basilica of St. Boniface at Munich, I felt that I was reminded not only of a saint, but of an Englishman from Devonshire.

H. DE B. H.

**BI-CLIFF.**—This word is not given in the 'New English Dictionary.' It occurs in Michael Drayton's 'Elegy to Master William Jeffreys':—

The Muses here sit sad, and muse the while  
A sort of swine unseasonably defile  
Those sacred springs, which from the bi-cliff hill  
Dropt their pure nectar into every quill.

"Bi-cliff hill" is evidently a reminiscence of Perseus's "in biclipsis Parnasso."

F. C. BIRKBECK TERRY.

The Paddocks, Palgrave, Diss.

**BURIAL ON THE NORTHERN SIDE OF THE CHURCH.**—The assertion that in many country districts there is a strong prejudice against being

buried on the northern side of the church was recently received with general incredulity in the House of Commons, the Home Secretary, for one, declaring that he had never heard of such a prejudice. It exists, nevertheless, and was once universal. In Epworth churchyard there is a tombstone in this position, bearing date 1807, which may be cited in evidence. It has a long poetical inscription, of which the concluding couplet runs thus :—

That I might longer undisturb'd abide,  
I choos'd to be laid on this northern side.

O. C. B.

**BOOK.**—One of the new lights proposes to separate *book* from *beech*, involving, as it appears to me, a distinction without a difference. The argument runs thus : *book*, primarily a board made of beech-wood, represents as a survival the Roman waxen tablets; we see it in the "horn-book," a slip of wood holding an inscribed paper, which is protected by a thin shaving of horn, practically transparent. *Book* is cognate with Skt. *bhāj*, to split, to divide; but *bhāj* also means "to cook," &c. So we get *φῶγος*, *φῶγυς*, *fagus*, Eng. *bake*; also A.-S. *bece*, Eng. *beech*, A.-S. *booc*, Eng. *book*. The agreement is even closer in German, where *buch* is "book," *buche* is "beech." What can we hope to prove by raising the question? A. HALL.

**THE CHINGFORD OBELISK.**—Allusion is made to this obelisk, which is exactly on the meridian of the Royal Observatory, Greenwich, and therefore has no longitude, in Mr. Walford's 'Greater London,' vol. i. p. 420, where it is stated to be "maintained at the instance of the Astronomer Royal." Reference is also made to several communications in the Sixth Series of 'N. & Q.,' and to some other obelisks nearer Epping which are supposed to be not far from the site of the battle between Queen Boadicea and the Roman general Suetonius Paulinus. Into the latter question I do not purpose to enter, having nothing to add to the information contained in the letter of Mr. EDWARD SMITH (6th S. vi. 272), referred to by Mr. Walford. But as the expression of the latter with regard to the Chingford obelisk (which I once, being in the neighbourhood, visited from mere curiosity whilst attached to the Greenwich observatory) may lead some to an erroneous notion about it, I should like, with your permission, to mention the facts of the case, which will also enable me to correct some errors in Mr. J. BAILLIE's letter (6th S. v. 426), to which my attention was directed by reading Mr. Walford's interesting book. It is more than fifty years since the mark on the obelisk in question has been made any use of at the observatory. Prof. (now Sir George) Airy was appointed Astronomer Royal, in succession to Mr. Pond, in October, 1836, and came into residence in the following December. Both the mark at Chingford and

another at Blackwall were employed in determining the collimation error of the transit telescope then used. But the latter was too broad for the new fine wires introduced into the telescope in January, 1836, and the Chingford obelisk was only visible in the finest weather. Sir G. Airy, therefore, at once discontinued the use of both, and obtained the collimation error by a cross-wire in the focus of a small subsidiary telescope mounted in the transit-room a short distance to the south of the transit telescope. Mr. BAILLIE's letter would lead readers to suppose that it was the substitution of the great transit circle for the old transit instrument in 1851 which made the Chingford obelisk obsolete; whereas, as I have said, its use was discontinued fifteen years before that. The only change of method in this respect made necessary by the change of instrument was, that as the transit-circle was not capable of reversal, a second collimating telescope was introduced on the other side of the room, due north of the principal telescope. But Mr. BAILLIE greatly exaggerates the distance between the position of this and that of the old transit telescope. The former is 19, not 120 feet to the eastward of the latter, so that the difference of longitude is scarcely appreciable, amounting, in fact, to only about 0".02. Had the distance really been 120 feet, the change would not have altered the longitude by more than a small fraction of a second in time.

W. T. LYNN.

#### Blackheath.

**WEATHER FOLK-LORE, PEMBROKESHIRE.**—The following lines, which I recently heard quoted by a native of Pembrokeshire, seem worthy of insertion in 'N. & Q.' :—

A fog from the sea  
Brings honey to the bee;  
A fog from the hills  
Brings corn to the mills.

These lines remind me of those given in Swainson's 'Weather Folk-lore,' p. 198 :—

When the mist comes from the hill,  
Then good weather it doth spill;  
When the mist comes from the sea,  
Then good weather it will be.

F. C. BIRKBECK TERRY.

The Paddocks, Palgrave, Diss.

**HEALING BY TOUCH.**—Amongst the numerous superstitions on this subject the following is not the least curious or revolting, and does not seem to me to be very familiar. The author of 'Souvenirs de mes Voyages en Angleterre,' 8vo., Zurich, 1795, after describing an execution at Newgate, says :—

"My horror was intensified by seeing many men and women carried to the scaffold in order to have applied to them for the cure of various diseases the still throbbing hand of the just-executed criminals; among others was a young and handsome woman who, pale and almost dying in the arms of the hangman, was obliged to consent to having the hand of one of the criminals placed

under the handkerchief which covered her bosom, and this in the presence of some thousands of spectators."

Strange and cruel superstition, which, in the midst of a philosophical people, has still the power to compel a disregard for the violation equally of common sense and of imagination, of delicacy and decency!

J. ELIOT HODGKIN.

Richmond.

**PROVINCIAL PUBLISHING.**—I learn from a recent number of 'N. & Q.' that a book has lately been published at York. The book seems to be "only a little one," as the young woman said of her baby; but its appearance in such a quarter is surprising enough to suggest a remark or two on the decay of provincial publishing. There was a time when books were occasionally issued even at York; but that was in the days of Thomas Gent, who was not a York man. And so late as the beginning of the present century Messrs. Thomas Wilson & Sons used to publish there, not indeed new books, but editions of popular works of a domestic or scholastic sort: the 'Sandford and Merton' kind of thing. I should suppose, however, that no book has been published at York for the last sixty or seventy years, except perhaps a few sermons, tracts, and pamphlets—such as a certain pamphlet printed some years ago in the form of a letter to the present Archbishop of York: in which letter his grace is addressed as "Sir"; the author and the publisher, who were both York men, being ignorant how to address even their own archbishop. Since then a certain man, one of the few intelligent persons (none of them natives) who reside in the town, was good enough to send me a copy of a handsome illustrated volume of which he was the author. As it related mainly to York and its neighbourhood, I inquired why he had not published it at York. "Because," said he, "I could find there neither a publisher, nor even, or hardly even, a subscriber." It would not be fair to test all England by the example of such a town as this, especially as we know that a hundred years or even sixty years ago books were freely issued in towns not indeed so obscure intellectually as York, but often of less account in point of population. Stokesley, for instance, and Guisborough, and Gainsborough, and Boston, and Derby, where the Mozley firm had a wide reputation; Norwich too, and Ipswich, and Exeter, and (I think) even Truro. These are mere samples stated from memory; and in the matter of publishing and printing where are they all now? Messrs. Child & Co. date from Bungay, but do they not print in London? Messrs. Hazell & Watson, Mr. Ruskin's printers, who used to date from Aylesbury, are they not now written in the 'London Directory'? The two university towns hold their own, and Manchester and Birmingham have gained ground in these matters; but every other place seems to have yielded to that centripetal force which Cobbett so vigorously denounced. In

one generation the tall English peasant shrinks into the puny London cockney; in two generations the country printer and publisher seems to have well-nigh disappeared. I speak, however, not as an expert, but as an observer only; and therefore I speak subject to correction. A. J. M.

**COLUMN ON CALAIS PIER TO COMMEMORATE THE RETURN OF LOUIS XVIII. TO FRANCE.**—This column originally bore the following inscription:—

"Le 24 Avril 1814. S. M. Louis XVIII. débarque vis à vis de cette colonne et fut enfin rendu à l'amour des Français pour en perpétuer le souvenir la ville de Calais a élevé ce monument."

As an additional means of perpetuating this a brazen plate has been let into the pavement upon the precise spot where his foot first touched the soil. An English traveller noticed in his journal, "as a sinister omen, that when Louis le Desiré after his exile stepped on France he did not put the right foot foremost." At the Revolution in 1830 both inscription and footmark in bronze were removed, and are now to be seen in the Musée Rue Royale. W. LOVELL.

Temple Chambers.

**SIR WILLIAM BROWNE, KNT.**—This celebrated physician was very eccentric. After thirty years' practice at Lynn, where he acquired a competent fortune, he received the honour of knighthood, of which he was not a little proud.

"About this same period too he distinguished himself as a champion of the fair sex at Lynn, but under what circumstances and in what manner is now unknown. The incident led to the following epigram, the product, it has always been thought, of his own pen:—

Domino Wilhelmo Browne, Militi.

Sis, Miles, terror castigatorque Gigantis,  
Victima cui Virgo nocte dieque cadit.  
Herculeo monstribus purgata est Lerna labore,  
Monstribus purgetur Lenna labore tuo.

Be thou, O knight, the giant's scourge and dread,  
Who night and day preys on the victim mald.  
Herculean labour Lerna's monsters slew,  
Oh! may thy labours those of Lynn subdue.

Munk's 'Roll of the Royal College of Physicians,' ii. 86.

This work was printed in 1861. I do not know of any light having been thrown on this mystery since that time, or if any elucidation of it can now be given. W. E. BUCKLEY.

**ALL HALLOWS BARKING, LONDON.**—In a clever and popular novel entitled 'George Geith of Fen Court,' by F. G. Trafford (Mrs. Riddell), 8vo., London, 1866, I read, on p. 3:—

"Underneath the high altar of All Hallows Barking lies, crumbling to dust, a heart which knew no such repose in life, that of Richard Cœur de Lion. In the same church sleep Surrey the poet, and bishops Laud and Fisher, executed on the adjacent Tower Hill."

Every word of this is incorrect. The heart of the

Lion King was interred in the cathedral of his faithful city of Rouen, and is, or was some years ago, in the museum of that city, having been sacrilegiously exhumed from its intended resting-place. As for Surrey the poet and the saintly Bishop Fisher, their bodies were never laid in the church, but only temporarily in the churchyard. Fisher's mutilated body was removed to the Tower to be laid to rest by the side of Sir Thomas More's, and Lord Surrey's ashes in 1614 were taken to Framlingham, in Suffolk, to the burial-place of the Howards, his ancestors. Laud's remains rested for about sixteen years beneath the communion table of All Hallows Barking, but were taken for interment to Oxford in 1683. Beneath this table there is a small heart-shaped shield of arms of the Bond family, which is often taken to mark the spot where the Lion King's heart was buried.

Accuracy should be cultivated even by a writer of fiction, in spite of Sir Robert Walpole's assertion that all "history is fictitious." J. MASKELL.

**MEALS.**—In a list of old Derbyshire customs, &c., I find the following, containing terms which I have not noticed before:—

"Ye gentrie after y<sup>e</sup> southern mode, have two state-meales a day, with a bitt in y<sup>e</sup> buttery to a morning draught; but your peasants exceed y<sup>e</sup> Greeks, who had four meals a day, for y<sup>e</sup> moorlanders add three more: y<sup>e</sup> bitt in y<sup>e</sup> morning, y<sup>e</sup> anders-meate, and y<sup>e</sup> yenders-meate, and so make up seven, and for certaine y<sup>e</sup> great housekeeper doth allow his people, especially in summer tyme, so many commensations."

R. W. HACKWOOD.

**A CURIOSITY OF CATALOGUING.**—'Le Devil, son Observation dans tous les Temps,' 1877, I find in a recent Liverpool catalogue under the alarming head "Devil." H. T.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

**JAMES HAMMOND AND CATHERINE DASHWOOD.**—In 'N. & Q.,' 2<sup>d</sup> S. xi. 348, 430, 493; xii. 33, 56, there are some very interesting notes regarding the family of James Hammond, the author of 'Love Elegies,' and M.P. for Truro (1741-2); but very little is said concerning the lady who, if not the object of his love, was the subject of his elegies. I should be glad of any information which may be available regarding her family and her later career. We know from Walpole that she retained her place at court till after the marriage of King George III. and Queen Charlotte; and in his notes to Dr. Maty's 'Memoirs of Lord Ochesterfield' (privately printed by Mr. R. S. Turner for the Philobiblon Society) he says of the amorous pair:—

"He (the silver-tongued Hammond of Lord Bolingbroke) was a man of moderate parts, attempted to speak in the House of Commons and did not succeed, nor is his poetry at all remarkable. He was in love with Mrs. Catherine Dashwood, a beauty (since woman of the bed-chamber to Queen Charlotte), who, finding he did not mean marriage, broke off all connexion, though much in love with him."

"The silver-tongued Hammond of Lord Bolingbroke" is usually supposed to be Anthony Hammond, the father of the poet; but Walpole's accuracy is not to be depended on. Nor did Hammond's short career in Parliament, which scarcely extended to a year, afford much scope for a display of oratory. In a copy of the 'Love Elegies' in my possession (12mo., London, 1782), which formerly belonged to Thomas Park, various extracts have been made by that industrious annotator, and among them is the following, culled from the *Universal Magazine* for January, 1792:

"Hammond, had not his lovely mistress been the ward of an hostile politician, whose narrow passions, it is probable to conclude, were desirous of making felicity, as well as honours and emoluments, the exclusive property of a party, might perhaps in the arms of his Delia, have rivalled the felicity of his friend and compatriot Lyttleton, for the after conduct and deportment of Miss Dashwood sufficiently show that she was not insensible to the merits or the passion of her unhappy lover."

I should be much obliged for an explanation of the allusions in this passage, from which one would infer that the separation of Hammond from Miss Dashwood was not attributable to the cause assigned by Walpole. Miss Dashwood's devotion to the memory of her lover may be argued from the fact that she never married, although she survived him nearly forty years.

The mother of James Hammond is stated by Walpole (l.c.) to have been famous for her wit. Mr. Park, in his copy of Hammond, notes that the marriage of Anthony Hammond and Jane Clarges took place, according to the Tunbridge register, on Aug. 14, 1694. She was the daughter of Sir Walter Clarges, Bart., and was only sixteen and a half when she married, having been born on Oct. 6, 1677. W. F. PRIDEAUX.

Jaipur, Rajputana.

"THE DICK"—This is the name of a public-house two or three miles from here. What does it mean? I do not remember to have met with it elsewhere. It is not given in Larwood and Hotten's 'History of Signboards.'

F. O. BIRKBECK TERRY.

The Paddocks, Palgrave, Diss.

COMMONWEALTH PRESBYTERIANISM.—It is evident from the following fact that there was a Presbyterian classical organization in Shropshire during the Commonwealth period. Is anything further known of this organization? How many classes did the "province" of Shropshire

contain? What were the meeting-places of those classes; and what hope is there of procuring any of the classical records? Further, is there in existence any parliamentary ordinance constituting this county into a "province" and classes, &c.? The data are these: John Malden was one of the "acting class of Presbytery" of the hundred of Bradford North, in Shropshire, and his name appears to the certificate of ordination of Philip Henry, September, 1667 (Matthew Henry's 'Life of Philip Henry,' p. 40). John Machin was ordained presbyter by the Whitchurch classis, Salop (*Derbyshire Archaeological Journal*, ii. 164).

WILLIAM A. SHAW.

Owens College.

COWPER'S 'CONVERSATION.'—About two pages from the close of this little poem occur the following lines:—

It has indeed been told me.....  
That fables old, that seem'd for ever mute,  
Reviv'd, are hast'ning into fresh repute,  
And gods and goddesses, discarded long  
Like useless lumber, or a stroller's song,  
Are bringing into vogue their heathen train,  
And Jupiter bids fair to rule again;  
That certain feasts are instituted now,  
Where Venus hears the lover's tender vow;  
That all Olympus through the country roves,  
To consecrate our few remaining groves,  
And Echo learns politely to repeat  
The praise of names for ages obsolete.

Asked by a lover of Cowper to explain these, I could only refer to the fashionable and unfashionable scepticism of the times; but as such an explanation was to both of us insufficient, I would ask what were the Venus feasts—of which I have somewhat of an inkling—what is the Olympus reference, and is there anything in the reference to Jupiter beyond its being a sort of introduction to the rest? Possibly these things may have been explained in some edition of Cowper. In that case the naming of that edition, or those editions, will suffice and much oblige.

BR. NICHOLSON.

[The reference in these verses—815, *et seq.*—is supposed to be to the Medmenham revels of Sir Francis Dashwood and his companions. See Aldine edition.]

FREEMAN'S QUAY.—Can the position of this quay, near London Bridge, be given? Is there any history of it? All porters and carmen calling there are said to have had beer given them gratis, which gave rise to a local proverb, "Drinking at Freeman's Quay," i. e., gratis. O. A. WARD.

DRAMATIC BURLESQUES.—In the December issue of my 'Collection of Parodies' I intend to publish a list of dramatic parodies and burlesques, with particulars as to when and where they were first performed, authors' names, &c. I shall be grateful to any 'N. & Q.' correspondents for information, especially with regard to provincial pro-

ductions. I have French's list, but it is very incomplete. Answers to be sent direct to

WALTER HAMILTON.

57, Gauden Road, Clapham, S.W.

**RADCLIFFE.**—Can any information be given concerning one Anthony Radcliffe and his ancestors, of Kell Head, Dumfriesshire, who possessed a large estate, lime-kilns, &c., and who was buried at Crummertrees in the year 1800? Also information as to Arthur and Edward Radcliffe, London merchants, who lived about 1790.

W. J. P.

North View, Heaton, Newcastle-on-Tyne.

"FOUR CORNERS TO MY BED."—I have been asked the origin of the underwritten lines. I have hitherto failed to discover it. Will you inquire through the medium of your well-nigh all-discovering paper?—

Four corners to my bed,  
Four Angels round my head;\*  
One to watch, one to pray,  
Two to bear my soul away.

They seem to be a sort of rich relation of

Matthew, Mark, Luke, and John,  
Bless the bed that I lie on,

both of them belonging to the English folk-lore family.

WM. W. GARWOOD.

**LICENCES TO PASS BEYOND SEAS.**—In the Public Record Office, London, are preserved "Licenses to pass beyond Seas." I am anxious to know (1) between what dates these licences were issued. (2) Do they apply to all ports in the United Kingdom, or only to the port of London?

GUALTERULUS.

'THE DEVONSHIRE LANE.'—Burgon, in his 'Lives of Twelve Good Men,' says of Rev. John Marriott (p. 298) that he is chiefly remembered as the author of 'The Devonshire Lane'; and in a foot-note adds:—

"This *jeu d'esprit* is not known to have been ever printed. It begins:—

In a Devonshire lane as I trotted along,  
T' other day much in want of a subject for song,  
It came into my mind, p'rhaps inspired by the rain,  
Sure marriage is much like a Devonshire lane."

Where is the remainder to be found?

H. A. W.

**MOTTO OF TRIN. COLL., OXON.**—The usual motto, as found on the college plate and elsewhere, is "Quod tacitum velis nemini dixeris." But I remember seeing somewhere, I think carved upon an oak door in Oxford, the arms of the college, correctly executed, but with the motto "Gardy le foy." I shall be glad to learn whether this alternative motto has any authority.

GRYPHON.

\* *Var. lec.*, "there are spread."

**GRANDFATHER OF WILLIAM THE CONQUEROR.**—Rapin says William's father was not married (in that historians agree). He says also:—

"One would be apt to think this resolution [not to marry] was owing to his insensibility for the fair sex had we not a proof to the contrary in his passion for a young damsel with whose graceful mien he was charmed as he saw her dancing. The damsel was called Ariotta, a skinner's daughter of Falaise," &c.

Can any of your correspondents give the name of this skinner, and any particulars of him? Rapin, in a note, says of the name Ariotta, whence it is said comes the word "harlot." I should doubt this opinion.

W. PAYNE.

Southsea.

[This derivation is, of course, absurd.]

**ADDRESS WANTED.**—Could any one put me in the way of obtaining the present address of the lady (Miss Fowler) who worked with Eglington, the medium, when he was in London a few years ago?

W. O.

**AUTHOR WANTED.**—Who was the author of the 'Revisal of Shakespeare's Text,' referred to in Johnson's preface to Shakespeare as one of Dr. Warburton's antagonists, the other being the author of 'Canons of Criticisms'? R. A. H.

**ISLEWORTH.**—In 1211 Genor St. Valery held the manor of Isleworth, Middlesex, in her own right as heiress, and afterwards married Robert III., Count de Dreux. This branch of the house of De Dreux died out in 1340. I shall be glad of any information concerning this manor, as to what became of its manorial rights and title after 1340, and whether the manor is still in existence, and in whom vested. M.

**PIGOTT FAMILY.**—Will some correspondent of 'N. & Q.' kindly give me the names of the children of Granado Pigott, of Abingdon Pigotts, and their marriages? Was this Granado the eldest son of George Pigott, of Abingdon; and did any of the family marry Constance, daughter of Sir Roger Burgoyne, Bart.? PIGOTT.

**FREDERICK HOWARD, FIFTH EARL OF CARLISLE.**—Can any reader of 'N. & Q.' give me the exact date of Lord Carlisle's appointment as guardian of Lord Byron?

G. F. R. R.

**FOUNTS.**—Is it the custom at the present time in the Roman Catholic churches of Great Britain, Ireland, and the Continent to keep the fountains locked? That such was the practice here before the Reformation is well known. In the orders made as to the ornaments of churches by Archbishops Winchelsey (Canterbury, 1293-1313) and Gray (York, 1216-1255) "fons sacer cum serris" is mentioned, and the council held at Durham in 1220 provided "fontes sub sera clausi teneantur propter sortilegia" (Wilkin's 'Concordia,' i. 576).

Almost every old font which I have had an opportunity of examining contains marks indicating where the staple has been inserted. In the late Mr. Benjamin Webb's 'Continental Ecclesiology,' 1848, p. 54, it is noted that the author saw in the church of St. Andrew, Rütgsdorf, a marble font "without a padlock" let into the north wall. I have not seen any evidence as to what kind of magical rites are referred to in one of the above quotations.

K. P. D. E.

**ANTHONY ALLEN.**—The contributor of the short notice of this lawyer and antiquary in the new 'Biographical Dictionary' writes, "He also collected materials for an English dictionary of obsolete words, and of those which have either changed their meaning or assumed a proverbial use." I have just purchased some papers which appear to be Allen's rough notes for this work, mostly in his own autograph. These notes are written on some sixty-six folio pages, with numerous additional smaller scraps pinned to them. The words illustrated are not very numerous, but the information given is frequently curious and interesting. The following will serve as an illustration of the author's style and method :—

"*Pantaloon*, according to Bayley, is so. meant the Breeches and Stockings made of one continued piece of Cloath. But as antient People tell me (an. 1737), *Pantaloon* was a pair of Breeches quite open and wide at the Knees, and hung with Points or Bunches of Ribbands. Describe it how you will, in either Case it was once in Fashion and Repute; but y<sup>e</sup> fantasticalness of y<sup>e</sup> mode carried it y<sup>e</sup> sooner into Disuse, especially when at length it was, and indeed still is worn by Merry Andrews, Jack Puddings, Pickled Herrings, Buffoons, Scaramouchs, Harlequins."

Pinned to this is :—

"*Pantalones*.—The Stockings and Breeches, part of the Habit of a Knight of y<sup>e</sup> Garter (being the same), are of 'Peach-colour'd Silk, and called *Pantalones*.—MS. 'History of y<sup>e</sup> Garter,' p. 84."

Is any fair copy of this glossary known to be in existence? If not, it behoves one to make such extracts as may prove of service to Dr. Murray and Mr. Smythe Palmer.

C. DEEDS.

**LAIRD KINKELL, OR KINALL.**—What was the family name of the above Scottish undertaker, who had a patent in 1612 for one thousand acres in Fermanagh, named Aghalaga, or Aghlane, precinct of Knockninny ('Calendar of State Papers, Ireland,' 1611-14)?

CHARLES S. KING.

Cortard, Lisbellaw.

**REV. ISAAC ALLEN, LANCASHIRE MINISTER.**—The Rev. Isaac Allen was Rector of Prestwich, near Manchester, during the years 1632-46, and then again from about 1653 to his death in 1660. During the intermediate period he found shelter, and, according to Oliver Heywood, seems to have exercised his ministry, at Ripponden, in Yorkshire. Is anything known as to the exact period

of his residence there, or any fact as to his life generally during this period in Yorkshire?

WM. A. SHAW.

Owens College.

**WHITE.**—Is anything to be found now about Lydia White, the Irish lady of 113, Park Street, celebrated for her literary parties in Sheridan's day?

C. A. WARD.

Walthamstow.

#### AUTHORS OF QUOTATIONS WANTED.—

Theme of the young and beacon of the wise.

FRED. W. MANT.

Rough lads were they, most blasphemous to oxen,  
Whose eyes and livers all day long they curst.

E. B. KENNEDY.

#### Replies.

#### TRANSLATION WANTED.

(7th S. viii. 108.)

When the Venerable Archdeacon Grantley heard some one approaching the study door he hid his Rabalais in a drawer. This was in the middle of the nineteenth century. But the Venerable Archdeacon Walter Mape, in the twelfth century, had no such scruples; not only because Master Alcofrabas *n'était pas là*, but because he, the archdeacon, was not afraid to express unto all men the cheerful beauty of the mediæval church. His truly archidiaconal utterance, which we all know and admire, deserves a competent translator, and doubtless has found one in Sir Theodore Martin. But as I have not yet seen Sir Theodore's version, it may not be presumptuous in me to supplement our Editor's rendering of the first stanza by an attempt of my own. The original has an antepenultimate rhyme (such as it is) in the first and third lines, it has no rhyme at all in the fifth and seventh, and it has a penultimate rhyme, the same rhyme all through, in the intermediate lines. MR. HIBBERD's version preserves this last feature, which I have not been able to do; the Editor's has the same double rhyme throughout. With regard to the word *propositum*, I have always supposed that the suggestion comes to the writer from without, and is not the same thing as *mihi ipse statui*. But as the writer does not say whence the suggestion comes, we have no right to introduce the word *nature*, or *habit*, or the like, as one would be inclined to do. Therefore I would put it thus :—

Something doth propose to me

In an Inn to die, sir;

With a bottle close to me

When my mouth is dry, sir:

Then they 'll come, and then they 'll say,

Angels all in chorus,

"May our God be merciful

To the bloke before us."

The word *bloke* sounds irreverent after the line preceding, but this irreverence is intentional on

the worthy archdeacon's part, for he evidently wished by the use of the word *potatori* to secure that "sudden glory" of surprise which befits a stroke of wit. *Sot* would be too strong a word; and *bloke* includes, besides much else, the idea of drinking and boozing.

Leigh Hunt's paraphrase or translation of this stanza is as follows:—

I devise to end my days—in a tavern drinking;  
May some Christian hold for me—the glass when I am  
    shrinking,  
That the Cherubim may cry—when they see me sinking.  
"God be merciful to a soul—of this gentleman's way of  
    thinking."

He also refers to an imitation of the poem by the  
Rev. George Huddesford, author of '*Salma-  
gundi*,' &c. A. J. M.  
Bormio.

I think the happiest translation I have seen of  
the confession by Walter Mapes I copied fifty-  
five years ago from *Tait's Magazine*, 1842. I  
give two out of the twenty-three charming verses:  
In a tavern I shall die, unless my purpose misses,  
With old wine upon my lips, to cheer me with its kisses;  
And when the angels come to take my soul away to  
    blisses,  
They'll say, "The Lord be merciful to a toper such as this  
    is."

There be bards who put themselves on thin water gruel,  
Fly the world's loud blusterings, strife, and jarrings  
    cruel;  
Toil for immortality, and as they grasp the jewel,  
Die off from inanition, like your fire for lack of fuel.

One more, the last of the twenty-three:—

Lord Bishop, pray be merciful to me, and from the  
    treasure  
Of thy abundant goodness yield thy suppliant good  
    measure;  
Forgive my sins, and I'll perform, at my very earliest  
    leisure,  
Whatever penance you enjoin, with a very great deal of  
    pleasure.  
With his tongue in his cheek, no doubt.

WILLIAM RENDLE.

There is a rendering in the *Annual Register*,  
xvii. 217, by "Mr. Derby." I should advise the  
following as curt and literal, except in avoiding  
the divine name, whose introduction in such a con-  
text is somewhat profane:—

My purpose it is in a tavern to die;  
To the mouth of the dying the wine shall be nigh:  
So the choirs of angels in coming shall cry,  
"May the soul of the drinker in-happiness lie."

Note that *chori* should not be singularized. No  
doubt Archdeacon Mapes knew the 'Heavenly  
Hierarchy' of Dionysius the Areopagite.

O. F. S. WARREN, M.A.

Longford, Coventry.

By far the most spirited translation (though a  
somewhat free one) of the above is in '*Salma-  
gundi*' (London, 4to., 1791). The first verse is as  
under:—

I'll in a tavern end my days  
Midst boon companions merry,  
Place at my lips a lusty flask  
Replete with sparkling sherry,  
That angels hov'ring round may cry,  
When I lie dead as door-nail,  
"Rise, genial deacon, rise and drink  
Of the well of life eternal."

This translation concludes thus:—

Mysteries and prophetic truths—  
I never could unfold 'em  
Without a flagon of good wine  
And a slice of cold-ham;  
But when I've drained my liquor out,  
And eat what's in the dish up,  
Tho' I am but an Archdeacon,  
I can preach like an Archbishop.

In Croke's '*Essays on Latin Rhyming Verse*'  
(Oxford, 1828) there is another such translation  
(by Mr. Derby, of Fordingbridge, Hants), but it is  
inferior to the above. G. E. C.

May I be allowed to add the following ex-  
tempore version?—

'Tis my fixed intent to die  
In a tavern boozing,  
With the wine-cup at my lips,  
When out my spirit's oozing;  
That the angel bands may say,  
Finding me no sloper,  
"God have mercy on his soul  
For being such a toper."

F. C. BIRKBECK TERRY.

The Paddocks, Palgrave, Diss.

I think the best rendering for monkish Latin  
verses is in macaronic lines in precisely the same  
metre as the Latin:—

In a tavern may I die,  
When life's battle fought is;  
On my lip the red wine lie  
In extremâ mortis.  
Let there sing at twilight dim  
Angolorum chori,  
"God assolt the soul of him  
In a toper's glory."

C. A. WARD.

Walthamstow.

[Other contributions are acknowledged.]

CRADLE OF THE TIDE (7th S. vii. 408, 474; viii.  
51, 98, 135).—With much deference to MR. LYNN,  
I cannot but think all discoveries have confirmed  
Galileo's notion that tides are caused by, and are a  
proof of, the earth's rotation. What other force  
would he regard as causing them? Their friction  
is now admitted to be retarding, i.e., actually using  
up, her rotary momentum (which fact, by the way,  
I believe I was, by several years, the first in En-  
gland to note—in Tomlinson's '*Cyclopaedia*, article  
"Steam-Engine"); but if they are using up this  
momentum, and not any other, what else than this  
rotation can be said to cause them? The question

\* Pronounce like Italian.



arises, Would the present earth and waters, if non-rotating, and merely having the sun carried round Ptolemaically in twenty-four hours, and the moon in twenty-four and three-quarters, have any tides? I incline to think practically none. If the quantity of water were, as in the school-book tide diagrams, a general ocean somewhat like one thousand miles deep, perhaps the Ptolemaic theory would do as well as the Copernican, both giving high water under the moon. But mathematicians have long known that between tidal effects on an ocean one thousand miles deep or only four miles there is flat contrariety, the latter having (were there no friction) low water under the moon. This latter, or shallow-water effect, which Sir G. B. Airy showed mathematically half a century ago, has not yet begun to be popularized. People have to disregard, as insensible, the moon's vertical pull, and attend only to her horizontal one, retarding or accelerating the water's eastward rotary speed relatively to the ground's. She is always retarding the rotation of all particles that are being carried away from the line joining her centre to the earth's, but always accelerating those that are being brought back to that line of centres. Now so long as they are retarded they must be heaped up, or the tide rise. But where and when they are accelerated they must be sinking. If you pour treacle from a height its acceleration in falling thins out or tapers the stream downward. So throughout the two accelerated quadrants of the layer of waters on the globe that layer is thinning, or, in other words, the tide falling. But through the other two quadrants the water, being retarded, is heaping itself up. There would, in the absence of friction, be high water at the places where its eastward speed is slowest, namely, those furthest from the line of centres, or where the moon is rising and setting; while places at the line of centres, or where the moon is over head or under foot, must have low water. With a motionless Ptolemaic earth no solar or lunar movements could explain this; so that I hold Galileo was right in saying the tides give direct proof of the earth's rotation.

E. L. G.

As DR. COBHAM BREWER does believe that "men will think," let me ask him to think, and (if possible) explain how, if the principal tidal wave is due, as suggested by his communication in 'N. & Q.,' 7th S. VIII. 51, "to the motion of the moon in its orbit," the period of that wave is half a lunar day? If, indeed, the earth did not rotate on its axis, the moon's motion in its orbit would create a tidal wave, but one of much longer duration than that which subsists, amounting, in fact, to half a lunation, or nearly fifteen days. It is demonstrable that the earth's atmosphere cannot extend anything like five hundred miles above its surface, since if it did the increased centrifugal force would throw it off as a mop does water. That the attraction of

the moon and sun is the cause of the tides (their apparent revolutions determining the periods of their respective tidal waves) is certain; but the *modus operandi* by which attraction acts, either at long or short distances, science cannot yet explain. The 'Principia,' in which the law of its action (as shown by its effects) is demonstrated, is a work which can never become obsolete; and every succeeding investigation has only confirmed more and more fully the truth of Newton's great principle. No one who has studied the third section of the 'Principia' will ever forget the pleasure and satisfaction he derived from it. Nor will any student of optics undervalue Newton's great discoveries in that science, although it is admitted he was wrong with regard to the nature of light; the undulatory or true theory had, indeed, been started in his time, but the facts by which it was established had not then been discovered. His fluxionary calculus was merely superseded in consequence of the greater convenience and mathematical power afforded by the notation of the differential calculus.

I suppose, like the captain of the Pinafore,

Bother it! I may

Occasionally say,

and a slip of the pen certainly makes one feel inclined to do so. I see this caused me to write, at the bottom of p. 135, "a solar day" instead of "half a solar day." It is evident that by the "tides themselves" I meant the tidal waves which, of course, follow the diurnal courses of the moon and sun, the attractions of which bodies produce them. For full accounts of this matter, which are unsuited to your pages, I must, with MR. MOORE, refer to the works of Sir G. Airy and others.

W. T. LYNN.

Blackheath.

The pages of 'N. & Q.' are not adapted for mathematical controversy. Let DR. COBHAM BREWER send to some scientific body or journal his theory that tides are occasioned by "the motion of the moon in her orbit, which causes a vacuum in her wake and a corresponding condensation in the van"; and if it meets with general acceptance from competent authorities, then—*erit mihi magnus Apollo*.

DR. COBHAM BREWER seems to be under a great misapprehension when he says, "What place is now held in the universities by Newton's 'Principia'?" I fear only a very small part of his three books has much authority." All the great truths respecting the inter-action of the heavenly bodies expounded in the 'Principia' remain unassailable to this day. But he was obliged to use for his demonstrations the old cumbrous geometry. The wonderful engine of analysis, invented simultaneously by him and Leibnitz, was not then known. The moderns, by substituting the differential calculus for the old geometry, are enabled

to solve the same and vastly more complex problems. The universities now teach how to arrive at Newton's results in a far more expeditious way. But his authority was never higher.

I thank MR. LYNN for his suggestion. I was aware that the limits of the atmosphere which had been fixed by Kepler, and then by Wollaston and Sir John Leslie, had been somewhat extended. But when treating of such a quantity as the moon's distance, a score or two of miles may be neglected.

J. CARRICK MOORE.

"RESCUE SHOT" (7th S. viii. 129).—Would not the "rescue shot" be paid to those who were not obliged by Border custom to succour Jamie Telfer and help him to recover his cows, but who nevertheless did so? It would appear that Jamie Telfer paid blackmail to "auld Buccleuch" at Branksome Hall, and therefore on his applying there for aid in his distress Willie Scott was sent to help him; but Gibby Elliott had said to him:—

Gar seek your succour at Branksome Ha',  
For succour ye'se get nane frae me!  
Gae seek your succour where ye paid black mail,  
For, man! ye ne'er paid money to me.

Considering that, as the ballad tells us, Jamie Telfer "instead of his ain ten milk kye" had "gotten thirty and three," he could well afford to pay those who out of neighbourly kindness had assisted him. Those to whom he paid "blackmail, or protection rent," were bound to help him, "for a Scottish borderer (even), taking blackmail from an English inhabitant, was not only himself bound to abstain from injuring such person, but also to maintain his quarrel and recover his property if carried off by others."

See Scott's 'Minstrelsy of the Scottish Border' (1803), vol. i., introduction, p. lxvii.

J. F. MANSEGH.

Liverpool.

Gray, in his 'Chorographia' (1649), referring to the Border reivers of Tynedale and Reedsdale, says:—

"These Highlanders are famous for thieving.....They come down from these dales into the low countries, and carry away horses and cattell so cunningly that it will be hard for any to get them or their cattell, except they be acquainted with some master thiefe, who for some mony (which they call *sawfey-mony*) may help them to their stollen goods, or deceive them."—Mackenzie's 'North-umberland,' vol. i. p. 58.

R. E. N.

Bishopwearmouth.

MINSTER (7th S. viii. 65, 115).—May I correct an error in MR. MASKELL's note on minsters. Iminster had nothing whatever to do with Bristol. It belonged to Muchelney Abbey, both in Somerset. There used to be four chantries in Iminster, two of which remain. One, facing the north side of the church, was turned into a grammar school, and of late years has become a girls' school. The

other, at the west end of the church, is a private dwelling-house, but is still called the Chantry. They were certainly in some sort monastic establishments. Iminster Church was a Peculiar, i.e., the vicar was his own ordinary, and he invited the bishop to come and confirm in his church. The bishop had no authority there. It still retains some of its ancient privileges.

CHARLOTTE G. BOGER.

St. Saviour's, Southwark.

I beg to correct MR. MASKELL in his statement that Iminster was a possession of Bristol Abbey. Iminster never was a possession of that foundation, but was given by Ine, King of the West Saxons, to the Abbey of Muchelney (see Collenson, 'Hist. of Somerset,' vol. i.), and thus remained till the Dissolution. With regard to the minster, in this name it was doubtless given to the place by way of eminence and of distinction from the other *cles* in the same neighbourhood, and meant the church upon the *ile*, which also gives its name to Ilton, Ile Abbots, and Ile Brewers. With regard to the church here—that splendid specimen of Gothic architecture about the tower of which Prof. Freeman is so justly enthusiastic—the first mention of it occurs in 1201, when the parsonage was given to Savaricus, Bishop of Bath and Glastonbury. No part of the present edifice is older than the latter part of the fifteenth century. The north transept contains the tomb of Nicholas Wadham and Dorothy, his wife, the founders of Wadham College. This part of the church has been much neglected, and is fast going to decay. Possibly traces of the older church might be found by an inspection of the vaults. If so, this opportunity will not be long presented, as the order is given for them to be filled up with concrete. This minster is one of the finest of the cruciform churches for which Somerset is so celebrated.

W. R.

As regards the age of the term "Lincoln Minster," I find a note in my parish register: "Dec. 12th, 1714, Lionel Coles and Lettice Thompson were married in Lincoln Minster." Coles was rector here from 1704 to 1718, and buried here March 30, 1718.

WM. GRAHAM F. PIGOTT.

Abington Pigotts, Cambs.

BENJAMIN WARD (7th S. viii. 129).—There appears to have been very little shipbuilding in Norfolk in the early part of the seventeenth century. Robert Hitchcock, in his 'Politie Plot,' published 1680, mentions Yarmouth as one of the eight principal English ports able, by borrowing, to provide fifty "fishing ships"; but Tobias Gentleman, a Yarmouth man, writing thirty-three years later, speaks of the port as being very much decayed, and distinctly says that its merchants would not build "busses," because they could make more profit by dealing in Dutch herrings, and that the fishermen were not able. The anonymous author

of 'Britain's Buss,' published 1615, says, however, that one Roger Godsue, Esq., of Bucknam Ferry, in Norfolk, had in that year four or five "busses" on the stocks at Yarmouth, and that these were, with the exception of one similar vessel then being built at Limehouse, the only fishing-boats then in course of building in all England, so far as the writer knew. As the Norfolk ports subsisted chiefly upon the herring trade, it may, I suppose, be inferred that when fishing-boats were not built there other vessels were not.

C. O. B.

CLUBBING (7th S. vii. 348, 373, 453; viii. 52, 138).—Many years ago there was exhibited in the window of a printseller's shop in Lower Regent Street a coloured picture of a number of soldiers "clubbed." The subject of the picture in question was the inspection of a regiment of the line by a general officer, in undress uniform, accompanied by an aide-de-camp. A junior subaltern having been summoned to take the command, the effect of the ordeal was depicted as follows, viz., the battalion in column, the men of which were represented in a variety of indescribable positions—some were turned to the right, some to the left, others to the rear, &c., but all were in a state of utter confusion. The youthful officer in command stood contemplating the ludicrous result of his manœuvring in an amazed, a dazed, and a limp state of mind, his sword erroneously very much indeed at "the slope," his left hand convulsively clutching his chin, and altogether he was evidently wishing himself anywhere but in uniform and in command on parade!

The inspecting officer, on foot, red in the face with passion, both arms raised, his fist clenched in a threatening manner, was in a condition of extreme excitement, and about to express his opinion of the luckless subaltern in some of the language said to have been prevalent, according to Capt. Shandy, among our troops in Flanders.

As I was a captain of volunteers at the time I first came across this illustration of an episode in military life, it naturally was to me a source of some amusement.

HENRY GERALD HOPE.

6, Freegrave Road, N.

ERASMUS EARLE (7th S. vii. 407, 515).—A grant of arms to Erasmus Earle, of Salle, co. Norfolk, Esq., by Richard St. George, Clarenceux King of Arms, April 12, 1635, Azure, a fesse between two gemells or; and for his crest, upon a wreath of colours, or and azure, a lion's paw erased proper, holding a pheon or, mantled gules, doubled argent.

"The said Erasmus was son of Thomas Earle, of Salle, who was son of John Earle, of Salle, in the County of Norfolk, in which County of Norff their Surname and Family have continued many Descents."—Add. MS., 14,296, fo. 105.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

CITIZEN AND TOLUSER (7th S. vii. 387, 454).—May not this person have been connected with the "tolhouse" or "tolbooth" (as our town halls were called in the Middle Ages)? In this place the name of "tolhouse" is still retained. At Norwich there was a family, called after such hall there, Del Tolhus, and a court of law "Curia Theolonii"; at Worcester the word became "tolsey," which seems to lead up to our "toloser."

F. DANBY-PALMER.

Great Yarmouth.

BALLADS OF THE MIDLAND COUNTIES (7th S. viii. 109).—"The Three Buxome Lassies of Northamptonshire" has been printed, and can be obtained at a trifling cost from the publishers, Messrs. Taylor & Son, Northampton. The 'Old Songs and Ballads' collected by John Clare, the Northamptonshire peasant poet, will be found at the end of 'The Life and Remains of John Clare,' by J. L. Cherry, 1873, published by the same firm.

S. B.

ST. VEEPS (7th S. viii. 128).—St. Veep, Veepe, Vepus, Vepa, Wenep, Wypm, are the various names given to this saint, the history of whom is unknown (cf. Borlase, 'Age of the Saints,' Truro, 1878). December 9 is the date given for the commemoration of this saint in 'Memorials of Ancient British Piety,' London, 1761.

JOHN CLARE HUDSON.

Thornton, Horncastle.

KOSHER (7th S. viii. 85).—About Passover time the windows of public-houses in the east of London, where Jews most do congregate, will always be found placarded with the notice of "Passover (or Kosher) Rum," and many "Kosher" shops are to be found in the same district. Years back I remember a near relative telling me that on his spending an evening about Passover time with a Jewish acquaintance, and saying "he should like a cigar" his friend would not either supply or join him, I forget which, until the "weeds" had been passed by the proper official, or obtained from the accredited "Kosher" source. I was impressed with the idea, however, that they had to be sent to the Chief Rabbi.

R. W. HACKWOOD.

CHURCH DECORATED WITH BIRCH BOUGHS (7th S. viii. 66).—The same was done in some churches in the Bishopric of Durham. See a volume of 'Vestry Books' published (or ready for publication) by the Surtees Society—Index.

J. T. F.

Winterton, Doncaster.

VISIT OF THE EMPEROR OF GERMANY (7th S. viii. 146).—Allow me to remind MR. KARKEK that there is not, and never has been, an "Emperor of Germany," and that the first German Emperor was Wilhelm I., the grandfather of his present

Imperial Majesty. The empire which subsisted from A.D. 800 to 1806 was considered to be not German, but Roman; the Roman Empire of the West being nominally restored under Charlemagne. The Emperor Charles V. was Charles I. as King of Spain; his son, Philip II. of Spain, was never emperor at all, Charles V. being succeeded in the imperial dignity by his brother Ferdinand. I am afraid to speak of "Charles V. of Spain" would be something like high treason in that country.

W. T. LYNN.

Blackheath.

'N. & Q.' should hardly support the error that our late imperial visitor is Emperor of Germany. He is *der deutsche Kaiser*, which is, being interpreted, the German Emperor. ST. SWITHIN.

THE PRINTER'S CHAPEL (7th S. vi. 364, 460; vii. 38).—I have met with the following in the *Mercurius Publicus*, No. 25, June 14, 1660. Will it confirm MR. BLADES's suggestion that the chapel is the meeting, and not the meeting place?—

"The French here [Rome] are very much displeased at the design which he [the Pope] shows to have to transfer the Chappel which the Colledge of the Cardinals holdeth every year in the Church of St. Ives, to that of the Sapience."

H. H. B.

Derby.

"PROUD PRESTON" (7th S. vii. 428; viii. 55, 179).—

Proud Preston, poor people,  
High Church and no steeple.

I remember there being no steeple; but that, I think, must have been temporary. At least a steeple was built, and has been added to. The Earls of Derby had a large mansion in the town, and patronized it on great occasions. At that time people of position could only post to London—an expensive matter—and thus a great many of the good county families came to Preston for the winter, were hailed with delight by the resident gentry near, made delightful society, and left widows and spinsters, who often subsided into houses where they could enjoy a very genteel but not very expensive locality, and where they were sought out and acknowledged by the county squireage. Cotton had begun to assert itself, for while Lord Derby returned one member, Mr. Samuel Horrocks was the other. When first Henry Hunt and then William Cobbett was elected, the pride of Preston of course got a blow. The old sporting lord withdrew his various patronages, much to the annoyance of the Radicals. But times were changing. Preston had got richer; London was accessible by train; and the elderly ladies went elsewhere.

P. P.

MOXON'S 'CHAUCER,' 1843 (7th S. viii. 86, 133).—I do not see the equity of this violent attack on

the memory of a deceased publisher, of more than ordinary personal merits. Moxon was no Curll or Catnach. He, or his editor, has copied Tyrwhitt's own title-page, just exchanging the words "The Canterbury Tales of Chaucer, to which are added" into "The Poetical Works of Geoffrey Chaucer, with"—a vast improvement; the rest follows verbatim; see the Oxford edition of 1798. I pronounce Moxon's book to be very creditably edited; note the careful insertion of fresh references necessitated by the altered pagination; the no less care with which the *errata* are incorporated (see 'Poudre Marchant,' p. 176, Moxon). It is true that readers rise with an impression that Tyrwhitt had printed the minor poems; but can any one prove that the printing is faulty, or that Tyrwhitt himself would have done it better? I cannot see deception in substituting "with" for "to which are added," yet the final "by Thomas Tyrwhitt" is too inclusive. I thank F. N. for drawing attention to the point, and thus giving me the opportunity of speaking up for a brother bibliopolist, whom I knew and respected; and sure am I that Lord Tennyson would support me therein.

A. HALL.

LATIN PLAY, TEMP. JAC. I. (7th S. viii. 28).—This MS. is a fragment of 'Pedantius,' a well-known Latin play, by Thomas Beard, Oliver Cromwell's schoolmaster, which was printed in 1631, 12mo., Londini. The MS. wants the fifth scene of act iv. and all the fifth act, which has six scenes. The names of some of the *dramatis persone* are incorrectly stated, e.g., Dromidolus should be Dromodotus, and Fuscadilla, Tuscidilla. The printed edition has pp. 167, and on the back of the title there is an engraving of Dromodotus, and the following leaf has one of Pedantius, with some Latin lines at the back. Lowndes (under "Beard") calls this engraving of Pedantius a portrait of the author. For a notice of the play see Baker's 'Biographia Dramatica,' vol. iii. p. 438, ed. 1812; and for a criticism upon it the *Retrospective Review*, vol. xii. pp. 16-18, the writer of which says "that it is seldom met with having the frontispiece, where Dromodotus is said to be the portrait of Beard." As this portrait is on the back of the title, it would seem that Dromodotus is a mistake for Pedantius, and that Lowndes is right. There is a manuscript of the play in the library of Trinity College, Cambridge.

W. E. BUCKLEY.

THOMAS WATTS AND PEERLESS POOL (7th S. viii. 29, 111).—If the father of Thomas Watts was the proprietor of a public bath known as the Peerless Pool (Peerless Pool), near the City Road, then the father would be in a position to give him good schooling. There were good schools in the City in those days not far from Peerless Pool, under learned schoolmasters, and there were grammar schools enough. So early as 1760 Peerless Pool was a well-known large pool in a field, and was devoted

by the proprietor to the purposes of a swimming bath, having a sufficient but safe depth of water. The charge was sixpence. It continued to be used as a bath until comparatively late years.

HYDE CLARKE.

RICHARD HAKLUTT (7th S. viii. 108).—In the Abbey Register Col. Chester corrects an error, which records the burial of Richard "Hackler," Prebendary. He always signed himself Hakluyt. The entry occurs under the year 1626; but Chester has no hesitation in correcting this to 1616, as his will was proved Nov. 29, 1616. He simply records that he was buried "in the Abbey." Chester limits himself so rigidly to the registers themselves, that he does not even mention Milton's monument. There is plenty of room for an interesting work to be still written on the monuments and tombs of the Abbey; on those who are buried there, like Hakluyt, without monument; on the remarkable funerals that have taken place there; and on many other details archæologic.

C. A. WARD.

Walthamstow.

Dean Stanley says that Hakluyt was buried "in an unmarked and unknown grave"; Chester merely says "in the Abbey"; and Mr. J. Winter Jones, in his introduction to the 'Divers Voyages touching the Discovery of America and the Islands Adjacent' (Hakluyt Soc. Pub., 1850, p. xv) gives no further information on the point. G. F. R. B.

CLATES (7th S. viii. 107).—In the 'Military Dictionary' by C. James, published 1816, *clates* and *clayes* are given as synonyms of *hurdles*. In the 'Military Dictionary' by Capt. Geo. Smith, 1779, *clayes* is also given.

CONSTANCE RUSSELL.

Swallowfield, Reading.

HUGO'S 'TOILERS OF THE SEA' (7th S. viii. 108).—In the passage here quoted Hugo refers evidently to the great brilliancy of the star, and not to its particular hue. Aldebaran, or the Bull's Eye, is the largest and most brilliant of a cluster of five stars called the Hyades by the ancients.

DNARGEL.

Paris.

ST. PETER NOLASCO (7th S. viii. 128).—In Moreri's 'Dictionary' (1694) it is stated that "Peter Nolasque, founder of the Order for the Redemption of Captives, was a Frenchman, born in a place call'd the Mas des Saintes Puelles, in Lauragais, in the Diocess of St. Papoul in Languedoc, near Carcassonna." He is called Peter Notasus in Gabriel d'Emilliane's 'History of Monastical Orders' (1693), p. 138.

J. F. MANSEGH.

Liverpool.

St. Peter Nolasque was born of a noble family of Languedoc, near Carcassonne, 1189. He was

with Simon de Montfort at the battle of Muret, and was entrusted by him with the care of the child-king James I. when his father, Peter II. of Arragon, was killed there. He took him to Spain, and it was while living there that St. Peter conceived the idea of forming a society for the redemption of captives, finally becoming the founder of the illustrious military order of that name, called also the Order of Mercy. He died 1258.

R. H. BUSK.

According to Vaissette's 'Histoire Générale du Languedoc' this saint was born near St. Papoul. A village called Mas de Ste. Puella, near Castelnaudary, has also claimed to be his birthplace.

EDWARD M. BORRAJO.

The Library, Guildhall, E.C.

The 'Miniature Lives of the Saints,' edited by Henry Sebastian Bowden, of the Oratory, states that this saint was born at Languedoc, and died on Christmas Day, 1256, but the place is not given.

EVERARD HOME COLEMAN.

71, Brecknock Road.

The Roman Breviary says he "was born of noble parents at Recaudun, near Carcassonne, in France." The date is not given.

GEORGE ANGUS.

St. Andrews, N.B.

SAMPSON NORTON, KNT. (7th S. viii. 9, 133).—This person lies buried in the church of All Saints, Fulham, but his monument is now defaced. The inscription ran:—

"Of your charite pray for the Sowle of Sir Samson Norton, Knyght, late master of the ordinance of warre with King Henry the eyght, and for the sowle of dame Elysabyth hys wyff. Whyche Syr Sampson decessyd the eyght day of February on thownd fve hundryd and seventene."

I have no doubt that Sir Sampson Norton once resided at Fulham; but where, I have as yet been unable to discover. In the rate books appears the name of Sir Gregory Norton. What relation was he to Sir Sampson? If your querist, MR. HENRY TAYLOR, is able to throw any further light on the history of Sir Sampson Norton, will he kindly communicate with me direct?

CHAR. JAS. FÉRET.

49, Edith Road, West Kensington, W.

Faulkner, in his 'Account of Fulham,' p. 67, quotes from Weever the inscription on the monument to Sir Sampson Norton (died February 8, 1517) and his wife Dame Elizabeth. Lysons, in the 'Environs of London,' vol. ii. p. 366, mentions that on the north wall of Fulham Church was a rich Gothic monument—perhaps that of Sir Sampson Norton—with an obtuse arch, ornamented with oak leaves and other foliage, under which were the vestiges of brass figures and escutcheons.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

**DATE OF GARRICK'S BIRTH** (7th S. vii. 447; viii. 53).—Is not this apparent discrepancy explained from the fact that the New Style was adopted for the Old Style in 1752? The historical year began on January 1, whilst the civil or legal year began on March 25. David Garrick might have been born in one sense in 1716, and in another in 1717. Charles I. was beheaded either Jan. 30, 1648 or 1649, according to the use of one or other computation.

JOHN PICKFORD, M.A.  
Newbourne Rectory, Woodbridge.

**TURNIP** (7th S. vii. 445; viii. 74, 116, 157).—At the last reference, the date of Turner's 'Names of Herbes' is given as 1458, instead of 1548. So I still think that the quotation I give in my 'Dictionary,' is the earliest, viz., from Elyot's 'Castell of Helthe,' 1539, fol. 25, bk. ii. c. 9. MR. DIXON quotes the same passage, but from a later edition.

WALTER W. SKELAT.

**PLURALIZATION** (7th S. vii. 142, 309, 471, 517; viii. 155).—Fénelon points out that it is idle to ask an explanation in cases where language does not supply a second set of words which would make the original statement any plainer. I think this stricture almost applies to the case of F. W. D. But I will endeavour to meet his request by putting *happen* in place of "accident." It is surely incontrovertible that it is a vulgar error to treat a word as plural merely because it *happens* to end in *s* rather than in *a*, *b*, or *c*, &c., and equally incontrovertible that this error is often made; while it is further obvious that the question of the plural treatment, or otherwise, of some sigmated words is fair matter for discussion.

I may add to what I said before about *vespers*, that even in French the plural treatment does not appear to be universally adopted; e.g., George Sand, in 'Consuelo,' ed. 1869, p. 92, uses the expression *à vêpres* in place of the confessedly more usual *aux vêpres*. I beg also to refer to the most valuable, because quite independent testimony which I observe is accidentally given in favour of this fact *ante*, p. 195, col. 2.

R. H. BUSK.

**MSS. OF SCOTT'S POEMS** (7th S. viii. 120).—I see PROF. MINTO asks for information as to the present ownership of the original MSS. of three of Scott's poems. I am unable to speak of these; but in their catalogue for March, Messrs. Brough & Sons, 8, Broad Street Corner, Birmingham, advertised for sale, at twenty-five guineas, the original MSS. of 'Masaniello,' and other shorter pieces. I have the advertisement by me as I write. Doubtless they would give PROF. MINTO privately the name of the buyer, should he desire to collate the printed version with the MSS. The catalogue states:—

"This manuscript is neatly and legibly written on one of the paper only, and evidently carefully corrected

for the press, with corrections and interpolations, and with notes and additions on the opposite pages—has many curious variations from the printed text in Sir Walter Scott's works."

J. CUTHBERT WELCH, F.O.S.

**BLAKE'S 'SONGS OF INNOCENCE'** (7th S. viii. 147).—These gaps are filled up in the complete edition of Blake's 'Poems,' published by Pickering, 1874, and edited by R. H. Shepherd.

C. F. S. WARREN, M.A.

Longford, Coventry.

My copy corresponds exactly with the Editor's. The two poems in which the *lacunæ* occur are in sheets N and O, and it is supposable that these were cancelled and reprinted after some few copies had been struck off, one of which became the property of Mr. Streatfield. The two poems, 'Mary' and 'Anguries of Innocence,' are printed without any omissions in W. M. Rossetti's edition, published by Bell & Sons, London, 1875. A similar instance of suppression occurred in regard to a note by J. Toup, in Warton's edition of Theocritus, Oxon., 1770, which led Toup to print his 'Curae Posteriores, Londini, 1772,' with the note, and some sarcastic observations on Bp. Lowth and others, a very rare tract, said to be wanting in most copies of Warton's edition.

W. E. BUCKLEY.

**"YOUR WITS ARE GONE WOOL-GATHERING"** (7th S. vii. 370; viii. 17, 57, 114).—I am sorry if my former note has made R. R. angry, but I cannot take any blame to myself. I spoke of a time as far back as my memory reaches, and with especial (though not exclusive) reference to one particular "substantial farmer" of whom filial piety compels me to say, in answer to R. R.'s strictures, that he was neither a bad farmer nor a "mean" man. He probably did more "stubbing" than the "Northern Farmer" himself could boast of, and his whole life was one long series of

little nameless unremembered acts

Of kindness and of love.

In him, probably, the habit of picking wool from the thorns as he strolled about his fields was inherited from a long line of yeomen forefathers; but surely if this were so it is sufficient to prove that in former times the wool so gathered was really valuable. My note meant no more than this. In my father's house there were certainly several old spinning-wheels, as well as blankets which in her youth my mother had spun, but I never dreamt of saying that nowadays either farmers or cottagers spin blankets out of wool, however procured. *Blankets*, perhaps, was rather a "large order," even in the case I supposed.

R. R. has withdrawn the word "beggarly," or I might mention several employments that better deserve the epithet than wool-gathering ever did. The "muck-major's," which still survives, is one of these.

It appears to have been forgotten that Wordsworth has a sonnet (No. 37 of the third series of 'Miscellaneous Sonnets') of which the motive is derived from this old custom of wool-gathering; and that I may leave the subject in the most amiable light, I transcribe the poem:—

Intent on gathering wool from hedge and brake  
Yon busy Little-ones rejoice the season  
A poor old Dame will bless them for the boon:  
Great is their glee while flake they add to flake  
With rival earnestness; far other strife  
Than will hereafter move them if they make  
Pastime their idol, give their day of life  
To pleasure snatched for reckless pleasure's sake.  
Can pomp and show allay one heart-born grief?  
Pains which the world inflicts can she requite?  
Not for an interval however brief;  
The silent thoughts that search for stedfast light,  
Love from her depths, and Duty in her might,  
And Faith—these only yield secure relief.

C. C. R.

When I used to be in Romney Marsh, which consists of more than fifty thousand acres, chiefly used for grazing sheep, many years since, when wool was at a good price, I calculated roughly, from such data as I could obtain, what was the possible value of the wool collected by children in a season, and it came to four hundred pounds. The children used to catch up the bits of wool quickly by means of short sticks with a bit of notched iron hoop at the end.

ED. MARSHALL.

ARMS OF NOTTINGHAMSHIRE (7th S. viii. 88, 152).—If a fanciful design for a seal is required, Drayton has provided one in his 'Battle of Agincourt,' where the banner of the men of Notts bears an archer with a drawn bow standing under a tree, a memorial of bold Robin Hood. As no county bears arms, the other alternative is to apply to the College of Arms for an authorized heraldic design suitable for the County Council.

B. FLORENCE SCARLETT.

L. M. H. states that "no county possesses any coat of arms." But are not the arms of Cornwall authentic? Any way, the county of the city of Exeter is entitled to arms, crest, and supporters; and I believe the county of the city of Bristol is similarly endowed.

J. D.

CONVICTS SHIPPED TO THE COLONIES (7th S. i. 104; ii. 162, 476; iii. 58, 114, 193; iv. 72, 134, 395; v. 50, 195; vi. 227; viii. 154).—Many of your correspondents have given recently much information upon this subject. But in order to make that information of real practical use, from a genealogical point of view, both here and in America, &c., I would ask where are the lists of names of those so shipped (some to Virginia, Guinea, Barbadoes, and Jamaica, as R. H. H. says), showing also the vessels' names, ports of departure, and dates of shipments and sailings? Surely they are

extant somewhere among the British national records. J. O. Hotten's book gives some, but only a small portion. Our American cousins should know these particulars, so far as those sent to America are concerned, for I am told that all such convicts gave their names, &c., on landing in America, and again when grants of land there were made to them. Americans are frequently asking us through your columns for such information. Will they not help us in return by publishing a better book, similar to Hotten's; and so give to the world all they know as regards the landing of these convicts in America, many of whom must have been of good family, as instanced (Sir Philip Monckton) by R. H. H.? C. MASON.  
29, Emperor's Gate, S.W.

With reference to the disposal "systematically" by Cromwell of the Scottish prisoners after the battles of Preston and Dunbar, it may be remarked that in the treaty of Utoxeter, signed on Aug. 25, 1658, it was stipulated that the officers and soldiers "shall have their lives, and safety of their persons assured to them, and shall not be stripped or pillaged of their wearing clothes"; and as regards the "near ten thousand soldiers" taken at Dunbar, the following, from John Hill Burton's 'History of Scotland,' p. 281, vol. vii, 1870, may interest R. H. H.:—

"After the heat of battle [i.e., at Dunbar] had let itself out in the 'chase and execution' of nearly eight miles, the conqueror showed a temper of humanity and lenity to the wounded and the prisoners. It was not to be a continuation of the Irish work. The Lowland Scots were not enemies of God and civilised man, whose doom was extirpation. Their hostility was the incidental effect of political conditions, and with their invaders they had many common ties of brotherhood."

If, as MR. MACKAY quotes, "2,000 Scottish prisoners were given away as slaves at a time, or sold at the nominal price of half-a-crown a dozen," may I inquire what was the object in view when Cromwell consented to the treaty of Utoxeter?

HENRY GERALD HOPE.

Freegrove Road, N.

ROYAL LEPERS (7th S. viii. 108, 174).—That Robert Bruce was a leper seems sufficiently clear, and also, with respect to our English Henry IV., there is little doubt that some form of leprosy accompanied the epilepsy from which he suffered. Yet Hall, in his 'Chronicles,' p. 506 of the edition of 1809, asserts that he died of "no leproy stricken by the hand of God, as folish friers before declared," but of a "sore apoplexye." Sir James Simpson, in his interesting 'Archæological Essays,' vol. ii. p. 108, states that

"the royal families of England and Scotland did not always remain exempt from the suspicion, at least, and accusation of leprosy, if not from an actual attack of the disease";

and while evidently disbelieving it in regard to

Henry III., he concludes his examination of the evidence respecting Henry IV. by stating that it is "by no means sufficient either to confirm or to controvert" the idea that he was a leper.

That Henry III. was called a "leper" was due, as Simpson shows, to a probably false charge brought against Hubert de Burgh, who was a rival suitor with Henry for the hand of Margaret of Scotland. Simpson concludes that the accusation was "unfounded." See Strickland, 'Lives of the Queens,' vol. ii. p. 78.

There seems literally no evidence that Adelicia, or Alix of Louvain, was a leper. This fact is not mentioned in the exhaustive account of her in the 'Dictionnaire Nationale de la Belgique,' vol. i. p. 222, nor by any of the authorities there referred to. She did, indeed, like others of her race, enter a convent to die, viz., the monastery of Afflighem, near Alost, founded by her father Geoffrey and her brother Henry. There she died April 23, 1151, and her remains were laid in the church of Afflighem, long since destroyed.

Baldwin IV., King of Jerusalem, was an undoubted leper. He died in 1186, leaving a child nephew to succeed him, the consequence of which was the loss of the Holy Land and the triumph of Saladin after eighty-eight years of the Christian kingdom.  
J. MASKELL.

It may not be out of place to mention, in connexion with this subject, that a hospital for lepers was founded about the year 1118 in St. Giles's, on land belonging to the Crown, and near the present parish church, by Queen Matilda, the wife of Henry I.  
HENRY GERALD HOPE.

Freegrove Road, N.

CLIMB (7<sup>th</sup> S. viii. 127, 178).—Thrice (and oftener, I believe) Wordsworth, in the 'Excursion,' uses the word *clomb*. As the lines in my edition are unnumbered, I can only give the books in which the archaism occurs, e.g., in book ii. is this line:—

We *clomb* without a track to guide our steps.

In book iv. :—

Three Sabbath days  
Are scarcely told, since, on a service bent  
Of mere humanity, you *clomb* those heights.

In book ix. :—

Alert to follow as the Pastor led,  
We *clomb* a green hill's side.

In Milton's 'Paradise Lost,' book iv. l. 192, the word also occurs:—

So *clomb* the first grand thief, &c.

FREDK. RULE.

Ashford, Kent.

An instance of the recent use of the "literary archaism" *clomb* is to be found in Coleridge's 'Wanderings of Cain,' Moxon's ed., 1856, p. 148: "And the old squirrels play round their young

ones in the nest. I *clomb* a tree yesterday, O my father," &c. *Clom* is in use in Northumberland as the preterite of *climb*, pron. *clim*, & short.

G. H. THOMPSON.

Alnwick.

"MISTER" AND "GENTLEMAN" (7<sup>th</sup> S. viii. 146).—Your correspondent, curiously enough, has misunderstood Bailey's definition of *mister* as *kind*. Bailey's example, "*mister* Person [your correspondent gives *mister* with a capital], kind of Person (Spens.)," shows that *mister* is not used in the same way as we now employ the word, but is a word not uncommon in Spenser, with the sense of kind of, manner of. Cf.

The Redcross knight toward him crossed fast  
To weet what *mister* wight was so dismayd.

'The Faery Queene,' book i. canto ix. st. 23.

F. C. BIRKBECK TERRY.

The Paddocks, Palgrave, Diss.

MORRIS (7<sup>th</sup> S. viii. 108, 175).—John Brande Morris graduated from Balliol College as second class in Lit. Hum. in Michaelmas term, 1834, was afterwards Fellow of Exeter College, and joined the Church of Rome. There are notices of him to be found in 'Memoirs of Mark Pattison,' at pp. 184, 222. I have frequently heard my late valued friend the Rev. William Falconer, M.A., Rector of Bushey, Herts, from 1839 to 1885, formerly fellow and tutor of Exeter College, speak of him, as they had been brother fellows of Exeter College together. He was popularly known in Oxford as Jack Morris.  
JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

HEIRLOOMS (7<sup>th</sup> S. viii. 167).—Mr. T. Y. Dallas-Yorke, of Walsgate, Lincolnshire, is said to possess the privy seal of James VII. of Scotland as an heirloom inherited from his ancestor George Dallas, of St. Martin's, author of 'A System of Stiles,' &c.  
A. C.

BAINES FAMILY, CO. SURREY (6<sup>th</sup> S. i. 76, 517).—I would add to my reply at the second reference that Jeremy, eldest son of Lieut.-Col. Jeremy Baines and Katherine (Otway) his wife, was admitted pensioner of St. John's College, Cambridge, August 24, 1658, as son of Jeremy Baines, Esq., of co. Surrey, *æt.* fourteen, from St. Paul's School, London; tutor and surety, Mr. Turner.

W. I. R. V.

OFFICERS OF THE SPANISH LEGION (7<sup>th</sup> S. viii. 147).—The 'Army List of the British Auxiliary Legion of Spain,' corrected to April 1, 1837, being the last printed, will be found added to the 'History of the British Legion and War in Spain,' by Alexander Somerville, non-commissioned officer of the 8th Regiment of the Legion, known as the "Highlanders." The work was published by James Pattie, of Brydges Street, London, 1835,



and will doubtless be found in the Library of the British Museum.

I have always felt interested in the career of the Legion, because I served in the army of the first Don Carlos of Spain during the campaigns of 1836, 1837, and 1838, and was present at many of the military operations of that period, perhaps the most eventful of the seven years' Carlist war.

Somerville's book affords the best account of the Legion which has as yet been compiled. In describing the battles they fought and the sufferings they endured, he wrote about what was passing under his eyes; but his Carlist information is vague and unreliable—in fact, mere hearsay, which he was unable to sift or verify at the time. He died at Toronto in June, 1885. It is a pity he never brought out a corrected edition of what is really an historical work of importance, relating to events which belong to our own time and which are rapidly being forgotten.

For years I have preserved all obituary notices referring to officers of the British Legion, and shall be glad if I can assist your correspondent PORTSMOUTHIAN about any particular case in which he may be interested; but if his inquiry be general, he cannot do better than consult Somerville's 'History.' (Capt.) GEORGE J. T. MERRY.

35, Warwick Road, Earl's Court, S.W.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Chronicon Galfridi le Baker de Swynebroke.* Edited, with Notes, by Edward Maunde Thompson. (Oxford, Clarendon Press.)

An authoritative edition of the 'Chronicle' of Galfridus le Baker, of Swinbrook, has long been required. Such is now supplied by the chief librarian of the British Museum from the two existing MSS. of the 'Chronicle,' viz., Bodley MS. 761, and Cotton MS., appendix III. Of these the earlier named contains the 'Chronicle' and the 'Chronicon,' the later gives a portion only of the 'Chronicle' of the reign of Edward III. The former was edited by Dr. Giles for the Caxton Society, and an extract from it is given, under the head 'Douglas,' by Mr. George Neilson, in 'N. & Q.,' ante, p. 190. Dr. Giles, however, trusted to a transcript, in the opinion of his successor, who holds that there is very good reason for believing that he never saw the original MS. Very curious has been the fate of the MSS., and, indeed, of the work. The Cotton MS., which "does not appear to have formed any part of the Cottonian Library, as catalogued," was found among the burnt MSS. which suffered in the fire of 1781 at Ashburnham House, Westminster. It is supposed by Dr. Maunde Thompson never to have contained the earlier portion, giving the life of Edward II. Nearly one-half of the remaining text has been lost. In the Bodley MS., meanwhile, for the first three years of the reign of Edward III. we have two versions, the second written immediately after the first, leading the editor to the conclusion that the author intended to revise or rewrite this portion of the work when, probably, overtaken by death. The 'Chronicle,' which is written by an Oxfordshire clerk—assumed, on inadequate evidence Dr. Maunde Thompson holds, to have been a Canon of Osney—covers the period from 1303 to 1366.

How the authorship has come to be ascribed to Thomas de la More, the patron of the writer, the reader must learn from the admirable preface of the latest editor. From this preface also must be obtained particulars as to the sources of information of the writer and the use that previous scholars have made of his work. Singularly interesting is much of the new matter that is given, and the entire preface is a piece of thorough and scholarly work. Baker's debt to De la More, who has long worn his laurels, appears to be confined to the scenes in connexion with the abdication of Edward II. in which De la More himself took part. The story of the persecution of Edward II. Baker had from William Bishop, who participated in the infliction of suffering, repented, and told the tale. A list of the particular events, beginning with the battle of Bannockburn and ending with the battle of Poitiers, for which the 'Chronicle' is of special value, is given at p. xi of the preface. Stowe made liberal use of the 'Chronicle,' and through this medium portions of the narrative have filtered into other works. The 'Chronicon' which follows is a very uninteresting abstract, beginning, "In primordio temporis ante omnem diem." Little short of half of the volume is occupied by Dr. Maunde Thompson's notes and illustrations. A facsimile of the Bodley MS. serves as frontispiece to a book which is an admirable product of scholarship.

*Pedigree of the Family of Prideaux of Luson in Ermington, Devon.* By T. Englewood P. Prideaux, L.R.O.P. (Exeter, Pollard.)

THIS is an elaborate compilation, illustrating in tabular form the history and descent of a name famous among Western men. There has long been a literary savour about the name of Prideaux, and its ancient reputation in that respect, from the days of Bishop Prideaux, deprived under the Commonwealth, has been well sustained down to our own day, alike by the author of the 'Precedents' and by our correspondent Col. Prideaux, all of whom have their place in the tables so carefully drawn up by their kinsman. We do not understand, however, long as we have been familiar with Anglo-Indian designations, what is meant by a "First Class Political Agent of India." The "Politicals," we know, are one of the special products of old John Company's Raj, but the description given in the 'Pedigree' we fail to recognize. For "matric" in the entry relating to Col. Prideaux should, of course, be read *matric*. The printer has not remembered that Pennsylvania is a state, not a county. "Bedford, co. Penn.," should clearly be *Bedford co., Penn.* It would have been well to have appended "Pa." to Altona wherever it occurs in the 'Pedigree,' in order to avoid confusion with Altona, near Hamburg. Again, by "at Clearfield, co. Pa." is obviously meant either "at Clearfield, Pa.," if Clearfield be, as we apprehend it is, a town or village in the state of Pennsylvania, or else "in Clearfield co., Pa.," if it be the name of a county, which does not seem so probable. These are *misautis*, no doubt; but they would attract attention in America, and it seems worth while pointing out such things, with a view to their correction in any future issue of the 'Pedigree.' The form Prideaux may be compared with Budeaux, or Budock, near Falmouth. So far as we remember, the local pronunciation of the two is substantially identical; the history may be different. The Falmouth place-name is, we believe, traced or attributed to a local saint.

*Old English Catholic Missions.* By John Orlebar Payne, M.A. (Burns & Oates.)

FROM the nature of the case Mr. Payne's book is fragmentary. The time has not come yet when a history of the Roman Catholic religion from the time of the Reformation to our own days can be attempted with any

hope of success. Such a work will have to be undertaken some day, we hope on a scale such as shall remind us of the labours of the Benedictine scholars of past days; but at present the duty of those who are interested in the fate of the fallen religion is to collect materials. As many of our readers are aware, it is not much more than half a century since a centralized national register-house was established. At that time an endeavour was made by the Government of the day to collect all the non-parochial registers of births, marriages, and deaths in one place of deposit in London. We believe circulars were sent to the ministers of all religious bodies except the Established Church requesting that such registers as were in their custody should be deposited in Somerset House. In the first instance the Roman Catholic authorities raised difficulties as to the surrender of these precious documents; eventually, however, a considerable number of Catholic registers found their way to Somerset House. It is much to be wished that they could all of them be printed in full. As, however, this cannot be, at least at present, we are most grateful to Mr. Payne for his most useful and interesting volume. If it were but a series of extracts we should be grateful for it, but it is much more than this. The quotations are accompanied by a commentary, which indicates great learning on the part of the author, and will be found most useful to those who wish to understand what was the condition of our fellow countrymen of the Roman obedience during the last century, when the cruel penal laws were yet unrepealed; but Englishmen were becoming sufficiently merciful to refuse to permit them to be put in force in all their ancient rigour. There are a few precious exceptions, but, as a rule, the Roman Catholic registers do not go further back than the beginning of the last century. Had records of ministerial acts been kept in the earlier time they might have fallen into the hands of Government officials, and entailed imprisonment, if not death, on those who performed the ceremonies.

Such registers were, however, much needed, and as soon as it was safe to do so registers began to be kept; but even then they were in many cases written in such a manner as to avoid using the word priest. How far these papers are legal evidence we are not concerned to inquire. The information they contain is, no doubt, authentic, and will prove most useful to all persons who are interested in the pedigrees of our old Roman Catholic families. They also, at times, throw a curious light on the habits and beliefs of the times in which they were written. At one place—Danby, in Yorkshire, the seat of the great historic family of Scrope—we find the vicar of the parish rebaptizing children who had received baptism from a "Popish" priest. This shows strange ignorance, as the Church of England has always recognized as valid the sacraments of the Latin communion. The title "Miss" was, when it first became prevalent, a term of reproach. When it became the recognized title of a young unmarried woman is, we believe, far from certain. In the pages before us we have noticed two instances of this designation being given to a newly born infant. At Weston-Underwoods, in Buckinghamshire, in 1723, "Miss" Teresa Mary Throckmorton, who was born on Trinity Sunday, was baptized on June 9 following. And at Spofforth, in Yorkshire, so late as 1818, we have a record that "Miss Mary, daughter of Peter and Juliana Middleton," was born. We were not aware that the trade of penmaker was ever a recognized one, except in those places where quills were turned into pens in large quantities, an industry which we believe flourished only in a few large towns. In 1779, however, we have mention of a certain Charles Stewart, a penmaker, a man of no fixed habitation. It would seem, therefore, that penmakers wandered about the country selling their

wares, turning goose-quills into pens, and making anew those that had been worn out.

**Ludlow Town and Neighbourhood.** By Oliver Baker. (Ludlow, G. Woolley; London, Simpkin, Marshall & Co.)

THOMAS WRIGHT is the acknowledged historian of Ludlow. A generation has passed since, wandering southwards from Uriconium, he stopped a day with us at Ludlow for the purpose of showing us its antiquities. While making additions to Wright's 'Ludlow Guide,' Mr. Baker determined to write and illustrate a more ambitious volume. This was issued last year by subscription, and obtained a complete success. A new and cheaper edition is now published. With its well-executed illustrations and its agreeable letterpress it constitutes a pleasant and a trustworthy guide to a place almost as sacred in association as Stratford-on-Avon, and yielding in natural beauty and antiquarian interest to few spots in England.

DR. ALDWELL NICHOLSON, the Incumbent of St. Alban-the-Martyr, Leamington Spa, and not, as stated p. 139, our correspondent Dr. Nicholson, is author of 'No Cipher in Shakespeare.'

A COLLECTION of 'Slavonic Folk-Tales,' from various sources, collected and translated by the Rev. A. H. Wratislaw, is announced by Mr. Elliot Stock. The volume will contain, besides a general preface, a short introduction to each group of tales, according to its nationality.

### Notices to Correspondents.

We must call special attention to the following notices: On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

J. V. C. ("Mandrake").—The best digest of the various speculations as to the mandrake and its properties will be found in Dr. Harris's 'Dictionary of the Natural History of the Bible.'

HENRY H. GIBBS ("Mind your Ps and Qs").—This phrase, for which it was suggested should be substituted "Mind your 'N.s & Q.s,'" was fully discussed 1<sup>st</sup> S. iii. 328, 357, 463, 523; iv. 11; vi. 150, 611.

HARRY HEMS ("Ramp").—This signifies an inclined road in a fortification. Hence its use at Gibraltar.

MISS METFORD.—You have forgotten to enclose the MS. of your query.

A. E. B. ("The Case is Altered").—Consult 'N. & Q.' 2<sup>nd</sup> S. iv. 132, 235, 299, 418.

R. M. S.—No.

CORRIGENDUM.—P. 198, col. 2, l. 14 from bottom, for "Bristol" read *Birstal*.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Currier Street, Chancery Lane, E.C.

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## Notes.

## GIPSY VERSIONS OF THE STORY OF THE MILKMAID AND HER POT OF MILK.

Mr. F. Hindes Groome, in a most interesting and instructive paper entitled 'Gipsy Folk-Tales: a Missing Link,' published in the *National Review* for July, 1888—a paper which does not appear to have attracted the full amount of attention on the part of folk-lore students which it merits—maintains that the diffusion throughout Europe of popular tales of Asiatic origin was largely due to that ubiquitous people the Gipsies, adducing many examples of their *märchen* in support of his theory. Mr. Groome justly remarks—or rather, complains—that English folk-lorists as a body seem strangely ignorant of the very existence of Gipsy tales. But continental scholars have for some years past recognized their importance for the study of comparative folk-lore, and several collections of Gipsy tales have been published in the original Rumanian, some with translations, by Dr. Friedrich Müller, Dr. Paspatis, Prof. Kirilowicz and Dr. Miklosich, Dr. Barbu Constantinescu, Dr. H. von Wlislocki, &c. The only English folk-lorist who has made a special study of Gipsy tales is Mr. Groome himself, who has—besides the contribution above mentioned—given two long Welsh-Gipsy stories in his charming book 'In Gipsy Tents' (Edin., 1880); and he has been for some time engaged in preparing for publication a comprehensive collection, mostly

translated direct from the Rumanian language, which it is to be hoped will soon see the light, and be cordially welcomed by all who are interested in the genealogy and diffusion of popular fictions.

That the Gipsies have not been indebted for their stories to European sources does not admit of any question; their stories closely resemble Eastern versions, and this is, perhaps, the more remarkable in the case of such an illiterate people, who must, therefore, have carried with them, when they migrated from their homeland, oral forms of tales which are found in ancient Indian collections. Dr. Wlislocki, in the journal of the German Oriental Society (*Zeitschrift der Deutschen Morgenländischen Gesellschaft*), vol. xxxii., 1888, gives translations, from an unpublished collection of Hungarian and Transylvanian Gipsy versions of a number of stories in the 'Panchatantra,' an old Sanskrit form of the work known generally in Europe as the 'Fables of Pilpay,' or Bidpai. Of these Gipsy tales one, which will probably be interesting to readers of 'N. & Q.' generally, is a version of the 'Panchatantra' story of the Brâhman and his pot of flour (B. v., Fab. 9), which finds its analogue in the familiar Arabian tale of 'Al-naschar' (= En-Nashshâr) and his basket of glass-ware, and has its Western representative in the story of the 'Milkmaid and her Pail of Milk'—whence, probably, the proverb, "Don't count your chickens until they be hatched." This is how it is told by the Tsigane, or Gipsies, of Southern Hungary:—

## "THE BEGGAR WITH THE THREE POTS.

"There was once a beggar who used to go every Saturday from house to house to gather alms. One Holy Saturday he thus passed along the village and got very many gifts of the folk. His wallet was already full of cakes and meat when he got, over and above, in one place a pot of milk, in another a pot of honey, and the innkeeper gave him a pot of wine. So now the beggar trotted home. He lived far out in the country, in a little hut. On the way he got tired, and sat down on an earthwork to rest. He set the three pots before him, and took stock of the gifts in his wallet. He ate a piece of meat and a bit of cake, and then drank some of the wine, after which he began to muse on his poverty. He said thus to himself: 'Why cannot I eat meat and cake and drink wine every day? Now this can't last. I must try to get rich somehow.' He took up the pot and drank a little wine. Then he said farther: 'Yes, yes! I must get rich! This wine is very good. I'll drink no more of it; I'll sell it and get money for it. With the money I'll buy me a hen that lays eggs, and from the eggs will come chickens. Ah! then I shall be able to eat poultry. I'll sell the milk, I'll sell the honey. Then I shall have lots of money, and I'll buy me a little sow; and when she grows big she'll have young ones, and then I shall be able to eat pork! Yes; I'll do it! Nay; but I'll just drink a drop more wine.' And again he drank a little wine, which got into his head. He said, moreover: 'I'll carry my pots into my hut at once; and as soon as the holiday is over I'll sell the wine, the milk, and the honey. I must take care my three youngsters don't junket on them. Ah! I have my own trouble with those brats! My wife, now, she bothers herself little with the children—lets them do what they like; but I—I'll

cudgel the rascals every day. From this time I'll whack, whack, and ever whack them! So—so will I cut at the rascals; so—so do I cut at them! On this he laid about him with hand and foot, and screamed aloud: 'So—ay; so will I cudgel the rascals—so!' All at once, crash! crash! He had smashed the honey-pot with his foot; this fell on the milk-pot, which beat in the wine-pot. Now the beggar began to cry and wail: 'Oh, my wine! my honey! my milk! Oh, my chickens! Oh, my pigs!' He had lost all with a kick."—Pp. 187-8.

In my 'Popular Tales and Fictions' (1887), vol. ii. pp. 432-43, under the heading, "Don't count your chickens until they be hatched," are cited a number of versions of this story, which was probably first brought to Europe from Syria by Jacques de Vitry, who died at Rome in the year 1240, and who tells it in his 'Sermones de tempore et sanctis' of "a certain little old fellow" with an earthen pitcher of milk, and from De Vitry it may have been reproduced by Etienne de Bourbon (thirteenth century), in his 'Liber de Donis,' &c. It reappears in 'Dialogus Creaturarum optime Moralizatus,' by Nicolaus Pergamensis (fourteenth century), and in 'El Conde Lucanor,' by the Infante Don Manuel, *ob.* 1347. In the former it is told of a maid with a pot of milk; in the latter, of a poor woman with a pot of honey. Rabelais alludes to a story of a shoemaker and a pot of milk; and our nursery tale is very similar to La Fontaine's 'La Laitière et le Pot au Lait.' In 'Kalila wa Dimna,' an Arabian version of the 'Fables of Bidpai,' a devotee has a pot of butter and honey, and, as in the foregoing Gipsy story, when he becomes rich in imagination he smashes the pot, thinking he is chastising his little son. In the 'Panchatantra,' the Brâhman kicks his potential wife. In the 'Hitopadesa,' another Sanskrit form of the same collection, he thrashes his four supposititious quarrelsome wives; and in the Arabian tale of Alnaschar that day-dreamer spurns with his foot his wife when she offers him a cup of wine, and down falls his brittle stock-in-trade. A modified form of the story is related of Foolish Sachali in Miss Stokes's 'Indian Fairy Tales.' In the Turkish story-book 'History of the Forty Vazirs' ('*Qirq vazir tarikhî*') a devotee takes a pot of oil and honey to the bazar, to sell it, and in leaning his staff against the wall, his pot is broken and the contents run down his beard.

Dr. Wislœcki also gives a German translation of what is to me a unique version current among the Gipsies in Transylvania:—

"There was once a potter who was very poor and had many children, and was moreover blessed with a very bad wife, who reproached him daily for his poverty. So the poor potter had a peculiar thought. He made a pot so big that two couples could well have danced the *Coardas* within it. With this giant pot, and a number of common ones, covers, plates, dishes, &c., he drove to the next town for the annual market. On the way he thought what a deal of money he should get for his huge pot. With this he should buy a field; half the corn he would eat with his family, the other half he would sell

each year; and in two or three years he would build him a cottage and buy better horses, for those he now had were not worth their provender. Then thoughtlessly he whacked the slow-going beasts, who took fright, rushed wildly forward, and upset cart, potter, giant pot, and pots and dishes, and pans and all, so that everything was smashed into a thousand pieces. And there lay the potter among the shreds, the same poor devil he had always been!"—P. 189.

Of some other Gipsy tales which are paralleled in European and Asiatic popular fictions I may have somewhat to say in a future note.

W. A. CLOUSTON.

233, Cambridge Street, Glasgow.

#### SHAKSPEARIANA.

'CYMBELINE,' I. iv. 1 (7th S. vii. 124).—Loving and honouring as I do the original document on this side first-foliolary as much as any, I have no doubt that a gross corruption is rightly imputed to the first speech of I. iv. of 'Cymbeline.' In response to a general invitation for suggestions, I give the best I can. Iachimo, as the text has stood hitherto, says, in disparagement of Posthumus:—

"I could then have looked on him without *the help of admiration* though the catalogue of his endowments had been tabled by his side and I to peruse him by items."

An error must needs lie in the italicized phrase, which makes nonsense; either *help* or *admiration* is wrong, or both may be. My first thought was to substitute *inventoris* for *admiration*, having in mind 'Henry VIII.' (III. ii. 138) and 'Hamlet' (V. ii. 110), and even Olivia's playful inventory of her charms. But this would leave "looked on him" chargeable for a meaning of "looking contemptuously," which it will not bear. The word *admiration* cannot be spared, and we are thus driven upon superseding *help*. A positively certain correction is probably beyond hope; we must, then, be content with adopting a reading which at least may be Shakespeare in place of one which certainly cannot be. After much consideration and many comparisons I rest satisfied on these terms with the text, "I could then have looked upon him without the eyes of admiration," &c., as giving the meaning which the poet certainly intended to convey. Compare '1 Henry IV.,' III. ii., "Shines with admiring eyes." In 'Timon of Athens' we have, "It opens the eyes of expectation"; 'Merchant of Venice,' "The eye of honour"; 'King Lear,' IV. iv., "Close the eye of anguish."

W. WATKINS LLOYD.

'MERCHANT OF VENICE,' IV. i.—Knowing that your pages are always open to any inquirer in the field of Shakspearian criticism, I venture to put, through their medium, a question that I have been unable to solve. How comes it that Shakspeare, in the 'Merchant of Venice,' puts into the mouth of Portia, when she is arguing



with a most bitter Jew, a thought from the Lord's Prayer in support of her argument? "We do all pray for mercy, and that same prayer doth teach us all to render the deeds of mercy." I am unwilling to think our greatest dramatist could have erred, but this matter has always seemed to me a weak point in an otherwise faultless speech.

T. G. WATTS.

'TIMON OF ATHENS,' IV. iii. 440 (7th S. vii. 125).—

The moon's an arrant thief,  
And her pale fire she snatches from the sun;  
The sea's a thief, whose liquid surge resolves  
The moon into salt tears.

MR. LLOYD would have us read—

The earth into salt tears.

I had hoped that the days of purely conjectural emendation of the text of Shakespeare, with nothing in the *ductus literarum* to give a shadow of support, were for ever over. If for *moon* we can read *earth*, we may read any one word for any other. In Timon's cynical view of nature, while the moon steals from the sun, she in her turn is robbed by the sea; because, while the moon shines by reflected sunlight, the sea shines by reflected moonlight.

V. ii. 6-10.—I take the liberty to refer your readers to my note on this passage (7th S. vi. 85), where I think I have shown that the text as it stands is quite intelligible. It is somewhat remarkable that while MR. LLOYD is "averse to accept the monotonous repetition of the word *made* in consecutive lines as true Shakespeare," in the very next passage on which he comments (IV. iii. 134) he accepts without hesitation a similar repetition of the word *make*. R. M. SPENCE, M.A.

Manse of Arbuthnott, N.B.

When any one has accepted the changes here proposed it will be time enough to state one's objections more at length. Meanwhile, I would say that the "liquid surge"—to those who know it—robs the earth of what becomes mud, sand, or larger stone. If these, by poetic licence, can be described as "salt tears," then the proposed change is doubtless right.

In the other instance there is in the second line, to our more grammatical ears, a want or verbal elision of "to whom" or of "opposed to." Whether the critical servant would have approved of the change to "where" I doubt, though possibly Sancho Panza might have done so. To the Lindley Murray objection to the repetition of "made," it need only be said that here such repetition makes the sequence of cause and effect clearer and more emphatic, and that he—not being a child in leading strings—who cannot see that "made.....made" is in these clauses far better and far stronger than "had.....made," will never make an admired writer of English in poetry, or even in prose.

BR. NICHOLSON.

'1 HENRY IV.,' IV. i. 49.—The Globe edition prints four lines thus obelized:—

It were not good; †for therein should we read  
The very bottom and the soul of hope,  
The very list, the very utmost bound  
Of all our fortunes.

Correct two gross misprints here, and read confidently:—

For therein should we reach  
The very bottom and the shoal of hope,  
The very list, the very utmost bound  
Of all our fortunes.

Compare for the metaphor '2 Henry IV.,' IV. i. 17:—

Thus do the hopes we have in him touch ground  
And dash themselves to pieces.

'Henry VIII.,' III. ii. 437:—

Sounded all the depths and shoals of honour.

'Henry V.,' I. ii. 167:—

As is the ooze and bottom of the sea.

The allusion to incidents of navigation is further determined by the words "list" and "bound." Compare 'Twelfth Night,' III. i. 83:—

"I am bound to your niece, Sir; I mean she is the list of my voyage."

Grant White proposed *reach*, of small avail taken alone; there are no other trial shots on the target worth recording. W. WATKISS LLOYD.

'THE MERRY WIVES OF WINDSOR.'—It was Mr. Gladstone, I think, who first brought the phrase "a measurable distance" into use, and it is probable that he derived it from our great poet, for Mrs. Page, speaking of her husband and his jealousy, says, "He's as far from jealousy as I am from giving him cause, and that I hope is an un-measurable distance." J. STANDISH HALY.

Temple.

SHAKESPEARE AND VENICE (7th S. viii. 124).—The Rialto of ancient commerce is an island, one of the largest of those on which Venice is built. Its name is derived from *riva alta*, high shore, and its being larger and somewhat more elevated than the others accounts for its being the first inhabited. The most ancient church of the city is there; and there were erected the buildings for the magistracy and commerce of the infant settlement. The Rialto island is situated at the bend of the Grand Canal. There is a vegetable market there daily; and, though the great squares by St. Mark's are now the places "where merchants most do congregate," the old rendezvous is still so thronged and has yet so much the character of a "mart" as to justify now, as formerly, the question, "What news on the Rialto?" The bridge referred to by MR. HALY was built in 1591 by A. da Ponte, under the Doge Pascal Cicogna. From Knight's 'Pictorial Works of Shakspeare,' vol. i., second edition, 1867.

HENRY GERALD HOPE.

Freegrove Road, N.

**HUMPHREY WANLEY, HIS MONUMENTAL INSCRIPTION.**—Harl. MS., 6835, fol. 121:—

Here lyes  
Mr Humfrey Wanley  
Library-keeper to the  
Right Hon<sup>ble</sup> Robert  
and Edward Earls of  
Oxford &c. Who Dyed  
the 6th day of July  
MDCCLXXVI in the 55th  
year of his Age.

Endorsed:—

"Mr Wanley's Tomb Stone in Marybone Church."

"N.B. This Stone lyes cross the Passage from the North door at the Distance of 6 ft 9 inches from it & on the other side is within 6 inches of the Communion Rails."

DANIEL HIPWELL.

84, Myddelton Square, Clerkenwell.

**THE PRESERVATION OF DEAD BODIES.**—Many instances are recorded in the lives of saints of bodies remaining for a great length of time without any signs of decay. The same phenomenon has been said to happen with corpses of persons who certainly have not left behind them the reputation of esteemed holiness. In *Blackwood's Magazine*, Aug., 1823, vol. xiv. pp. 188-190, is a letter from James Hogg giving an account of a circumstance of this kind. If the Ettrick Shepherd was not the victim of a hoax, it is one of the most curious examples of the kind I have ever heard of.

ASTARTE.

**THE QUEEN'S WELSH PEDIGREE.**—In the *Evening News and Post* of Monday, August 26, is an interesting article, giving in minute detail the Welsh pedigree of the Queen, showing that Her Majesty is the legal representative of Llewellyn the Great, whose daughter Gladys married her ancestor Ralph Mortimer. This would be the case if there was failure of the issue of his grandson Llewellyn, the last Prince of Wales; and the writer refers to what he terms the apocryphal claim of Owen Glendower to have descended from Llewellyn's imaginary daughter Catherine, adopting evidently the apparently better opinion that Gwenllian, his only daughter, the grand-daughter of Simon de Montfort, has left no issue. Nevertheless, as several families of importance cling to the tradition that they descend from this imaginary Catherine through her asserted marriage with one Philip ap Ivor, and this idea is favoured by some authors of note, it would be well if it could be settled one way or the other. I may point out that Philip ap Ivor did marry a wife named Catherine, but Welsh genealogists give her entirely different ancestry.

CYMRÆS.

**PARALLEL PASSAGES IN LUCRETIUS AND TASSO.**—The resemblance between the following passages—one from the 'De Rerum Natura' of Lucretius, the probable date of which may be

B.C. 57, and the other from the 'Gerusalemme Conquistata' of Torquato Tasso, the date of which is A.D. 1593—is remarkable. Both predictions were most literally fulfilled in the French Revolution of 1792, and to a great extent recently within our own remembrance:—

Ergo, regibus occisis, subversa jacebat  
Pristina majestas soliorum et sceptris superba;  
Et capitis summi præclarum insigne cruentum  
Sub pedibus vulgi magnum lugebat honorem:  
Nam cupide concuscatur nimis ante metutum

Res itaque ad summam sæcem turbasque redibat,  
Imperium sibi quum ac summatum quique petebat.  
Book v. 1135-41.

La Francia, adorna hor da Natura e d' arte.  
Squallida allhor vedrassi in manto negro,  
Nè d' empio oltraggio inviolata parte,  
Nè loco dal furor rimaso integro;  
Vedova la corona—affitte e sparte  
Le sue fortune, o' l regno oppresso et egro  
E di stirpe real percosso e trono  
Il più bel ramo, e fulminato il tronco.

xx. st. 76.

In *Punch* of March 2, 1889, is a large drawing by Mr. Linley Sambourne representing 'La France's Lament,' a female mourning over the sad fate of her country, and lamenting the former great men in feeling language.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

**PARALLEL OR PLAGIARISM?**—

There are a thousand doors to let out life;  
You keep not guard of all: and I shall find,  
By falling headlong from some rocky cliff,  
Poison, or fire, that long rest.  
Massinger, 'The Parliament of Love,' iv. 2.

At once give each inquietude the slip,  
By stealing out of being when he pleas'd,  
And by what way; whether by hemp or steel:  
Death's thousand doors stand open.

Blair, 'The Grave.'

C. C. B.

**BURIAL-PLACE OF JETHRO TULL.**—The information contained in the annexed cutting from the *Times* of August 24 is of sufficient value to find a place in 'N. & Q.':—

"It will interest a large number of persons to know that the burial-place of Jethro Tull, the inventor of drilling and horse hoeing, has at length been found. He lived at Shalhbourn, in Berkshire, 'but there is no trace of his burial in the parish register; the tradition of the neighbourhood is that he was buried in Italy'—so wrote Cuthbert Johnson. Chambers, in his biographical sketch, says that 'strange to say, no man can tell where the remains of Jethro Tull, the benefactor of his kind, were deposited.' At length this doubt has been cleared up. Mr. Money, F.S.A., the hon. secretary of the Newbury District Field Club, has just published an account of the parish of Basildon, in Berkshire, entitled 'Stray Notes of the Parish of Basildon.' In this he reports as follows: 'A cursory glance at the registers of the church of this parish shows that they contain many names of historical importance and interest, and by their means the writer has been enabled to solve a problem which has hitherto baffled all the inquiries and researches of the professional

genealogist and local historian—viz., the burial place of Jethro Tull, the eminent experimentalist in agriculture. Jethro Tull was buried at Basildon, as will be seen by the following extract from the parish register:—"Jethro Tull, gentleman, of the parish of Shalburne, in the county of Berks, was buried March ye 9th, 1740-1. Mem. This Jethro Tull, Esq., was the author of a valuable book on agriculture, entitled 'Horse Husbandry.' Geo. Bellas, Rector." It appears that Jethro Tull was educated for the bar originally, but an acute disease prevented him from following the profession. During his travels in search of health he devoted his attention to the agriculture of the countries in which he travelled, and when he came home he experimented upon his own land, known as Prosperous Farm, Shalbourne."

In a letter to the *Times* of August 31, Mr. Joseph Foster says:—

"So far from being prevented from following his profession at the Bar, Jethro Tull actually became a Benchet of Gray's Inn, May 5, 1724, having been admitted to that Society on December 11, 1693. He was called to the Bar on May 19, 1699. In his admission entry he is stated to be standing at Staple Inn, and to be the only son and heir apparent of Jethro Tull, of Howberry, Oxon."

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

QUEEN ANNE, IN QUEEN'S SQUARE, WESTMINSTER.—In an article on 'London Statues,' in the *Pall Mall Gazette*, it is stated that the origin of this statue is shrouded in as much mystery as the other effigy of the same queen in Queen's Square, Bloomsbury. "The name of the sculptor, the date of the erection, and the source of the funds, are all of them absolutely unknown quantities." The statue of Queen Anne in Queen's Square, Westminster, is really a beautiful one, and it must have been placed in position when the square was built; so that I should suppose there would be no difficulty in solving the question of the date of its erection. The sculptor was probably the same as that of the statue of Queen Anne in front of St. Paul's, the likeness, attitude, and dress being very similar. J. STANDISH HALY.

Temple.

OANDURTH.—This picturesque and curious old Lancashire word has, I fear, been obsolete for at least two generations. But it was commonly used in Tim Bobbin's time—say, a hundred and thirty years ago. It means *afternoon*, or *early evening*. It is duly entered in Messrs. Nodal and Milner's 'Lancashire Glossary,' in the E.D.S. series, and is there expressed to be derived from *Ioelandic undorn*. Mr. Nodal, who was good enough to answer an inquiry of mine on the subject, says very truly that "Oandurth is a difficult and obscure word—quite obsolete now. *Underne* and *undorne* are used in Mallory's 'Morte d' Arthur,' and Chaucer has *undern* in the 'Canterbury Tales.'" Yes; but is *oandurth* really derived from *undorn*?

Prof. Skeat has lately ruled that no one who propounds a query in 'N. & Q.' shall be allowed to

supplement it by a guess. And truly, the guesses of him who knows not are often very trying to him who knows; two such have appeared even now in 'N. & Q.' as if to justify the Professor's ruling. But if I may not submit my guess, how am I to ask Prof. Skeat, as I wish to do, whether the guess is valueless or not? A Lancashire man, even at the present day, says *ja* for *yes*, like a German, though he does not spell it with a *j*. "Yah, wa mun gan!" said Nancy Cook to me, not long since; and we did go, pouring wet as it was. And may not *oandurth*, meaning what it does, be a contraction for the German *abendurth*? That is my guess, concerning which I would willingly be instructed *ex cathedra*. A. J. M.

SONG WITHOUT THE LETTER E. (See 6th S. ii. 220, 317.)—The song given at the latter reference has been "going the round of the papers" for about thirty years; the first verse of it for about forty years. It was composed by me in 1849, and published in a local print, and afterwards in a small collection of poems, 'Lays of Affection,' published in 1850 (or 1851). When my friend Mr. William Stevens became proprietor of the *Family Herald* (I think in 1856), he invited me to contribute to it, and, amongst other trifles, I sent him the "unique verse." He wrote to me that I had "taken it from the *Family Herald*." But I convinced him that the *Family Herald* had taken it from 'Lays of Affection,' and I added two verses. Dr. Belcher, of Birmingham, set the song to music. Each bar has A, B, C, D, F, and G, but there is no E in the composition. The song appeared as a "literary and musical curiosity" in a publication called the *Musical Herald*. I have not seen a copy of it for many years. But from time to time I have seen in newspaper "Notes and Queries" (*Newcastle Chronicle*, &c.) the question of origin discussed. I have repeatedly promised literary friends to settle the matter in 'N. & Q.' some day. I had not till recently the remotest idea that my juvenile contribution to the "curiosities of literature" was immortalized in 'N. & Q.' The statement that it was contributed to the *Northampton Mercury* in 1880 no doubt is correct; but it was not contributed by me, and no one else could honestly contribute it as original.

EDWARD N. MARKS.

Preston.

FIRST USE OF LIMELIGHT ON THE STAGE.—Seeing that the progress of modern stage effect is summed up in the one word *limelight*, I think it might not be inappropriate if a discussion were opened up in the columns of 'N. & Q.' with the aim of definitely arriving at the exact date when that grateful but much abused auxiliary first shed its rays upon the boards. Few points in theatrical history seem to have been disputed so much as this. Mr. H. Barton Baker gives the date as 1855,

the year in which Charles Kean revived 'Henry VIII.' at the Princess's Theatre. Mr. E. L. Blanchard, on the other hand, goes back another lustum, associating the earliest theatrical use of the limelight with the Drury Lane spectacle of 'Azael,' as produced at the national theatre by Mr. James R. Anderson. Desiring, if possible, to sift the matter to the bottom, I wrote, some twelve months ago, to the veteran tragedian, asking for his corroboration of Mr. Blanchard's statement. In reply, Mr. Anderson very kindly informed me that the limelight was very much improved in 1851-2, when 'Azael' formed the attraction at Drury Lane, but that within his own personal knowledge it had been used so far back as the season of 1837-8. At that time it appears that one particular kind of limelight was the exclusive property of Mr. Frederick Gye, afterwards recognized as the Italian opera impresario. From him it was hired by Macready, to give extra effect to Stanfield's diorama of continental views in the Goyett Garden pantomime of 'Peeping Tom of Coventry.' Notwithstanding its extreme gratefulness in the moonlight views, Macready thought the expense of hire (thirty shillings a night) too great, and so only made use of it for a week. "But that was the man all over," says Mr. Anderson. "To argue with him was useless."

While there can be little doubt that this powerful and searching illuminant was in occasional use fifty years ago, it is equally certain that its resources had not been tested to the uttermost until the days of Anderson and Kean. An incident related in a work that bids fair to become the modern Cibber's 'Apology'—I refer to Marston's 'Our Recent Actors'—will illustrate this. Mrs. Warner, on assuming the reins of management at the Marylebone Theatre in 1847, was accustomed to amuse her friends with accounts of the extraordinary stage effects introduced into their plays by suppliant dramatists. Among the impracticable ideas laughed over was one in a classic drama which "required that the defeated hero of the piece, after having been pierced by a javelin, taking advantage, probably, of the courtesy of his enemies, should ascend the slope of a mountain, and compose himself to die in such an attitude that the rays of the declining sun would just rest upon his brow."

Alack-a-day! What degenerate times are these! The melodramatic hero no longer needs to climb the slope in search of departing rays. Die where he will, Nemesis, in the shape of the limelight, is sure to pursue his features. Well, indeed, may sexagenarians sigh for the severe simplicity of the palmy days!

W. J. LAWRENCE.

RIGHT OF ASYLUM AT CHRISTIAN ALTARS.—Some early cases of the right of asylum in Christian churches are worth noting.

1. Hypatia fled to a church, and was unhappily butchered before the high altar. The patristic sources of the narrative are well known, and Charles Kingsley (using, however, some literary license) has described the tragic episode in the otherwise brilliant novel named after Hypatia, the beautiful pagan woman philosopher, herself.

2. The wretched Eutropius—whom Claudian has satirized and pilloried in vigorous verse, not unworthy to be compared with the imperishable invectives of Juvenal—was more fortunate than Hypatia, for he fled from his enemies to a Christian church, and though he was dragged out, the sanctity of his whilom asylum saved his life, and he was sent under a strong guard, quite as much as deliverers from impending popular vengeance as his actual gaolers, to the island of Cyprus. *Vide* Jeep's 'Claudian,' i. præfat. lxxiii., and 'Zosimus,' v. 18, 2, 3, there quoted:—

‘Ο δὲ (Εὐτρόπιος) δρομαῖος ἐπὶ τὴν τῶν Χριστιανῶν ἐχώρισεν ἐκκλησίαν, ἔχουσιν ἐξ ἐκείνου τὸ ἀσυλον.....ἐξαρπάσαντες αὐτὸν εἰς τὴν Κύπρον ἐκέμπευσιν, ὑπὸ φυλακὴν ἀκριβῆ καταστήσαντες.

*Of 'Claudian in Eutrop,' ed. Jeep, Lipsæ, MDCCCLXXVI., pp. 182, 183, ll. 27, 28:—*

*Suppliciterque piæ humilis prostratus ad aras  
Mitigat iratas voce tremante nurus;*

*and ll. 51, 52:—*

*Improbe, quid pulsas mullebribus astra querelis,  
Quod tibi sub Cypri litoris parta quies!*

3. Further evidence can be given from patristic sources of the right of asylum at Christian altars. I cannot give it in better words than those of the late learned Dr. Daniel Rook's 'Hierurgia.' I quote from the edition in my possession, London, Joseph Booker, New Bond Street, MDCCCXXXIII., vol. ii. p. 751:—

"St. Gregory Nazianzen instances the courage of St. Basil in affording protection to a widow who had sought refuge at the altar of his church from the importunity and persecutions which she had to suffer from the Governor of Pontus; and in Synesius, as well as in other ancient writers, the altar is frequently denominated the ἄσυλος ἑρᾶρις, or table of asylum, from which it was unlawful to force any one away."

Dr. Rook gives the references as 'Naz. Orat.' xx., 'De Laud. Basilii,' and 'Synes. Epist.' lviii.

H. DE B. H.

FORERUNNERS OF SLEEP.—In the course of the last ten years or so, during which I have slept less well than previously, it has not unfrequently happened to me, just as I am going off to sleep, to feel, as it were, a hand clutching at the bed-clothes behind my head and trying to pull them off. I know full well that it is merely an illusion caused by a partial—very partial—loss of consciousness; still, I always put out my hand to assure myself that no other hand is there. I lately spoke of this to a French lady, and she declared that she sometimes

felt the same thing. My daughter, too, told me that, when she was quite a girl, and did not sleep very well, she often used to feel, as it were, a hand passing over her body outside the bed-clothes. This used to frighten her so much as to prevent her from going to sleep, and once she even left her room to go to a lady friend. She had never felt this excepting in my house, and I also have never felt it anywhere else. The French lady above mentioned declared besides that she sometimes felt, as it were, mice trotting over her bed. This was the more interesting to me, as I had said nothing about mice to her, and I, too, sometimes am visited by similar phantom mice.\* But neither the clutching nor the phantom mice ever come to me at any other time than just after I have got into bed. I generally awake several times in the night, but I have never yet had anything of the sort on going to sleep again after having awoken in the night.

F. CHANCE.

Sydenham Hill.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

**THE BOOK OF MONUMENTS.**—By an order of the Right Honourable the Lords Commissioners of the Office of Earl Marshall of England, dated November 10 in the sixteenth year of His Majesty's (James I.) reign, &c., 1618, it was enacted that, on account of the irregularities committed by "masons which commonly makes tombs and monuments, and do engrave divers arms, &c., and set forth in their inscriptions false genealogies with vain and frivolous titles, setting up coronets on some unfitting and impertinent to the qualities of the person whom they demonstrate," all arms, genealogies, epitaphs, and inscriptions, whether to be painted or engraved on tombs, should first be seen and approved by the officers of arms, and that a copy, with the form of the monument, should be drawn and entered in a book, to be called the Book of Monuments, to be kept in the Office of Arms for ever. Was this ever acted upon; and does such a book still exist?

J. O. J.

\* It is true that I have occasionally had real mice chasing one another over my bed, and always within a few minutes of my getting into it, and once I found the next morning on my bed a mouse which I had disabled by a chance blow in the dark. Still it is very easy to distinguish between real mice and phantom mice. The former scamper away if not hit; but when I strike a blow at the latter (and I always do strike a blow), nothing more is heard, for I have then fully regained my consciousness, and the illusion is at an end. The French lady denies that in her case there ever were real mice.

**HEMPLAND.**—In an indenture of release, dated circa 1810, being a conveyance of a cottage in Solihull, Warwickshire, the cottage is described as follows, "All that messuage or cottage house with a garden hempland and backside thereto belonging or used therewith." I cannot discover the meaning of the word *hempland*, although I have had some experience of court rolls, &c., of manors in the vicinity. I should be much obliged if any reader of 'N. & Q.' would help me to its meaning.

F. S. PEARSON.

**THOMAS HOOD THE ELDER:** 'THE LAY OF THE LABOURER.'—Some forty-seven years ago, in the *New Monthly Magazine*, then edited by the late Thomas Hood the elder, appeared an essay entitled 'The Lay of the Labourer.' The article is reprinted in Hood's 'Collected Works,' I think in vol. ix., ed. London, 1882-1886, 11 vols. The 'Lay,' a metrical composition, was interpolated in the prose. I have an idea, perhaps derived from imperfect memory, that the metrical lines appeared about the same time in *Punch*, either as an original contribution or as an extract. Can any reader kindly inform me if I am right in my impression, and, if so, refer me to the number of the facetious periodical containing the lines?

NEMO.

Temple.

**SOURCE OF BALLADS.**—Where can I find the following two humorous ballads: 'The Cruise of the Calabar,' 'The Lay of the Capstan Bar'?

GEO. G. T. TREHERNE.

**"WELT-SCHMERZ."**—In which of Goethe's works occurs the expression "Welt-schmerz"? Exact context greatly desired.

A. M. T.

**'TRODDEN FLOWERS.'**—Is Lord Tennyson the author of a poem of thirty lines, entitled 'Trodden Flowers,' which appeared in a newspaper, about 1867, signed with his name?

VARSITY.

**THE LONG HUNDRED.**—In what parts of England is this term used, and does it always mean 120 and no more? What articles besides cheese in Cheshire and potatoes in Essex are sold by the hundredweight of 120 pounds, and is the weight customary throughout the kingdom?

A. S. NAPIER.

Headington Hill, Oxford.

[Mackerel are sold in Yarmouth by the pad, or 120.]

**ROSE FAMILY.**—Can any of the readers of 'N. & Q.' oblige me with information on the following points?—1. What was the name of Bishop Alexander Rose's (of Edinburgh) first wife, and the name of his son, who was out in 1715? 2. Who did William Rose, second son of John Rose, fourth of Bellivat (Nairnshire), marry? How many sons had he? Early replies would be gratefully acknowledged.

M.

HENRY HOME, LORD KAMES, died on Dec. 27, 1782. Where was he buried? G. F. R. B.

FIVE REASONS FOR DRINKING.—Can any reader give authoritatively the authorship of the well-known lines embodying five reasons for drinking?—

Good wine—a friend—or being dry;  
Or lest we should be by and by;  
Or any other reason why.

Lord Stanhope, 'Hist. of England,' vol. ii. p. 145, ed. 1858, attributes them to Dean Aldrich of Christchurch; but I have always heard them fathered on Dr. Haygarth.

T. ADOLPHUS TROLLOPE.

Budleigh Salterton.

ENIGMA.—

I'm the loudest of voices in orchestra heard,  
But yet in an orchestra never have been.  
I'm a bird of gay plumage, but less like a bird  
Nothing in nature ever was seen.  
Touching earth I expire, in water I die,  
I'm air, I lose breath, I can swim, I can fly.  
Darkness destroys me and light is my death,  
And I can't keep alive without stopping my breath.  
If my name can't be guessed by a boy or a man,  
By a girl or a woman it certainly can!

This is said to be by the Bishop of Oxford.

M. A. S.

NAME OF AUTHOR WANTED.—Perhaps some reader of 'N. & Q.' can inform me who is the "modern English poet" whose fine verses, beginning—

Your voiceless lips, O flowers, are living preachers,  
Each cup a pulpit, every leaf a book,  
Supplying to my fancy numerous teachers  
From loneliest nook,

are cited by Longfellow in his 'Outre Mer'?

W. A. CLOUSTON.

COL. JAMES GARDINER, 1688-1745.—Dodridge's memoir of this distinguished Christian soldier will no doubt be familiar to many readers of 'N. & Q.' From repeated quotations it is clear that the writer had before him a large number of Col. Gardiner's letters and papers. Can any one say where these are now, if, indeed, they are still in existence, or where any further information as to the subject of the memoir is to be found?

H. M.

Southport.

ORIGIN OF THE SURNAME BEAVEN.—This surname, spelt with an *e*, not *a*, in the last syllable, is found rather numerously in Wiltshire. Can any one tell me where besides it is met with, and especially if it exists, or ever has existed, with this spelling, in Wales? I want to know whether it is a Welsh name, and in any case what is its origin and etymology. This Wiltshire family, or families, if they are of more than one stock, believes itself, in every case I have met with, to have come

originally from Wales in the seventeenth century (if not earlier), and my impression is that the name is simply an Anglicized spelling of the Welsh surname Beavan; but I want proof, evidence, or better opinions than my own for or against this view.

Personal names ending in *an* appear to be somewhat characteristically Celtic, while in English this unaccounted syllable is most frequently spelt *en*, as in *leaven*, *seven*, *risen*, *golden*, *children*, &c., which might cause a substitution of one for the other under English influence. Thus I have seen Evans (from Welsh Evan) spelt Evens in English newspapers and over English shops. Another form of the Welsh name Evan was, I believe, Ivan, and I know of no other origin for the surname Ivens, rather numerous in Warwickshire, which contains many Welsh-descended names. A Welsh clergyman named Beavan tells me that English correspondents (and only English) not unfrequently address his letters "Beaven."

It would settle the question if I could be informed of any family who have long spelt their own name Beaven, yet are known to be sprung from, or to share a common origin with, a family named Beavan; or if, on the other hand, a distinct origin, whether Celtic, Saxon, or anything else, could be pointed out for the form Beaven. Has such distinct derivation ever been suggested or surmised; and, if so, what?

Is there any good work on Welsh personal names that might help? I. M. Warwick.

CLIPPER.—Hood's poem 'Miss Kilmansegg' has the lines:—

It's faster than Turpin's ride to York  
On Bess, that notable clipper.

I should be glad of earlier quotations for this? A writer in 'N. & Q.', 1853, 1<sup>st</sup> S. viii. 100, says *clipper* "in former times meant merely a hackney, or horse adapted for the road.....Fast-trotting horses were eagerly sought after, and trials of speed became the fashion"; but he gives no evidence. Will any one supply it? I also want quotations for *clipper*, a ship, before 1840.

J. A. H. MURRAY.

Oxford.

THE CLINK IN SOUTHWARK.—Is anything known as to the origin of the name of this prison? In the eighteenth century the same name appears to have been applied generally to a "lock-up," at least in the south-west of England; the state of the "Plymouth clink" specially engaged the attention of Howard. Was this an extension of the Southwark name, or was the term a common noun to begin with? If those who know anything of the history of the word will send notes to me direct, they will greatly oblige.

J. A. H. MURRAY.

Oxford.

"CLIP AND CLEAN."—In W. Mather's 'Young Man's Companion,' 1727 (p. 75), occurs, in directions for making a pen, "Take the first, second, or third Quills in the Wing of a Goose or Raven, those that are round, clip and clean, are the best." What does *clip*, adjective, here mean?

J. A. H. MURRAY.

Oxford.

THE BEAUTIFUL MRS. HARTLEY.—What was the Christian name of this actress, whom Sir Joshua painted as Jane Shore, Calista, and a Bacchante? She left the stage in 1780, lived in ease for many years, and died at Woolwich Feb. 1, 1824, aged seventy-three. Some one with opportunities of access to the Woolwich registers may be able to ascertain her Christian name, which is nowhere given. She had the Titian coloured hair, concerning which men rave. Garrick said of her, "A finer creature I never saw. Her make is perfect." Tom Davies, with the "pretty wife," said, "The most serious satirist who bestows one look on Mrs. Hartley must be instantly charmed." Northcote declared her one of the most beautiful women he ever saw and the finest figure; and Boaden, 'Life of Mrs. Siddons,' says, "The author could not have wished a more perfect form and face than this lady displayed upon the stage." When complimented by Sir Joshua upon her beauty, she said, laughingly, "Nay, my face may be well enough for shape, but sure 'tis as freckled as a toad's belly." The information is wanted for literary purposes.

URBAN.

PLYMOUTH SURNAMES.—When in Plymouth recently I was struck with the number of monosyllabic surnames on the signboards of the various shops, such as Crapp, Fore, Ching, Pike, Chown, Foss, Dawe, Sears, Smale, Goad, Geach, &c. I made a list of more than thirty from signboards only. Can any one say if this monosyllabic nomenclature is purely local?

ONESIPHORUS.

"FEASTER" AS A CHRISTIAN NAME.—A week or two ago, while spending a brief holiday on the East Yorkshire coast, I came across, in the quaint, out-of-the-world fishing village known as Robin Hood's Bay, near Whitby, a publican's signboard bearing the odd name "Feaster Stubbs." Can any reader of 'N. & Q.' say whether such name has been met with anywhere else, or whether this is a unique specimen of outlandish baptismal designations?

ALEXANDER PATERSON.

Barnsley.

COLEPEPPER FAMILY.—I have failed hitherto in my attempts to find the families connected by marriage with the Colepepper branch, who had the Charterhouse, Kent. Can any one assist me by giving me the names of the wife of John Spencer Colepepper, of the Charterhouse and of Greenway Court, which last place he sold to the Hon. Robert

Fairfax, of Leeds Castle, and the names of the wives of his son and grandson, both of the Charterhouse, and both bearing the same name of John Spencer Colepepper?

B. FLORENCE SCARLETT.

LANGUOROUS, AS USED BY KEATS.—What is the exact meaning of the word *languorous* as used by Keats in the sonnet "first given in the 'Literary Remains' in 1848, but probably written on October 10, 1819" (Forman's note)? The first four lines are:—

The day is gone, and all its sweets are gone!  
Sweet voice, sweet lips, soft hand, and softer breast,  
Warm breath, light whisper, tender semi-tone,  
Bright eyes, accomplish'd shape, and *lang'rous* waist.

The word occurs in 'The Craft of Louers,' stanza 3, Chalmers's 'Poets,' i. 558:—

O medicine sanative to *languorous* sores;

and in Spenser, 'Faery Queen,' book ii. canto i. stanza 9,

Whom late I left in *languorous* constraint;  
and has in these passages the meaning "melancholy, tedious," in accordance with which Tennyson writes "the *languorous* hours" in some poem published since 1869, as the word does not appear in Brightwell's 'Concordance.' Where?

W. E. BUCKLEY.

[Does it not mean languor inspiring!]

FRANCIS JOSEPH DE RIDDERS.—The other day I stumbled upon some water-colour paintings which have been in the possession of my family over eighty years. They are signed "Francis Joseph de Ridders." Could any of your readers inform me anything of this artist?

W. R. RUDD.

REFERENCE TO QUOTATION WANTED.—In a review of Boswell's 'Life of Johnson' the editor of the *Gentleman's Magazine* asks in what treatise of Bacon's works the following lines occur:—

Who then to frail mortality shall trust  
But limns the water, or but writes in dust.

LELIUS.

JOHN ADAMS was head master of Westminster School from 1540 to 1543. Nothing further is said about him in Mr. Phillimore's edition of the 'Alumni Westmon.,' and his name does not appear in the 'Dictionary of National Biography.' Can any reader of 'N. & Q.' give me any information about him?

G. F. R. B.

LANE: FISHER: AMPHLETT.—Can any one tell me whether Jane Lane, daughter of Col. Lane, and afterwards Lady Fisher, had any daughters; and, if so, whether one married into the Amphlett family? Jane Lane was instrumental in aiding Charles II. to escape after the battle of Worcester, she riding behind him on a pillion, he acting as her groom. Her portrait was exhibited in the

Stuart Exhibition, and was engraved in Clarendon's 'History.' H. R. HOWARD.  
Verulam Road, St. Albans.

#### AUTHORS OF QUOTATIONS WANTED.—

As long as life its term extends  
Hope's blest dominion never ends,  
For while the lamp holds on to burn,  
The greatest sinner may return. B. H. D.

The sweet oblivion of flowers.

Quoted in the *Tablet*, February 2, p. 178, col. 2.

ANON.

Not failure, but low aim is crime.

Quoted in an article on Isabel Dallas-Glyn in the *Theatre*, number for July, p. 18, by Cecil W. Franklin. NEMO.

#### Replies.

#### THE ETYMOLOGY OF "TOWN."

(7th S. viii. 183.)

It has been pointed out to me that besides the usual editions of 'Words and Places,' with which alone I was acquainted, there are editions with references, justifying the conclusions given by means of good authorities. Hence it is that the errors which I have pointed out were, in fact, inevitable at the time of writing, and should be charged upon the German writers who originated them, such as Diefenbach and Leo.

Diefenbach, in his 'Gothic Lexicon,' 1851, vol. ii. p. 654, distinctly connects A.-S. *tān* with Goth. *tains*, a twig. Leo, in his 'A.-S. Names of Places,' English translation, 1852, p. 32, says of *tān* that "allied to it is the Goth. *tains*, &c. .... the signification of *tān* [twig] stands to *tān* in the same relation as *gerte*, a switch, does to *garten*," which puts the whole matter in as perversely wrong a light as is well possible. Perhaps there could be no clearer comment on the swiftness with which philology has lately advanced than to find that the German authorities of 1850 fell into the grossest errors, and are as obsolete as if they had written three centuries ago. It shows what extreme caution is necessary; but the situation is also full of hope. WALTER W. SKEAT.

PROF. SKEAT rejects Dr. Isaac Taylor's position that *ton* or *town* is of the same origin as a like word meaning "twig." He finds *town* to be cognate with a Germanic word for *hedge*, and a Celtic word for *fort*, which may be. A word like *town* has its psychological reasons for being, and these can scarcely be provided by the meaning "twig." We find in primary language that *town* is related to *house*, and likewise to *field*, *enclosure*. It is strange that, with a language sufficiently characteristic like English, PROF. SKEAT cannot find a precise type. If he goes a little further afield, beyond Aryan bounds—and there is no reason why he should not—he will find it. Indeed, it is rather widely dispersed as a root for *town* and *house*. It

is best preserved in Africa, among groups of languages representing that ancient epoch of culture in the old world which long preceded the Aryan, and which, with many relics of archaic civilization, is preserved in that remote region by the savages to whom they were communicated. We have *tuni*, *idon*, *tan*, *tana*, *tanne*, *dan*, *odane*. The form in Soso—a language in which Mr. Haliburton has found so many illustrations of the heroic and mythological class—is *tana*. In that remarkable group the Naga, in India, which represents an epoch long antecedent to the Aryan, or even the Tamil, we have *teng*. It will be less strange to illustrate Aryan from the great field of language, instead of treating it as the be all and end all, now that Prof. Carl Abel, the apostle of the new philology in Germany, has published the fourth part of his 'Wechselbeziehungen.' HYDE CLARKS.

The etymology of the word *town* is not quite so simple a matter as seems to be supposed. PROF. SKEAT equates the O.E. *tān* with the Gaulish *dānum*, and equates O.E. *tū* with an Aryan or Indo-Germanic *√ deu*. Of course if an Indo-Germanic *deu-* had had an equivalent in O.E. it would have appeared in the form *tēo-*, but that is a mere matter of detail. Is it quite certain that there ever was an Indo-Germanic *√ deu*? If so, it is somewhat strange that the root should have escaped the notice of comparative philologists up to the present hour. What is the meaning of this mysterious root *deu*? If it is Indo-Germanic how is it that we find no trace of it in Sanskrit, Zend, Armenian, Greek, Latin, or in the Slavonic languages? The only evidence offered of the existence of an Indo-Germanic *√ deu* is the alleged existence of a Celto-Teutonic base represented in Gaulish Latin by *dūnum*.

But is it quite certain that O.E. *tān* and the Old Celtic *dānos* (gen. *dānesos*) are formal equivalents? I have my doubts. From a grammatical point of view O.E. *tān* and Old Celtic *dānos* are certainly not formally equivalent, as they differ in declension and gender, the English word being of the *a*-declension, masculine, the Celtic word belonging to the *os*-declension, neuter. From the point of view of original meaning and ancient usage they apparently differ *toto calo*. The original meaning of *dānos* (Latinized *dunum*) was mountain, then a hill fortress, so in Endlicher's 'Glossary' *Lugduno* is glossed "desiderato monte, *dunum* enim montem." In Old Irish *dān* meant a fortified hill. London in its origin was a Celtic hill fortress, the *-dinium* of the Latinized form *Londinium* representing the form *dunium*, the *δοῦνιον* of Ptolemy. The Old Celtic *dānos* was borrowed by the English immediately from the Brythonic Celts, and appears as O.E. *dūn*, our *down*, a hill, a word widely differing in meaning from *town*. The original meaning of this word, the O.E. *tān*, was not a mountain, but a hedge, and hence the land and dwelling en-



closed by a hedge, an enclosure, a farm; O.E. *tūn* was never used as the characteristic term for a fortified place. Mod.Ger. *zaun* well maintains the old radical meaning of "an enclosing hedge." These Teutonic words are possibly cognate with Old Irish *dúnaim*, I shut. A. L. MAYHEW.  
Oxford.

Let me plead for Barton, taken literally as a barrier, often found about a mile outside Roman stations, just like Holborn Bars, Temple Bar, &c., the distance being unimportant. I do not reject *bars* for "barley," but claim room for the alternative etymology. A. HALL.

Icelanders call their enclosed hayfield *tun* (long continental *u*), not the homestead; *hay* because this is their only possible crop. The word used for homestead is *-staðr*, ending the place-name. I do not swear to the spelling, as I only know the words by ear. ARTHUR DILLON.

CLIMB (7th S. viii. 127, 178, 218).—May I ask a second time for information as to the local native pronunciation of this verb (whether like *limb* or like *lime*) and of its past tense and past participle? Only a very few answers have yet been sent to me. It is a disappointing sample of the work as yet done for the English Dialect Society that only from a very few of its glossaries can one learn the elementary fact whether people say *clim* or *clime*. There are Lancashire, mid-Yorkshire, Whitby, Sussex, Hants, Berks, W. Somerset. In all of these it is *clim*. But what do people say in Sheffield, Leicester, Chester, Shropshire, Kent, Worcester, and all the other localities of which the glossaries omit the word? Those mentioned, with the returns made to me, show that *clim* is universal in the north, and apparently widely prevalent in the south. Where, then, is *clime* found? Is it Midland, or is it only a literary pronunciation, not really native anywhere?

I am sorry to see that two or three people have run off on a wrong tack about *clomb*. I asked to know whether this common literary form occurs anywhere in the dialects. Several persons have sent examples to show that it is a common literary form, a fact of which no corroboration was needed. But is *clomb*, with long *o*, rhyming with *roam*, *home*, said anywhere in dialect speech? It must not be confounded with *clom*, with short *o*, from *clam* or *clum*. J. A. H. MURRAY.  
Oxford.

A PHILOLOGICAL COINCIDENCE (7th S. viii. 104).—*Copra* (or *copperak*) is the ordinary commercial word used in English for the dried flesh of the coco-nut, and is no doubt taken from the word used for that substance in the dialect of Ceylon. Its use, therefore, in an American magazine treating of the trade of Samoa does not seem to prove

that the word is found in the Samoan language as a native word. HENRY H. GIBBS.

PRIVY COUNCIL (7th S. viii. 188).—Exceptions to the rule stated in 'Coningsby' are now frequent; in fact, it may be said to be the rule now that a gentleman who has long served as a political Under Secretary of State is made a Privy Councillor. P. C.

VEGETABLE RENNET (7th S. viii. 108).—See Homer, 'Iliad,' v. 900-904:—

τῷ δ' ἐπὶ Παιῶν ὀδυνήφατα φάρμακα πάσσων ἤκέσατ' οὐ μὲν γάρ τι κατάθνητός γ' ἐτέτυκτο, ὥς δ' ὅτ' ὁπὸς γάλα λευκὸν ἐπειγόμενος συνέ-

πῆξεν,  
ὕγρον ἔδν, μάλα δ' ὥκα περιτρέφεται κυκλῶντι  
ὥς ἄρα καρπαλίμως ἰήσατο θούρον Ἄρηα.

Thus translated by Mr. Walter Leaf (1883):—

"And Paeon laid assuaging drugs upon the wound and healed him; seeing he was in no wise of mortal mould. Even as fig juice maketh haste to thicken white milk, that is liquid but curdleth speedily as a man stirreth, even so swiftly healed he impetuous Ares."

Pope's version is as follows:—

As when the fig's pressed juice, infused in cream,  
To curds coagulates the liquid stream,  
Sudden the fluids fix the parts combined.

JONATHAN BOUCHIER.

Ropley, Alresford.

I cannot say as to Herefordshire and Somersetshire, but the golden *Galium verum* of the madder tribe, commonly known as the (or our) lady's bedstraw, contains an acid which Curtis says "is more subtle than that of sorrel," and a vinegar has been made of its juices. It was formerly used in Cheshire for coagulating milk in the manufacture of cheese, and with the addition of salt and nettles by the Highlanders still for the same purpose. This appears in its botanical name and also in its old title of cheese-rennet. It is somewhat curious that the plant boiled in alum makes a good yellow dye, but that the roots yield a rich red colour, long used for the same purpose in Scotland and also by the North American Indians for dyeing porcupine quills, while the plant also possesses the further peculiarity of turning red the bones of animals which feed upon it. This peculiar property was first noticed by Mr. John Belchier, and was communicated by him to the Royal Society, some curious experiments in that direction being made with it. R. W. HACKWOOD.

It is likely enough that *Galium*, or as it is popularly called, lady's bedstraw, is still used as rennet in some neighbourhoods, its use having formerly been common all over England, especially in Cheshire. Oulpeper calls the plant cheese-rennet, and Gerarde says the cheese made with it in Cheshire was esteemed before any other. Rennie, writing in 1837, speaks of it as still in use, although nearly

superseded by calf's rennet. *Galium* had the advantage that it could be used both as rennet and annatto, as indeed it was before the introduction of the latter.

C. C. B.

I do not know what the custom of the dairymen in Herefordshire and Somersetshire has been, but there can be no doubt that the yellow bedstraw (*Galium verum*) has for a long time been used as rennet to curdle milk. It is stated in the 'Flowers of the Field,' by the Rev. C. A. Johns, B.A., F.L.S., that "the Highlanders use the roots, in conjunction with alum, to dye red, and the rest of the plant as rennet to curdle milk" (p. 305); also that the name (*galium*) is derived from "the Greek *gala*, milk, for curdling which some species are used" (p. 303).

Our old friend Parkinson ('Thea. Bot.,' 1640), referring to Dioscorides, remarks that the plant has been called

"*Galerion* and *Galarion*, and was so called from the effect, which is to cause the milke to gather into a curd, when they set it to make cheese; and therefore in many Countries, as well here as beyond the seas, they call it Cheese rennet, and serveth for that purpose very well" (p. 565).

Liverpool.

J. F. MANSEERGH.

WOODROOFE: PUDSEY (7th S. vii. 208, 292, 433).—As 'N. & Q.' is nothing if not correct, its correspondents should spell surnames correctly. Should not "Power" be *Paver*, and "Worley" *Wooley*. From a pedigree of Pudsey of Bolton and Barford it appears that Lord Clifford's first wife Florence was a daughter of Henry Pudsey, of Barford. Clifford's daughter Dorothy married Hugh Lowther, and his great-great-granddaughter Mary Cleburne (daughter of William Cleburn, of St. John's manor) married a Richard Allen, and left a son Stephen, living 1680, who may have been of Tipperary or Wexford and the person inquired for by your correspondent.

G. B. W.

BLUNSHAM: BLUNTISHAM (7th S. viii. 125).—Your correspondent may be interested to know that in a map in Camden's 'Britannia' (my edition is dated 1610) the name of the village is given as Bluntisham, whilst Erith has the same form as in 1657. Edmunds, in his 'Traces of History in the Names of Places,' defines Bluntisham as "Blunda's home." Who was Blunda? What authority has he for the statement? Furthermore he says, "Hence, too, the Giant Blunderbore, i.e., Blunda the bear, of our nursery tales." Is this imagination or not?

F. C. BIRKBECK TERRY.

The Paddocks, Palgrave, Diss.

"THREE BLUE BEANS IN A BLUE BLADDER" (3rd S. v. 297, 385, 444; 7th S. viii. 48, 115).—There is the following anecdote in 'Oxford and Cambridge Nuts to Crack' concerning this pro-

verbial saying, whatever it may mean, showing its origin to have an earlier date than any instance as yet recorded:—

"Dr. Bentley said of our Cambridge Professor, Joshua Barnes, that 'he knew about as much Greek as an Athenian blacksmith,' but he was certainly no ordinary scholar, and few have excelled him in his tact at throwing off 'trifles light as air' in that language, of which his following version of 'three blue beans in a bladder' is a sample:—

Τρεῖς κύβοι ἐν κύβητι κύβηται."—P. 104.

Joshua Barnes died in 1712. This pun was applied as his epitaph:—

Hic jacet  
Joshua Barnes  
Felicis memoris, judicium expectans.  
Here lieth  
Joshua Barnes,  
Of happy memory, awaiting judgment!

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

I think the words of this sentence are arranged thus for alliteration's sake, "Blue beans.....blue bladder." GUALTERULUS's query may suggest the following answer. Because when boys play with such a toy they will twirl it with a vengeance, so to say; for the more energetically the bladder is twirled the more noisy it is, and the better fun. In the same way Bacon has said, alluding to chess, "Audacity doth almost bind and mate the weaker sort of minds."

Paris.

DNARGEL.

GOETHE'S LAST WORDS (7th S. viii. 66).—DR. CHANCE's opinion appears to be confirmed by that of Mr. Oscar Browning, who, at p. 736 of his article on Goethe in the ninth edition of the 'Encyclopædia Britannica,' says:—

"His last words were an order to his servant to open the second shutter to let in more light. After this he traced with his forefinger letters in the air."

ERNEST HOBSON.

Tapton Elms, Sheffield.

DR. CHANCE's opinion is confirmed by E. Fournier in 'L'Esprit dans l'Histoire,' Paris, 1883, chap. lvii. p. 379:—

"On a ramené à sa simple expression le dernier ori de Goethe: 'De la lumière, encore plus de lumière!'"

With this note:—

"Il dit en se tournant vers sa servante: 'Approchez la chandelle.'"

ED. MARSHALL.

DICKY SAM (7th S. viii. 125).—In 1st S. xii. 226 a query as to the origin of this name to designate a Liverpool man appeared with the signature W. T. M., Hong Kong; and as no reply was elicited, the query was repeated in 1868 (4th S. i. 493) by the same contributor, with a suggestion that it might be a contraction from the Greek *δυσσάμενοι*, in allusion to the many political contests that have occurred in Liverpool.

This was well characterized as "far-fetched" (4th S. i. 546), though again urged by W. T. M. (4th S. i. 570). In his valuable little 'Dictionary' (London, 1855) Dr. Hyde Clarke inserted the term under "Dick," viz., "Dicky-Sam, a Liverpool man," without any further explanation, so that the question still remains, Why was this appellation bestowed? When and by whom was it introduced?

W. E. BUCKLEY.

May I inquire if the late Sir J. A. Picton would have really adopted a second-hand pseudonym? Dicky Sam having already been applied to the inhabitants of Liverpool! *Vide* W. A. Wheeler's 'Noted Names of Fiction,' 1876.

HENRY GERALD HOPE.

Freecroft Road, N.

HERALDIC (7th S. viii. 147).—These are the arms, crest, and motto of Davenport of Davenport. The colours are, Argent, a chevron between three cross-crosslets fitchée sable. The crest of the felon's head is in allusion to the Davenports formerly having been magisterial sergeants of the hundred of Macclesfield; their duties were to clear that district of banditti. Ormerod says that at Capes-thorne is still preserved a long roll of the names of the robbers taken and beheaded during the serjeantcy of three of this family, together with the fees for capturing them. The fee for a "master robber" was two shillings and one salmon, and for ordinary criminals twelve pence each.

B. FLORENCE SCARLETT.

[Very many replies to the same effect are acknowledged with thanks.]

WYRE-LACE: HUMMED (7th S. vii. 208, 277, 457).—The remarks which Dr. Johnson makes, in his life of Sprat, on the old practice of *humming* may be worth recalling. Writing of Dr. Burnet and Dr. Sprat he tells us that

"on some public occasions they both preached before the House of Commons. There prevailed in those days an indecent custom: when the preacher touched any favourite topic in a manner that delighted his audience, their approbation was expressed by a loud *Aum*, continued in proportion to their zeal or pleasure. When Burnet preached, part of his congregation *Aummed* so loudly and so long, that he sat down to enjoy it, and rubbed his face with his handkerchief. When Sprat preached he likewise was honoured with the like animating *Aum*, but he stretched out his hand to the congregation and cried 'Peace, peace, I pray you peace.' This I was told in my youth by my father, an old man, who had been no careless observer of the passages of those times."—*Lives of the Poets.*

J. F. MANSERGH.

Liverpool.

SIR RICHARD DEANE, LORD MAYOR OF LONDON (7th S. viii. 128).—MR. WINTERS is, I suspect, mistaken in concluding the portrait by Mytens to be that of Sir Richard Deane, upon the sole ground, apparently, that he was mayor in the

year dated on the picture (1628). It is possible the portrait was painted after its subject had occupied the chair, although draped in the official robe. I premise MR. WINTERS has satisfied himself that the robe is that of a mayor, and not of an alderman?

I incline to the belief that it is a portrait of Sir John Garrard, who must have lived to a very old age, and who, without much doubt, was the father of the City at that time. Perhaps the following data may be of service to MR. WINTERS.

Sir John Garrard, sheriff in 1592 and mayor in 1601, was first elected of Aldgate Ward (doubtless about the year of his shrievalty). He removed to Candlewick in 1606. He certainly was a member of the Court of Aldermen in 1620, and apparently retired before his death, which took place in 1635–1636, as his name does not appear in a list of the Court for 1633. I believe also he must have removed from Candlewick to another ward about 1616. He was the son of Sir William Garrard, mayor in 1555, who died in 1571, so that his own death took place sixty-four years after the death of his father.

Sir Richard Deane was elected to Bridge Out in 1619; sheriff in same year; removed to Candlewick 1623; mayor, 1628; and died in July, 1635. He was the son of George Deane, of Much-Dunmow, Essex, where I expect to find his burial.

The following aldermen had superior claim to seniority to Sir Richard Deane, although, without the exact relative ages, that is not conclusive:—

Sir Edward Barkham, Bart., elected to Farringdon Within 1611, died January 15, 1633/4.

Sir John Gore, elected to Aldersgate 1615, died January 23, 1636.

Sir Allen Cotton, elected to Dowgate (probably in) 1616, died on December 25, 1628—the year dated on the portrait.

Most probably the authorities at the Guildhall could determine the portraiture if they saw the picture.

JOHN J. STOCKEN.

16, Montague Street, W.C.

SOVEREIGN (7th S. viii. 129).—There are estimates of the comparative value of English coins at different periods scattered up and down Mr. Arber's 'English Garner.' As regards the Elizabethan period, Mr. Hubert Hall's 'Society in the Elizabethan Age' and its appendices constitute a good guide. Mr. Hall estimates that in 1589 250*l.* was equal to 1,800*l.* now. In his editions of writings of about the same period Mr. Arber multiplies sums by four and a half to bring them to present value.

O. C. B.

BOWKER (7th S. viii. 147).—Samuel Bowker, of Coolreagh, King's co., married Martha, third daughter of Thomas Pigott, of Dysart (died 1687), and Elizabeth, daughter of William Weldon, of Rahinderry, co. Kildare, M.P. for Athy 1661 (son

of Walter Weldon), ancestor to the present baronet, and had issue (1) John Bowker; (2) Samuel Bowker; (3) Robert Bowker and (4) Frances Bowker, of Coolcricht, whose will, in the Record Office, Dublin, is dated July 3, 1736, proved 1743. "She directs her remains to be laid in Dysart Church vault, and leaves all her property to her mother."

PIGOTT.

**WALKING STATIONERS** (7th S. vii. 428, 516).—In reference to this subject I may state that some thirty years ago I purchased a small book bearing the title "The Life, Adventures, and Experiences of David Love. Written by Himself. Fifth Edition. Nottingham. Printed by Sutton and Son, for the Author, July, 1824." From the contents of the volume—which are very curious—it appears the author, David Love, was born near Edinburgh in 1750, and at an early age showed a tendency for rhyming, as his little work contains many curious examples; and in early manhood he commenced life, as he names it, as "a flying stationer," describing as he does but briefly his travels to many towns and fairs in Scotland, and subsequently, later in life, he does the same in many parts of England, until his death at Nottingham in, I believe, 1827, aged seventy-seven, thus furnishing a pretty fair insight into the life of a member of that fraternity. He was thrice married, viz., in Scotland, at Duffield, Derby, and lastly in Nottingham, in 1810, to one Elizabeth Laming, who was some twenty years his junior. I have heard my father say "he knew old David Love well, and he believed he was about the last of his class of 'flying stationers'"; and that Mosley's, of Gainsborough—my father's native place—Lincoln, was also about one of the last printing firms who supplied the "flying stationers" with their stock-in-trade of chap-books. F. M. Carrington, Nottingham.

**REGIMENT OF SCOTS** (7th S. vii. 308; viii. 69, 132).—I have waited a month hoping that some one would call attention to what I think must be an error of the REV. STEWART PATTERSON. MR. PATTERSON states that Lord Dumbarton was in command of the Royal Scots until 1681, when he was succeeded by the Duke of Schomberg. I think the mistake consists in this, that the Duke of Schomberg came over in 1688 with William III., and could not have been colonel before that year.

KELSO.

**KELLAND FAMILY** (7th S. viii. 148).—The great-grandmother of the present William H. Kelland was Frances (sometimes called Frances Tryphena), daughter of William Wreford, Morchard Bishop. She was buried at Lapford 1760. Richard Kelland, of Lapford, buried 1712, was of Kelland. He died without issue, and his cousin, John Crispin, succeeded to Kelland. The Crispin family sold it about 1767 to E. Moon, whose son married a granddaughter of Richard Kelland, of

Eastington, a cousin, but not the heir, of the above Richard Kelland. Mr. Moon, a grandson of Edward Moon and Frances his wife, *née* Kelland, sold Kelland in 1854 to his cousin, John Kelland, Jun., a grandson of Richard Kelland and Frances Kelland, *née* Wreford, and great-grandson of Richard Kelland, of Eastington. ANTIQUARY.

**YOUNGER OF HAGGERSTON** (7th S. vii. 408, 477; viii. 53).—Surely Haggerston is in Islandshire (the shire of Holy Island), not in the hundred of Islam. I was not aware that there were hundreds in Northumberland. R. B.

**STEPHEN GARDINER, BISHOP OF WINCHESTER** (7th S. viii. 146).—On further investigation of the matter, ASTARTE will discover that, instead of being the illegitimate son of Dr. Lionel Wydevile, Bishop of Salisbury, brother to Elizabeth, queen-consort of Edward IV., Stephen Gardiner, born about the year 1495, was the son of one John Gardiner, a clothworker, of Bury St. Edmunds. ASTARTE will also find that Elizabeth Wydevile was married to Edward on May 1, 1464, and died in 1492, nine years after the king's death; and Sir Richard Wydevile having predeceased his daughter Elizabeth many years, Stephen Gardiner was not, therefore, the brother-in-law of the King of England. HENRY GERALD HOPE.

Freegrove Road, N.

**'TOWN MOUSE AND COUNTRY MOUSE'** (7th S. viii. 127, 173).—The story told by Robert Henryson in 'The Uplandis Mouse and the Burges Mouse' is essentially the same as that borrowed by Pope from "our friend Dan Prior." Henryson gives "Esoppe" as his author, and his story has more of detail than Pope's, as well as a more elaborate moral. The burden of the latter is:—

Of earthly joy it beiris maist degrie,  
Blythines in hart, with small possessor.

The poem is printed verbatim in Morley's 'Library of English Literature,' vol. i. pp. 77-80.

O. C. B.

The works of Robert Henryson (fl. 1450-1480) are, unfortunately, not easy of access. I believe the excellent edition published by the late Mr. David Laing (Edinburgh, William Paterson, 1865) is the only complete one. This is rather a scarce book. There is also a reprint of an early edition of Henryson's 'Moral Fables'—among which, of course, the story of 'The Uplandis Mouse and the Burges Mouse' is to be found—among the Maitland Club publications. The numerous early editions of the poems, which once enjoyed a great and deserved reputation in Scotland, have almost entirely disappeared. The story as told by Henryson, though embroidered with his own peculiar humour, is substantially the same as that given by Horace ('Satires,' ii. 6) and Phædrus. F. R. O.

"KING OF ARMS" OR "KING AT ARMS" (7th S. vii. 448; viii. 29, 112).—MR. VICARS says (p. 112) that I have fallen into an error in quoting Cussans as using the expression King at Arms. He says that he finds he has King of Arms only. May I refer your correspondent to the 'Handbook of Heraldry,' published in 1869, where at p. 233 he will read that a "King at Arms was appointed, called Garter"? And so again in the index. Although I premised my note (at p. 29) with the observation that I had merely glanced through the various heraldic authorities I quoted from, I hope MR. VICARS will now give me credit for a little more accuracy than he at first thought I was entitled to.

J. S. UDAL.

Inner Temple.

This subject has already been discussed in 5th S. i. 135, 237, 359. JOHN PICKFORD, M.A.  
Newbourn Rectory, Woodbridge.

The best proof of Lyon King at Arms being the correct title is afforded by the signature of Sir David Lyndsay of the Mount at the end of his register.

LÆLIUS.

'CHURCH HISTORIANS OF ENGLAND' (7th S. viii. 128).—The following parts were published:—"Pre-Reformation Series," vol. i. part ii. to vol. v. part i., inclusive; "Reformation Series," vol. i. part i. to vol. viii. part ii., inclusive; that is, there are two parts missing (never published) in the "Pre-Reformation Series." The "Reformation Series" was completed by the publication of part i. of vol. i. some time after the others. The authority for this is a letter, dated March 12, 1893, written to me by Mr. G. Seeley in answer to a letter of inquiry. I am without part i. of vol. i. of the "Reformation Series," which I much wish that I could get.

ROBERT PIERPOINT.

St. Austin's, Warrington.

STAVORDALE (7th S. viii. 129).—I have always indulged a belief that this is a form of Stourdale. The priory ruins are close under the western precipice of the height of Stourhead, within which are the six springs that are the source of the river Stour. This river gives names, successively, to Stourton, East Stower, West Stower, Stower Provost, Sturminster Newton (i.e., Leonauford = Alaunaford, where Alfred held literary companionship with Asser for eight months), Stowerpaine, [?S]Durweston, and Sturminster Marshall.

THOMAS KERSLAKE.

Wynfrid, Clevedon.

'THE ANGLO-CATHOLIC FAMILY' (7th S. viii. 165).—The book which MR. PEACOCK refers to is 'Doctor Hookwell; or, the Anglo-Catholic Family,' published by R. Bentley, 1842, 8vo. 3 vols., and it is still in the Hull Subscription Library. The author was the Rev. Robert Armitage, M.A., late

of Worcester College, Oxford; Rector of Easthope, Salop, 1843, and Perpetual Curate of Preenchurch, 1843. He was descended from the Armitage mentioned in the above work, and died at Easthope Rectory, Feb. 2, 1852. Also he was the author of 'The Primitive Church in its Episcopacy,' 1844, 8vo., and 'Doctor Johnson: his Religious Life and his Death,' 1850, 8vo. By mistake I attributed these books ('N. & Q.,' 6th S. ii. 396) to the Rev. J. Hewlett, and take this opportunity of correcting the error. Rev. R. V. Taylor, B.A., in his series of articles on 'Yorkshire Novels and Novelists,' contributed to the *Yorkshire Post* during last year, gives a short notice of the Rev. Robert Armitage and his works.

W. G. B. PAGE.

Subscription Library, Hull.

THE FRENCH LANDING AT FISHGUARD, 1797 (7th S. viii. 147).—G. F. M. must be content with a roundabout reference for the details given in the 'Thorough Guide to South Wales.' When at Fishguard in September, 1884, being in need of a barber, I was directed to a tailor (whose name I forget), who lived a short distance from the Commercial Hotel, on the left hand side of the street leading to Goodwic. He showed me a pamphlet on the French fiasco, published, if I remember rightly, at Haverfordwest soon after the event. When, in 1885, I borrowed the pamphlet, it had passed into the possession of the tailor's son, a national schoolmaster in Kent. Inquiry at Fishguard will probably enable G. F. M. to discover the father or son. Since the second edition of the 'Guide' (1888), inquiry at Staapole has failed to discover any evidence for the truth of the *Poerchester Castle* incident.

C. S. WARD.

Wootton St. Lawrence, Basingstoke.

"DEEDS, NOT WORDS" (7th S. viii. 164).—I have raised my feeble warning touching the continual loss of topographical and genealogical knowledge, by the destruction of old deeds, in the *Yorkshire Archaeological Journal*, x. 63, 64, to which I would humbly refer any of your readers who are interested in such matters. At the death of an old solicitor whom I knew, a box of old deeds and papers was sent to a bookseller to dispose of, and of these I became the purchaser.

W. O. B.

LORD TRURO (7th S. vii. 428, 478; viii. 32, 112).—As 'N. & Q.' is nothing if not correct, I would point out that the answers to MR. HUGHES's question of how long Wilde was member for Newark are hardly accurate. Following in the footsteps of Foss, both your correspondents state that Wilde represented Newark from 1831 to 1841. Though Wilde was returned at the top of the poll at the general election in 1831, he was defeated at the general election of the following year by Messrs. W. E. Gladstone and W. F.

Handley. During the whole of this Parliament Wilde had no seat; but at the succeeding general election, in 1835, he was again returned for Newark, for which he continued to sit until the dissolution in 1841.

G. F. R. B.

BED-STAFF (6th S. xii. 496; 7th S. i. 30, 96, 279, 412; vii. 512).—In old colonial families in America, many words and customs have been preserved after they had become obsolete in England. In such a family I, as a boy, have seen a bed-staff. It was a cylindrical rod of light wood, about an inch in diameter and about four feet long, and was used in making the bed, to smooth down the sheets and coverlets, and to turn them down neatly and evenly at the top. On one of the old gigantic four-posters it was no easy matter for the chambermaid to reach across the bed; hence the use of the staff. Such a staff might well be used to illustrate the handling of the long rapier, and hence Bobadil's request to be "accommodated" with one.

WM. HAND BROWNE.

Baltimore.

Again indebted to the reading of my Shakespearian friend Mr. P. A. Daniel, I give the following from 'Letters from Dorothy Osborne to Sir W. Temple,' 1652-4, as quoted on p. 198 of the *Academy*, Sept. 29, 1888:—

"And such a wife may be said to do as a kinswoman of ours that had a husband that was not always himself; and when he was otherwise his humour was to rise in the night, and with two bedstaves labour on the table an hour together. She took care every night to lay a great cushion upon the table for him to strike on, that nobody might hear him and so discover his madness."

On my view of the meaning of bedstaff, his getting hold of two—and here I would regret that the spelling has been modernized—is most natural; but if they were our bedstaves, whence did he procure them? If from their or from his own separate bedstead, would not the kinswoman have laid two spare ones, or rather two less dangerous staves or staff; near him? And would not Mistress Dorothy have so said, as also that the cushion was laid to save the table, injuries to it being as difficult to explain as the noise?

But I pass on to my next instance, one to my mind so decisive that it shall be my last, unless I should hereafter meet with one equally decisive. My friend Mr. W. G. Boswell-Stone, always ready to enter into a question which may interest his friends, has referred me to the anonymous 'Law-Latin Dictionary' of 1718, "the second edition, corrected and enlarged," the first having been issued in 1701. The writer's preface says:—

"I having been a Collector of Entries, of Declarations and Pleadings.....for above thirty years last past, have thought fit at last to publish my Notes of such Law Latin words as occur'd in my Reading the Entries above-named."

The words "The Pleader's Dictionary" surmount

the first page of the text, and under "B" we find "*Bedstaves, Bacilli tornati.*" Admitting the possibility of his himself having made up the Latin phrase—for he admits that with due regard to his choice of words he had sometimes done so—no one can suppose that he called the solid parallelograms on which in a wooden bedstead the mattress rests *baculi*, much less *bacilli*; or that these would be called "turned" when they were only planed. On the other hand, *bacillus tornatus* would be the exact equivalent for a slender rod, such as would be used in the more wealthy houses that could indulge in pleadings at law, one turned out of ash or other pliable and hard wood.

He also referred me to Glanvil's 'Sadoicismus Triumphans,' second edition, 1682, pt. ii., for five examples of *bedstaff* (pp. 75, 79, 212, 213 *bis*), and to four of the plural *bedstaves* (pp. 212, 213, 214, 226); but I do not quote them, since, except as to the singular *bedstaff*, they are not decisive, and would merely add that in pt. ii. p. 159 we have "three persons riding upon three Broomstaves," where we would use *broomstaves*.

BR. NICHOLSON.

Sett, servant to Bonner, 1550, says of his master "that about Allhallowtide he did fall out with me and did beat me out of his chamber at the Marshalsea with his bed-staff" (Salisbury MS., Hist. MS. Commission).

WILLIAM KENDLE.

MILTON (7th S. viii. 67).—MR. DRANSFIELD will find Milton's views as to the mortality of the human soul in his 'Summary of Christian Doctrine,' chap. xiii. He believed that men die entirely at death, to be revivified at the resurrection for an everlasting destiny of happiness or misery.

J. T. Y.

CUSTOM AT BRIXHAM MARKET (7th S. viii. 188).—Under this heading we are told that a fish-woman in Brixham Market lately wiped with her apron the shoes of a certain prince, who thereupon paid his footing to the market or to her; and Mr. E. H. COLEMAN asks, Does a similar custom exist elsewhere? Most certainly it does. I have never been at Brixham, but I have had my boots wiped in this way many a time, both in England and abroad, and always, if I remember rightly, by women or girls—certainly never by grown men. Bumping Nelly, for instance, who stands five feet nine in her stocking feet, has wiped my boots thus at Bottom Place; not with her apron—for she wore no brat—but with her bare hands. A wisp of straw, however, is the most usual and proper implement; and it was used for my benefit on the last occasion of the kind which I can distinctly remember. About five years ago I was standing talking with Virginie Le Rat and Louise Moustiers, and several other lasses, below the brow at Mambourg. We had finished our talk, and the girls were summoned to their labour, when Virginie suddenly ran into the

stable close by, brought out a wisp of straw, went down on her hands and knees on the ground, and diligently wiped the dust off my boots with the straw. The other maidens smiled, and Virginie, looking up, explained to me (for she was a good girl, and conscientious) that what she was doing was not done as a hint for future largess, but was simply an act of gratitude for the footing which I had already paid her of my own accord.

A. J. M.

A custom similar to that mentioned by Mr. E. H. COLEMAN obtains in Kent, both in the corn-fields and in the hop-gardens, where all visitors for the first time are beset by women who, after wiping the visitors' boots with a wisp of straw or a hop-bind, or, lacking these, with an apron or a handkerchief for a wipe, expect such visitors to pay their footing. Only the other day a gentleman who refused to comply with the custom was seized by a bevy of the fair sex and deposited in a large hop-basket, whence he emerged with the feeling as regards the custom—

He that complies against his will,  
Is of his own opinion still.

FREDK. RULE.

Ashford, Kent.

RONsARD (7th S. viii. 183).—It was not Ronsard who received the kiss from the queen—or rather from Margaret of Scotland, wife of the Dauphin, afterwards Louis XI.—but the poet Alain, or Alain Chartier. The story is told in the biographical dictionaries and in D'Israeli's 'Curiosities of Literature.' Chartier was decidedly plain, and Margaret excused herself by saying, "I did not kiss the man, but the mouth which has uttered so many fine things."

EDWARD H. MARSHALL, M.A.

Hastings Corporation Reference Library.

The poet who was kissed by the Queen of France was Alain Chartier, who is said to have been a very ugly man. The queen in question was Margaret, daughter of James I. of Scotland, and wife of Louis XI.

F. R. O.

In reply to MR. BOUCHIER, I beg to say that it was Alain Chartier, and not Ronsard, who was kissed as he relates, though not by a Queen of France. The princess who kissed Chartier was Margaret of Scotland, the unfortunate wife of the Dauphin Louis, afterwards Louis XI.

W. ALEX. SMITH.

Red House, near Collingham, Newark.

BLACK MEN AS HERALDS IN THE BRITISH ISLES (7th S. vii. 448, 517; viii. 32, 97).—In Pine's 'Procession and Ceremonies observed at the Time of the Installation of the Knights Companions of the Order of the Bath,' fol., London, 1730, one of the twelve trumpeters in the procession is represented as being a black man, the rest being white, and all

wearing a somewhat similar livery to that worn by the royal trumpeters at the present day.

A. VICARS.

EUGENE (7th S. viii. 68).—The prince's library forms part of the Imperial Library at Vienna, though some volumes have been sold as being duplicates. They are mostly bound in red morocco, with the prince's arms on the covers.

W. E. BUCKLEY.

PERO GOMEZ (7th S. vii. 427, 497; viii. 72).—MR. A. H. BARTLETT is in error in stating that Pero Gomez is the name of the Spanish muleteer in the late James Grant's 'The Romance of War.' On reference he will find the name to be Lazaro Gomez, the trusty muleteer of Merida, who rendered such signal service to Ronald Stuart, the hero of the novel in question.

HENRY GERALD HOPE.

Freegrove Road, N.

EARLS OF ROSS (7th S. viii. 99).—I have only now seen a review of *Northern Notes and Queries* at the above reference. Will you allow me to state that I am not responsible for the title 'The Ross Family' which appears on the outer sheet, nor for that on the key-chart, although there it can only apply to the descendants of the earls. The passage about the surname of Ross is a quotation from Sir Robert Gordon, and by an oversight was not so marked.

F. N. R.

Minori, per Ravello, Salerno.

HERALDIC (7th S. viii. 168).—May not such mistakes arise from the arms being copied from not the impression of a seal, but the seal itself? In Prestbury Church, near Cheltenham, there appears over a tomb a shield with the arms of Delabere impaling Baghot. Both coats have bends; and on the shield both are given as bends sinister. My theory is that they were copied from a seal.

GEORGE ANGUS.

St. Andrews, N.B.

"QUITE THE CLEAN POTATO" (7th S. vi. 366; vii. 457; viii. 74).—Mr. Alfred Percival Graves, the editor of 'Songs of Irish Wit and Humour,' published by Messrs. Chatto & Windus, London, 1884, in stating that "William Maher" was the author of 'The Night before Larry was Stretched,' remarks that

"this famous song has been long cruelly attributed to Dean Burrowes of Cork; but I have indisputable evidence before me that the Dean had no hand in the writing of it."

HENRY GERALD HOPE.

Freegrove Road, N.

THE STYLE OF A MARQUIS (7th S. viii. 166).—All persons acquainted with heraldry are aware that the coronet of a marquis is surmounted by four strawberry leaves and four pearls alternately. I do not question MR. STANDISH HALT's descrip-

tion of Porny's 'Heraldry' as an "excellent" work; but I think, in describing the above as the coronet of a "real" marquis, he might have given us the one belonging to a "courtesy" marquis (i. e., the eldest son of a duke) as well. Perhaps he would have found it difficult to do so, for the simple reason that the eldest son of a duke (whatever may be his courtesy title) is but a commoner, and, as such, not entitled to any coronet whatever.

The correct style of a marquis is the "Most Honourable." Porny is quite mistaken in asserting that this is the style of a "nominal" marquis (i. e., a marquis by courtesy) only. The "Most Noble" is the style of a duke. I am surprised to learn that it is only a custom of "recent years" to style a marquis the "Most Honourable." At any rate, it is the right one. O. H.

**METRICAL HISTORY OF ENGLAND** (7th S. viii. 88, 158).—I have a 'History of England' in rhyme, from the Conquest to the Restoration, published by Hope & Co., 1854.

ALFRED CHARLES JONAS.

Swansea.

**GROTESQUE EXPRESSIONS** (7th S. viii. 106).—Moore, in his 'Diary,' vol. iv. p. 102, quotes from an "Irish poet's" address to the river Barrow:—

Wheel, Barrow, wheel thy winding course.

W. H. DAVID.

46, Cambridge Road, Battersea Park.

**SOINSWER** (7th S. vii. 509).—Since sending the above query to 'N. & Q.' I have been informed that the word *soinswer* is a printer's error for *scrivener*. In the 'Register for the Parish of All Saints, Roos,' the paragraph should have read:—

Sept. John Bothamley, Soilemaster and Scrivner, was buried the vii<sup>th</sup> day of September, 1654.

W. G. B. PAGE.

77, Spring Street, Hull.

**FOLK-LORE** (7th S. viii. 166).—There is a still more curious bit of folk-lore of a similar sort to this. One of my brothers, when a lad, had the misfortune to have a hay-fork run through his arm. His old nurse, hearing of the accident, fetched away the fork, that she might keep it bright until the wound healed; for she said if the fork got rusty the wound would "take bad ways." Similarly, when a rustie is bitten by a dog, he kills the dog, not out of spite or to prevent its biting any one else, but because he believes that if the dog subsequently goes mad he will go mad too.

O. C. B.

**CARTE** (7th S. viii. 148).—If MR. C. A. WARD had looked out "Carte" in the much neglected 'New English Dictionary' he would have found the word spelt *quart* in the first quotation given for the use of the word:—"1707, Sir W. Hope, 'Method of the Fencing,' 15. The only sure defence and preserva-

tive upon the ordinary *Quart* and *Tierce* Guards." Smollett, in his translation of 'Gil Blas,' 1749, has the same spelling:—"The assassin stab of time was parried by the *quart* and *terce* of art" (bk. iv. c. 7).

F. C. BIRKBECK TERRY.

The Paddocks, Palgrave, Diss.

In one of the most amusing scenes in Molière's 'Bourgeois Gentilhomme' (Acte III. scène iii.), where Monsieur Jourdain passes on to Nicolo the instruction in fencing which he has received from his *maître d'armes*, he says, "Tu me poussees en tierce avant que de pousser en quarte, et tu n'as pas la patience que je pare." Earlier in the play (Acte II. scène iii.) the *maître d'armes*, in giving M. Jourdain his lesson, says, "Touchez-moi l'épée de quarte, et achevez de même." In four different editions of the play that I have consulted *quarte* is so spelt. The above are not the only passages in the play in which the word occurs. Under the head of "Quarte" Spiers gives, amongst other meanings, "fenc. quarte"; but under "Carte" he does not give any such meaning, either ancient or modern.

JONATHAN BOUCHIER.

This fencing term is spelt, according to some of our dictionaries, at least, as *carte*, *quart*, and *quarte*. Looking to tierce, Lord Tennyson probably thought, and thinks, that the *q* forms are the more correct, and that *carte* is merely a corruption, as indeed it is. Moreover, *carte* is French for a card, chart, &c., and has been adopted by us in our *carte de visite*.

BR. NICHOLSON.

In 'Fencing Familiarized' (1780), by Mr. Olivier, *tierce* and *quinte* are given as being spelt the same in both French and English, and the same remark applies to *seconde*, &c.; but, as an exception, the French *quarte* appears in English as *carte*.

J. F. MANSEGH.

Liverpool.

**UNIVERSAL LANGUAGE** (7th S. viii. 7, 191).—In his reply on this subject MR. BETHELL omitted from his list of Volapük journals the *Nunel Valemik* (*Universal Messenger*), a monthly Volapük-English magazine, edited by Dr. G. Krause and published by us. The first number appeared in January of this year. Your correspondent may be interested to know that we have the following books on Volapük: 'Volapük; or, Universal Language, a Short Grammatical Course,' by Alfred Kirchhoff, authorized translation; 'Volapük Commercial Correspondence,' edited from the German of Kniele by Dr. Krause; and a 'Volapük-English Dictionary' (in preparation) by the same.

SWAN SONNENSCHN & Co.

Paternoster Square, E.C.

**ELIANA** (7th S. viii. 81, 134, 195).—MR. DOBELL seems to make a needless difficulty out of the performance of Lamb's 'Mr. H.' by Charles Mathews and his brother amateurs. He says that "it is



certain, at all events, that Lamb's farce could not have been performed without his consent." I would venture to ask, Why not? The farce had been for several years in print, and the performance was a private one, and by amateurs. As to Lamb having drawn up the playbill, I can only once more say that the evidence of style seems to me absolutely fatal to such an hypothesis.

A. A.

Clifton.

**MARRIED WOMEN'S SURNAMES** (7th S. iv. 127, 209, 297; v. 149, 216, 374, 451; viii. 129).—DR. CHANCE complains that I have misunderstood or misrepresented some of his remarks. If I have done so, it has been inadvertently done on my part, I need hardly say. But I cannot see how I have sinned. I did not take part in the general discussion on this subject. I merely quoted a passage from Dr. CHANCE's note (7th S. v. 375), and objected that it was incorrect, according to my experience. I will not restate my objection, to which I adhere; but I assert again, with little fear of contradiction, that Miss Pyne, Miss Sherrington, and Miss Dolby tacked on the names of their husbands before their maiden names as a qualification, and that their husbands never used the double names so formed. If I am wrong, I can be confuted by facts; but till so proved I must continue to think that this is the usual practice in England when such compound names are fabricated, at least, for dramatic use. I think that Madame Patey, formerly Miss Whytock, for some time after her marriage was called Madame Patey-Whytock "in the bills"; and I have no doubt that many other similar cases might be quoted in support of my view.

JULIAN MARSHALL.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Clavers, the Despot's Champion.* A Scot's Biography. By a Southern. (Longmans & Co.)

THE author of this book says, in the last chapter, that the great soldier of whom he is writing was "a high-born gentleman, working his way through the drudgery of every rank in his profession, unostentatiously yet steadily religious in an age that oscillated between fanaticism and profanity, sober and self-restrained in a time of reckless licence, gentle and considerate in his domestic authority while resolutely withstanding public factiousness, faithful alone to his principles when all around compromised them, wise, courtly, accomplished, ardent as flame, steadfast as iron!" This is the description of the man who is oftentimes known as "Bluidy Clavers"—a man of whom there is much recorded that is great and noble, and but little that is evil. Why he has been thus libelled for more than two hundred years is one of those devious points in history that has been the battle-ground whereon have been waged long and bitter arguments, and will, no doubt, continue to be so. This book is one of the most valuable contributions to the mass of literature that has gathered round the life of "Bonnie Dundee." The author does not fail to point

out the great injury done to the memory of the man who "died in battle harness, for his country and King James," by Sir Walter Scott. 'Old Mortality' is, without doubt, one of Scott's greatest novels; so great that no other man could have written it, but at the same time nothing can be said to justify its existence. The study of history is at all times difficult enough. The mass of tradition grows all too thickly on what has come down to us of the past, and it requires great care and deep veneration to scrape away the moss and fungus, and show us the crumbling ruins underneath. But this is only the natural accumulation of time, and is quite another thing to the parasitic growth of the organisms scattered by the novelist. There is this much to be said for Scott; and though it is in no sort an excuse, yet it is perhaps an explanation. It is very unlikely that he should have imagined that his novels would ever be treated as history. He was fond of all things feudal, historical, and belonging to by-past times; and he had the rare art of being able to make ordinary novel-readers interested in them too while under his spell; but it is not to be supposed that he for one moment dreamed that they could seriously influence any one's mind on any historical subject; and yet there are persons who have a kindly feeling for Charles II. because of 'Woodstock,' and more who are utterly unable to weigh the evidence for or against Queen Mary because they in their youthful days read 'The Abbot.' The author of the volume before us goes carefully and clearly through all the evidence against Claverhouse, and no future historian will be justified in writing about him without having read this book. It is a triumphant vindication of one whose sole thought was to serve his country. It is true he made a mistake when he conceived that keeping James II. on the throne was the best means to take to attain that end. But, as the author of this book truly says, "He championed an hereditary despotism.....abstract right is discernible with certainty by no human faculties.....and heroism consists not so much in adherence to a cause long successful and esteemed, as in unselfish devotion to one which a man believes to be righteous, even though his creed be afterwards held erroneous. History has too few examples of it to afford the loss of one through misrepresentation." Quite true; and we can only thank the Southern who has at length done full, ample, and complete justice to one of the most generous souls that ever suffered under unjust obloquy. There is no index to this book, we are sorry to say.

*Through England on a Side Saddle in the Time of William and Mary: being the Diary of Celia Fiennes.* With an Introduction by the Hon. Mrs. Griffiths. (Field & Tuer.)

THIS is a delightful book. Celia Fiennes seems to have travelled over nearly the whole of England, and during her journeys she kept a diary, which all who value quaint and out-of-the-way knowledge should read. A word of praise must be given to Mrs. Griffiths for the excellent manner in which she has edited the diary. She tells us in the introduction that "the original MS. has been copied verbatim, as I believe any correction or alteration would spoil its quaint originality." Would that all those who profess to put before us works as written by their authors could only say the same.

The Percy tomb in Beverley Minster, the price of ale and fish at various places, the Devonshire lanes, the Glastonbury thorn, and, indeed, almost every object seen is described or commented upon. The account of the holy thorn is too good to pass over:—"There is the holy thorn growing on a Chimney, this the superstitious Coveit much and have gott some of it for their gardens and soe

have almost quite spoiled it, w<sup>h</sup> did grow quite round a chimney tunnell in the stone." The account of a visit to the Lake district is given, and "Wiandermer" is thus described:—"This great water seems to flow and wave about with y<sup>e</sup> wind, but it does not Ebb and flow Like the sea with the tyde, neither does it run so as to be per-oeivable." There is an account on p. 161 of the way in which "oat Clap bread," i. e., oat cake, is made.

The writer seems to have had considerable sympathy with Nonconformists. She rarely omits to tell us when there is a "Chapple" or a large Nonconforming population. In speaking of Coventry she says:—"There is Indeed the largest Chapple and y<sup>e</sup> greatest number of people I have ever seen of y<sup>e</sup> Presbyterian way. There is another meeting place in y<sup>e</sup> town of y<sup>e</sup> Independants w<sup>h</sup> is nott so bigg, but tho' they may differ in some small things, in y<sup>e</sup> maine they agree and seeme to Love one another w<sup>h</sup> was no small satisfaction to me, Charity and Love to y<sup>e</sup> bretheren being y<sup>e</sup> Characteristicall marke of Christs true Disciples."

"Y<sup>e</sup> Characteristicall marke" of this book is the vivid interest taken by the author in whatever came under her notice during her long and, at times, far from pleasant journeys. One seems to realize what travelling meant in the reign of William and Mary and of their successor more than one ever did before. No person can read Celia Fiennes's diary without adding greatly to his knowledge of the manners, habits, and customs of the time which she writes about. We can only add that there is an index by the author and another by the careful editor, and that we consider this one of the best books published by the Leadenhall Press.

*Englishmen in the French Revolution.* By John G. Alger. (Sampson Low & Co.)

MR. ALGER has been fortunate enough to discover a neglected subject on which to employ his talent for research. Though Englishmen took part in the taking of the Bastille, in Cloots's deputation of the human race, at the feast of pikes, and in fact in every stage of the Revolution, no one has hitherto attempted to chronicle their adventures. Though Paine was the only Englishman who sat in the Convention, Bentham, Wilberforce, Clarkson, Mackintosh, Priestley, and Williams, as well as Paine, were created French citizens. Wordsworth paid a visit to the Jacobin Club in 1791, and took away a fragment of the Bastille as a relic. Arthur Young, who busied himself more with agriculture than with politics, was stopped in the provinces in 1790 because he wore no cockade. Watt was the hero of the dramatic sitting of the Jacobin Club so vividly depicted by Carlyle. Space, however, would fail us if we attempted to enumerate all the members of the motley crew who figure in these pages. Suffice it to say, that Fox, and the infamous George Grieve, who hunted Madame D'Arley to death, Rogers, and Jean Baptist O'Sullivan, who, though adored by women, and wonderfully dexterous with his sword, is said to have boasted of "having slaughtered men like sheep with his pocket-knife," Sir Samuel Romilly, and Joseph Kavanagh, the butcher of unarmed prisoners, with many other famous and infamous celebrities, jostle one another on Mr. Alger's stage. Of necessity the book is of a somewhat desultory character, but it contains much that is both interesting and entertaining. The class of readers it appeals to is a large one, and it should have a considerable popularity.

'*LETTERS D'UN PÉDANT*,' by M. Chrysostome, II. Mathanasius, which appears in *Le Livre* for September, deals brightly with Boileau, Pradon, and Desmarêts de Saint-Sarlin. Under the heading 'Un Éditeur au XV<sup>e</sup> Siècle' M. Louis de Hessem gives an account of Anthony Koberger, of Nuremberg, condensed from 'Die Koberger'

of Oscar Hare. An account of the rarities in the library of Saint-Germain-en-Laye is also supplied, together with the customary *comptes rendus* of recent works and the 'Gazette Bibliographique.' An 'Affiche d'un Libraire Ambulant au XV<sup>e</sup> Siècle' is supplied as an illustration.

MR. W. LOVELL obliges us with a very interesting and privately-printed monograph on *Banbury Cross*, giving all the references to his subject that can be found in literature, and some curious epitaphs from Banbury Church and the adjoining churchyard.

MR. ELLIOT STOOK promises a facsimile of the first edition of John Bunyan's 'Country Rymes,' which has recently been discovered and acquired by the British Museum. The Rev. John Brown, of Bedford, will furnish an introduction, giving the history of the little volume.

### Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

TO secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

F. W. D. ("Names of Authors Wanted").—'*Strophon's Revenge*, a Satire on the Oxford Toasts,' London, 1718, 8vo., is by Nicholas Amhurst; '*Protestant Popery*,' London, 1718, 8vo., by the same; '*The Last Guinea*,' a poem, by John Fowler. '*A Familiar Epistle to Mr. Mitchell*,' by a Money'd Man, London, 1720; '*Horace to Scæva*, Epist. XVII. Book I. Imitated,' 1730, we must leave to some better informed contributor to answer.

CUMMIN-SEED ("Meaning of Motto").—The meaning of this is what you yourself supply. *Gayba* is Low Latin for "sheaver."

J. B. S. ("Voragine's 'Aurea Legenda'").—A copy dated 1483 sold last November, at Messrs. Sothely's, for 26s. Brunet quotes sale of similar copies for twenty-five to thirty francs, and says of "éditions gothiques de cette légende imprimées sans indications avant l'année 1500," that "elles sont de peu de valeur." Further particulars might enable us to recognize the edition.

M. E. M. ("Author of Quotation Wanted").—"Be the day weary, be the day long," &c., is by Stephen Hawes, 1517. See 'N. & Q.' 4th S. i. 30, 231, 353, 519; 5th S. iii. 10, 74; vii. 229, 259, 800; viii. 479. Your inquiry as to the authorship of "Twere infamy to die and not be missed" we must leave to others to answer.

CHARLES J. HILL, Waterford ("Embalmed Head of Cromwell").—Consult the indexes to the First and Third Series of 'N. & Q.' and see especially 1st S. xii. 75; 3rd S. v. 119, 178, 264, 805. Our correspondent suggests a Cromwell exhibition in London.

ERRATUM.—P. 203, col. 1, l. 11 from bottom, for "propteratios" read *propter alios*.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'."—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Curator Street, Chancery Lane, E.C.

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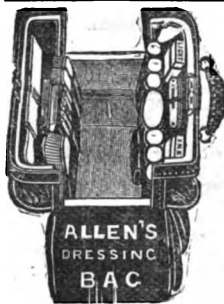
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considerable merit, and evidences throughout a clear and correct  
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LONDON, SATURDAY, SEPTEMBER 23, 1889.

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## Notes.

## "PRINCE CHARLIE" AND HIS FRIENDS.

Eight pages of MS. have recently come into my hands containing copies of verses which I imagine have never before been printed. They may perhaps possess a certain interest for students, though it must be admitted that they are not distinguished either by originality of thought or beauty of diction. The MS. came to me in a small trunk of family papers, few, if any, of which date back so early as 1745. Yet this particular document appears to be of about that date, and was written, I should suppose (whether composed or not), by James Dallas of Inverness, who, as well as his father, Lechlan Dallas, was concerned in the rising of '45, and who is said to have been "out" on the fatal day of Culloden. The line

These thirty years the Cause has been asleep

serves to fix the date at which the production was written. In the paper there is an elaborate watermark, but hitherto I have been unable to decipher it. I propose presently to submit it to experts. It seems a little remarkable that these very compromising verses should have remained in existence after the final triumph of the house of Brunswick, as undoubtedly the possession of such papers would have seriously jeopardized the safety of their owner had the fact come to the knowledge of the authorities. As a matter of fact, however, I sup-

pose the paper has been lying *perdu* for a great number of years "cheek by jowl" with marriage lines, antique and curious love letters, and even a frank by Mr. William Pitt, addressed to Mrs. Lillias Morrison, a sister-in-law of the above-mentioned James Dallas.

*The Royal Laddie.*

To all Loyal Subjects glad tidings I bring  
come let us be merry and Chearfully sing  
and drink a health round to the Son of our King  
the Royal and Charming bright Laddie.

who now is arrived on our Scottish Shore  
demanding his own and asking no more  
but to banish the usurping son of a whore  
who possesses the rights of our Laddie.

who plunders [sic] our Nation of money and store  
And to his poor Dutchy sends our British ore  
yet tho we are pore we'll never grieve more  
when we have got home our bright Laddie.

Our money is thievisly sent on the main  
our trade is decaying our brave men are slain  
our Land with high taxes is grieving in pain  
and longs for the Royal bright Laddie.

O Britons its time you should open your eyes  
lest your present folly the world should surprise  
for favouring a stranger a wolf in disguise  
who worries the friends of our Laddie.

*Second Part.*

Let Sol curb his Coursers and stretch out the day  
that time may not hinder Carousing & play  
that we may be Chearful and all mirth and gay  
upon the birth day of our Laddie.

with the Down of a Thistle we'll make him a bed  
with Roses and Lillies we'll pillow his head  
and with a tuned harp we'll gently him aid  
To ease in soft Slumbers our Laddie.

Our Laddie can fight and our Laddie can sing  
he's fierce as the North wind and blythe as the Spring  
and his Soul was designed for no less than a king  
Such virtue appears in our Laddie.

Let thunderbolts rattle o'er mountains of snow  
And hurricane over cold Caucasases blow  
Let oars be Confin'd to the Regions below  
when we have got home our bright Laddie.

The following fragment precedes the verses given above. It is clearly the termination of another song of a similar character:—

These Lions for their Countrys cause  
and Natural Prince were never Slow  
So now they come with their brave Prince  
the Clans advances oho oho—

And now the Clans has drawn their swords  
they vow revenge against them a  
that do lift up the usurpers Arms  
to fight against our King and Law  
then God preserve our Royal King  
and his dear Sons the Lovely twa  
and set him on his fathers Throne  
and bless his Subjects great and sma.

To his Royal Highness Charles Prince of Wales, &c  
Hail Glorious Youth! the wonder of the Age,  
The future subject of th' Historian's page;  
O best of princes! best of patriots, deign  
A Loyal muse to Hail thy happy reign.

Thou born to right three Injur'd Nations Cause  
To stop oppressors of oppressive Laws;  
Like Heaven, thou comes with mercy in thy Eyes,  
And tears drop down when ev'n a Rebel dies.

When shall the muse begin to sing thy praise  
When fix a period to her Honest Lays?  
Oh! could my fancie with my will agree,  
I still wou'd sing, and still wou'd sing of thee.

Vain are the efforts of an artless Man,  
His fire extinct and shortened half his span  
Another Mars shall arise, whose pen  
Shall place the Hero with immortal Men.

But ye Gods, allow me time to breathe,  
While to my prince's head I add a wreath;  
While I contribute one unheeded mite,  
Tis all I can, and all for which I write.

Oh! God-like-Man what Angel steer'd thy course  
What God directed, where was thy resource!  
Th' Usurper's Fleets, in Triumph, seal'd the Waves  
The base Usurper's Mercenary Slaves.

Ray'nous and bold they skip'd along the main,  
With views, dear Prince to sell thy Life for gain:  
Yet Thou undaunted, fearless, God-like, rode [T]  
In a poor Shallop;—Twas the cause of God;  
And God who set at nought th' Assyrians pride  
Thy Vessel guarded [sic] and their Pow'r defy'd.

But say when, landed on a Native shore,  
What Friends thou found'st, or what could foes do more  
Friends faithless some, and some by far too slow,  
O'erwhelm'd thy Princely heart with Gen'rous woe:  
Whiles foes had destin'd thy devoted head,  
Like Charles, and Mary's on a block to bleed.

Meantime unguarded youth thou stood'st alone,  
The Cruel Tyrant urg'd his army on;  
But truth and goodness were the best of Arms  
And, fearless Prince, Thou smil'd at threat'd Harms.  
How happy he! where honest views presides,  
That is the man the God of Nature guides:  
Thus Glorious Vasa work'd in Sweedish mines;  
Thus helpless saw his Enemies designs;  
Till rous'd his hardy Highlanders arose,  
And poor'd Destruction on their foreign Foes.

Thus soon great Sir, thy honest cause procur'd,  
A Loyal Race ne'er swore, or ne'er abjur'd;  
A set of Men, the Terror and the Dread  
Of the detested Hanoverian Breed:  
A set of Men, whose worth was scarcely known;  
A set of Men th' Usurper did disown:  
Disown'd indeed reserv'd for som[e] great Blow;  
Some hangman work, like Loyal good Glencoe.

These are the few whom Heaven and Fate reserve,  
From further slav'ry Scotia to preserve;  
To aid their Prince and set him on his Throne;  
Strike Tyrants dead, make James be king alone  
These are the Hardy Sons the Gods decree  
To set three Nations from Usurpers free.

Proceed great warriors, worthy Men proceed,  
And latest Ages shall the Annal read;  
How hardy Loyal Highlanders alone  
Restor'd the Stewarts, and set them on their Throne.

What praise O Cameron! can the Muse ascribe  
Thou free from Censure, as thou wast from bribe;  
Unstain'd, unsully'd in a Corrupt Age,  
Reserv'd for Fame in every poet's page:  
The Sun shall fade, the stars shall lose their Light,  
But Cameron's Fame shall never suffer Night:  
Bright as thyself it ever shall appear,  
To all good Men, to God and Angels dear;

Thou wast the first that lent thy friendly aid,  
Of no Usurper's bloody Laws afraid:  
Thou wast the first, and thy Example drew  
The honest Loyal honorable few.

Few, few indeed, but mighty hearts they had  
Thou, Prince, their Leader, who cou'd be afraid;  
So fair a Copy all must Imitate,  
And join to hasten the Usurper's fate.  
O're the Bleak Mountains see the sons of Fame  
Fearless advance and catch the Glorious Flame  
They saw their Prince they lov'd, and they admir'd  
For glory burn'd, with Loyalty were fir'd.

Oh! Name long lost, and scarcely understood,  
And only living in the Scottish Blood,  
Soon shall it spread, and soon the Flame return,  
And soon each British heart with ardor burn.

Oh Glorious Youth they cry'd while we have Breath  
Nought, nought shall part us but immediate Death,  
Our honest Fathers loyal Blood we share,  
Thou art our Prince, and Thou the righteous Heir:  
See, see that Face, where all the Stewarts shines!  
Is bright Divinity in fairer Lines!  
See mild good Nature Join'd with Noble Grace,  
Is 't not the Stewart and Sobieski Race?  
Glorious connection! Here the warrior glows,  
There, like his Great Fore-Fathers, Mercy flows:  
Mercy ill tim'd, ill plac'd, their only Crime  
To trust too much, and trust it out of time.

Thou, Glorious Prince, how great was thy reply!  
"I come to Conquer or I come to Die:  
"And great the Conquest if I Conquer Hearts;  
"No Joy the Field of Death so great Imparts.  
"Let proud Usurpers rule by penal Laws,  
"Your Prince from no such right his Title draws;  
"I come poor Scotia's cause to vindicate  
"With you I dare the most detested Fate:  
"Think not I'll punish every trait'rous Deed,  
"My Arms are open, for my Sons I bleed;  
"See here my Father's Royal Word,—and see  
"My actions, and his will shall still agree."

The Gracious Declaration, issu'd forth,  
Resound glad echoes through the spacious North,  
Repenting Subject, weeping, own their Crimes  
Curse the Usurper and degenerate times,  
With Noble ardor rush into the Field,  
For to such manly goodness all must yield.

See the Bold Chiefs their hardy warriors lead,  
Eager in such a Cause, with such a head,  
Glenary, Keppoch, Alpin, only weep,  
These thirty years the Cause has been asleep;  
Nor good Glenbucket, Loyal thro' thy Life,  
Wast thou untimely in the Glorious Strife?  
Thy Chief degen'rate, Thou his Terror stood,  
To vindicate the Loyal Gordon's Blood,  
The Loyal Gordons own the gen'rous call  
With Charles and Thee resolv'd to live or fall.

See Athole's Duke in Exile, ever true,  
His Faithful Toils for Thee his Prince renew;  
By tyrants first, then by a Brother spurn'd,  
Still, still, with Loyalty his bosom burn'd;  
One of the select never-dying Train  
Conveyed their Prince, thro' Dangers on the main;  
See how hereditary Right prevails  
And see Astraea poise the wayward Scales!  
Th' Usurping Brother to the Usurper flies,  
While his Return is Echoed to the Skies,  
And happy Vassals to his Standard flies.

His worthy Brother bursting into Fame,  
Asserts the Honour of Murray's Name,



In Council wise And Glorious in the Field;  
His Prince's Thunder born with grace to wield  
To hurl Destruction on Invet'rate Foes,  
And give Britania long desir'd repose.

The Murres glowing with a gen'rous Flame,  
Affords still subject for the Noblest Theme;  
But these I pass—Their virtue speak their praise,  
Nor shall be lost by inexpressive Lays.

But why O Perth why should I silent be,  
Nor tell the world the Worth that lies in Thee?  
Thy hospitable doors to Foes were wide,  
Even to Foes by whom Thou wast betray'd  
But Heaven thy guardian, stop'd the threaten'd Ill,  
And Perth preserv'd and will preserve him still.

Elcho—but words are weak, for who can tell  
What Godlike actions have express'd so well.

Belov'd by all see Ogilvie appears,  
A man in Courage, tho' a youth in years;  
Thy Fame, succeeding Ages pleas'd shall read,  
And future Airlies emulate each Deed.

Thee Nairn, and Gask, with Rapture could I sing,  
Still true to God your Country, and your King,  
Loyal and Just, sincere as weeping Truth,  
The same in manhood as in Early youth;  
But while the Sun the blue Horizon yields,  
Each little witness to his brightness yields.

Strowan, great Chief, whom both Minervas crown  
Illustrious Bard, thou sufferer of Benoun,  
Long dim'd, like Rays shot from a clouded Star,  
In verse Apollo, and a Mars in war.

Menzies reserv'd to add a Nobler Grace,  
To an illustrious, but forgotten Race;  
A Race that added to the Brucian Fame,  
And rises now with no less Loyal Flame.

Th' immortal Grahams but ah! without a head  
Yet always shew that Loyalty's their Creed.

These Mighty Prince, were men by Heaven's decree  
Reserv'd to catch new hopes, and life from Thee;  
Reserv'd with thee to pull th' Usurper down  
To right Thy Country, and to right thy Crown.

Whether this is the conclusion of the "poem" I  
am unable to say; it is the end of the last page of  
the MS. N. CALDER.

#### THE BIBLIOGRAPHY OF DIALLING.

(See 7th S. viii. 142.)

A complete catalogue of the works on dialling  
would be very desirable. I therefore send a small  
instalment of the titles of those books not named by  
Mr. GATTY which have come under my observa-  
tion, and hope space will be found in the columns  
of 'N. & Q.' for further contributions:—

Abbatt, Richard. The Elements of Plane and Spherical  
Trigonometry and its application to Astronomy, Dial-  
ling, and Trigonometrical Surveying. 8vo. London,  
1852.

Blagrove, John. The Art of Dyalling, shewing how to  
make Dyals to all Plaines. 4to. London, 1609.

Clavius, Christopher. Gnomonices, Libri Octo: in  
quibus non Solum Horologiorum-Solarium, sed aliarum  
quoque rerum, quæ ex gnomonis umbra cognosci pos-  
sunt, Descriptiones Geometricæ Demonstrantur. Folio.  
Romæ, 1581.

Davies, Thomas Stephens. An Inquiry into the Geo-  
metrical Character of the Hour Lines upon the Antique  
Sun Dyals. 4to. Edinburgh, 1831.

Emerson, William. Dialling; or, the Art of Drawing  
Dials on all Sorts of Planes whatsoever. In three parts.  
London, 1770.

Foster, Samuel. Elliptical or Azimuthal Horologio-  
graphy, comprehending Several Ways of Describing  
Dials upon all Kinds of Superficies, either Plain or  
Curved, and unto all Upright Stiles in whatsoever Posi-  
tion they shall be placed. 4to. London, 1654.

Foster, Samuel. Miscellanies; or, Mathematical Lucu-  
brations.....Geometrical Square, Projections; Dialling,  
&c. Folio. London, 1659.

Godfray, H. "Dialling," 'Encyclopædia Britannica.'  
Ninth edition.

Hall, Francis. Account of the Diall sett up in the  
King's Garden at London, in 1689. Liege, 1678.

Hawney, William. The Doctrine of Plain and  
Spherical Trigonometry, with its Application and Use  
in.....Dialling. 8vo. London, 1725.

Holwell, John. Clavis Horologiet; or, a Key to the  
whole Art of Arithmetical Dialling in Two Parts.....  
Whereunto is annexed an Appendix, &c. Small 4to.  
The first shewing how to draw the Hour-lines on all  
manner of Regular Dials, and how to reduce all Irregular  
Dials into Regular Forms, by Means of a new Latitude  
and new Declination, and that Arithmetically. The  
Second Part sheweth how to place all manner of Furni-  
ture on all Sorts of Dials, let them be never so irregular,  
and that Arithmetically: Whereunto is annex'd the  
Tables of the Altitude of the Sun for every Hour of the  
Day, at his entrance into the 12 Signs, from one Degree  
of Latitude to 90; with Tables of Azimuth to each Latitude,  
and for every Hour of the Day, at his Entrance into  
each Sign; with many other Tables useful in the Art of  
Shadows. London, 1712.—The "Appendix" to this very  
scarce book contains a full description of the "Dyall"  
which formerly stood in Whitehall Gardens, at a short  
distance from Gibbons's noble brass statue of James II.  
It stood on a stone pedestal, and consisted of six parts,  
rising in a pyramidal form, and was erected by order of  
Charles II. in 1669, but for want of proper protection  
during the winter soon became useless. My copy of this  
very scarce book is illustrated with a vertical section of  
the dial and seventy-three representations of its several  
parts.

Hutton, Charles. Philosophical and Mathematical  
Dictionary. 2 vols. 4to. London, 1815. Article "Dial-  
ling," in which he gives the following list of writers on  
that subject:—Vitruvius, in his 'Architæcture'; Sebas-  
tian Munster, his 'Horolographia'; John Dryander, 'De  
Horologiorum varia Compositione'; Conrad Gesner's  
'Pandectæ'; Andrew Schoner's 'Gnomonices'; Fred.  
Commandine, 'De Horologiorum Descriptione'; Joan  
Bapt. Benedictus, 'De Gnomonum Umbrarumque  
Solarium Usu'; Joannes Georgius Schomburg, 'Æxegesis  
Fundamentorum Gnomonicorum'; Solomon de Caus,  
'Traite des Horologes Solaires'; Joan Bapt. Trolta,  
'Praxis Horologiorum'; Desargues, 'Maniere Univer-  
selle pour poser l'Essieu et placer les Heures et autres  
Choses aux Cadrans Solaires'; Ath. Kircher, 'Ars Magna  
Lucis et Umbrae'; Hallum, 'Explicatio Horologi  
in Horto Regio. Londini'; 'Tractatus Horologiorum  
Joannis Mark'; Clavius, 'Gnomonices de Horologia.'

M. Lahire printed a treatise on dialling in 1683, and  
Everhard Walper in 1625; Sebastian Munster his 'Rudi-  
menta Mathematica' in 1651; and Sturmius published a  
new edition of Walper's 'Dialling' in 1672. Paterson,  
Michael, and Muller have each written on dialling in the  
German language, and Coetsius in his 'Horologographia  
Plana,' printed in 1639, and Gauppen in his 'Gnomonica  
Mechanica.'

Leybourn, William. Panorganon; or, a Universal  
Instructor. "Problems in Dialling, both Universa and

Particular, performed by the Lines inscribed on the Quadrantal Part of the Instrument." London, 1672.

Oughtred, William. The Key of the Mathematicks new Forged and Filed.....and a most easie Art of Declining all manner of plaine Sun Dyalls. 8vo. London, 1647.

Osanam, Jacques. Réc réations Mathématiques et Physiques qui Contiennent Plusieurs Problèmes.....de Gnomonique, 2 vols. 8vo. Paris, 1694.

Pitiscus Bartholomæus. Trigonometris, sive de Dimensione Triangulorum Libri Quinque item Problematum Variorum.....Gnomonicorum. 4to. Francofurti, 1612.

Sargues, M. de. Universal Way of Dyalling; or, Plain and Easie Directions for Placing the Azletree and Marking the Hours in Sun-dyals, after the French, Italian, Babylonian, and Jewish Manner, by Daniel King. 4to. London, 1659.

Strode, Thomas. A New and Easie Method of the Art of Dyalling, Containing all Horizontal Dyals, all Upright Dyalls, Reflecting Dyalls, Dyalls without Centres, Nocturnal Dyals, Upright Declining Dyals. 4to. London, 1688.

Wells, John. Sciographia; or, the Art of Shadowes, plainly Demonstrating out of the Sphere how to Project Great and Small Circles upon any Plane whatsoever, with a new Conceit of reflecting the Sunne beames upon a Diall contrived on a Plane, which the direct beames can never shine upon. 8vo. London, 1635.

Wells, Edward. The Young Gentleman's Astronomy, Chronology, and Dialling, containing such Elements of the said Arts or Sciences as are most useful and easy to be known. 8vo. London, 1725.

Wollaston, Francis, F.R.S. Directions for Making an Universal Meridian Dial capable of being set to any Latitude, which shall give the mean solar time of noon by inspection, without any calculation whatever. 4to. London, 1798.

Wright, Edward. A Treatise of Dialling; or, the Making of all sorts of Sun-Dyals, Horizontal, Erect, Direct, Declining, Inclining, Reclining, upon any Flat or Plaine Surfaces, howsoever placed, with Ruler and Compasse only, without any Arithmetical Calculations. Small 4to. London, 1614.

EVERARD HOME COLEMAN.

71, Brecknock Road.

The following works on dialling, which are not mentioned in MR. GATTY's list, are included in one published in the earliest English encyclopædia, viz., Harris's 'Lexicon Technicum; or, an Universal English Dictionary of Arts and Sciences,' London, 1710, vol. ii., s. v. "Dialling":—

J. Bapt. Benedicti, de Re Gnomonica.

Marignani Perspectiva Horaria.

Colling's Geometrical Dialling.

Cir. Clavii Gnomonica. Libri viii. Folio.

Voelius de Scotericiis Horologis.

Cæstii Horologigraphia Plana.

Hollwell's Dialling. 4to.

Fr. Comondini de Horologio Descriptione. 4to.

Sargue's Universal Way of Dialling.

Foster's Elliptical Horologigraphy.

Wells's Art of Shadowes. 8vo.

Kircher's, Leybourn's, and Fale's works appear in both lists. In regard to the last-named book, I have a copy of 'Horologigraphia: the Art of Dialling,' London, 1653, by Thomas Fale. The body of the work is printed in black letter, and it has an address "To the friendly Reader," &c. (four pages), and

the one mentioned by MR. GATTY to THOS. Osborne, dated Jan. 3, 1593 (one page). The 'Dict. of Arts and Sciences,' published by J. Cooke in 1770, contains an article on dialling, illustrated by plates. J. F. MANSERGH.

Liverpool.

Polyd. Vergil. De Inventoribus Rerum. Lib. ii. c. v. p. 97. Amst., 1671.

G. Pancirollus. Rerum Memorabilium sive Deperditarum. Pars. i. tit. lxx. t. i. p. 348. Francof., 1646; Pars. ii. tit. x. t. ii. p. 187.

Wood has, col. 455, 'Athen. Oxon.,' vol. i., fol. 1691, Robert Hegge wrote certain books, the title of one of which is thus described:—

"Treatise of Dials and Dialling, MS. in C. C. Coll. Library; in which book is the picture of the Dial in the said College garden, made by Nicholas Kratzer (whom I have mentioned under the year 1550), with a short discourse upon it. In like manner is the picture of that first Cylinder standing on a pedestal in the middle of the said Coll. quadrangle, made by Charles Turnball, 1605, with a short discourse on it, which he entitles 'Horologium Scioterium in Gratiam Speciosissimi Horoscopii in area quadrata C. C. C., &c.'"

At the reference u. s., for 1550, col. 64, Nicholas Kraoch, Karche, or Ohracher, Kratcher or Kratzer, is named the author of the treatise 'De Compositione Horologeorum' existing in MS. in the library of O. C. C.

Wood says that he

"made the old Dial, which is at this day in C. C. C. garden, and that standing on a pillar in St. Maries South Churchyard in the High Street of the City of Oxon; on which, soon after, was hung up the Universities condemnation of the doctrine of Luther."

There is also—

Francis Hall. An Explication of the Dial, set up in 1669 in the King's Garden at London. Liege, 1678. 4to.

An edition in Latin: Leodii Ebur., 1678. 4to. Plates. (Londnes.)

ED. MARSHALL.

"GRAVES," "GRAVIES" IN JEREMY TAYLOR.—In Sermon XIII. "On Lukewarmness and Zeal," pt. ii. sect. 1 ('Works,' by Eden, vol. iv. p. 155), Taylor writes:—

"In feasts or sacrifices the ancients did use *apponere frigidam* or *calidam*; sometimes they drank hot drink, sometimes they poured cold upon their graves or in their wines, but no services of tables or altars were ever with lukewarm."

It is the same in the first edition, p. 165, London, 1653; in Heber's, London, 1828; and there is no note by Eden. The context apparently makes "graves" in the sense of burying-places unsuitable, for it occurs in connexion with certain kinds of liquids.

Archbishop Trench in citing the passage ('Commentary on the Epistles to the Seven Churches in Asia,' Rev. ii. iii., London, 1861, p. 187) has "gravies," which shows how he understood "graves" as a word in its archaic form. If this

had struck C. P. Eden, he probably would have inserted a note.  
ED. MARSHALL.

**NUNCUPATIVE WILL IN 1618.**—In the Probate Registry of Lichfield (near which city I spent my August holiday this year) is the following, shown me by Mr. Marston :—

To all Christian people to whome these presentes shall come, greeting! We, John Martin and Marie Forman of Chellaston in the Countie of Darby, being with our neighbour, Raphe Read, in time of his sickness, when he was of good understanding & before his decay of memorie, & telling him it were needfull to make his will, & to set althings straigt between his wif & his daughter, he said all his goods should be divided equally between them two: this was his answer to vs, & all the will that he would make: & of this we are witnesses: & this was the fourtieth or fiftieth day of this instant October, as we well remember. Wherunto we put our handes the xxvj<sup>th</sup> of October 1618.

JOHN MARTYN.  
MARIE FORMAN.

The whole value of his goods, in the inventory of them, was 50*l.* 2*s.* 2*d.* F. J. FURNIVALL.

**LETTER FROM SIR WILLIAM SELBY TO LORD FAIRFAX.**—The following is a copy of an autograph letter in my possession from Sir William Selby to Lord Fairfax. The references to the Plague and the Marquis of Montrose are interesting. Do the troubles referred to mean arrest for debt?—

My Lord,—I understand by some freinds y<sup>t</sup> yor honour hath a purpose to endeavour to make me a member of the house of p<sup>r</sup>liament. It is a favour I confesse y<sup>t</sup> I cannot deserve or ever be able to requite but I shall not fail to be thankfull for it, & ever to be y<sup>r</sup> Lo<sup>p</sup>s true and faithfull servant. If it can be p<sup>o</sup>ured it will come (in many respects) in a very acceptable time, I have many vrgent occasions at London and dare not well come in respect of some troubles I may happen into, besides the plague is broken out in this toun within this ten dayes in a very dangerous manner, & the great enemy (Mount-rose) of Scotland groues so stronge that he is much feared. Report giue us some hope that we shall shortly see yor Lo<sup>p</sup> in Yorke Shire I should be glad it proued so that I might haue an opportunity to wayte on your honour. My wife doth p<sup>re</sup>snt her humble duty to yor Lo<sup>p</sup> & so doth, my Lord

Yor most humble Seru<sup>t</sup>

Barwick the sixte WILLIA<sup>s</sup> SELBY.  
of Januarie 1645.

*In doro*:—

For the right honourable the Lord fairfaxe at his Lodging in Queene Strete these.

The seal is a plain shield barry of seven with annulet in the middle chief. A. G. REID.

Anchterarder.

**EMERALD ISLE.**—Dr. William Drennan wrote a poem called 'Erin,' which was published in 1815, in 16mo., at Belfast. The book was entitled 'Fugitive Pieces in Verse and Prose. His 'Erin' heads the volume, and runs in that rattle that Irishmen, Moore included, call poetry. The first two lines run:—

The emerald of Europe it sparkled, it shone,  
In the ring of the world the most precious stone.

On p. 3 occur these lines :—

Nor one feeling of vengeance presume to defile  
The cause or the man of the Emerald Isle.

These two words he claims in a note at p. 4 as being peculiarly his own. He there says that he used it first in a prior song, and that he now reclaims the "priority of the application in the use of the epithet," which he had employed in a party song in the year 1795. Looking into an old volume of ballads at the British Museum, which they have dated 1820 (!) though I think it ought to be 1795, for it is on wretched paper and very old, I came upon a song published at Dublin without name or date, called 'Wack! for the Emerald Isle.' This, no doubt, is Drennan's song; and, if so, the date of the volume is most likely the same (1795). But who can believe that the witty Celts, who had discovered that theirs was *par excellence* the "green isle of the ocean," as I presume they had before Drennan was born (1754), came to wait for Drennan?  
C. A. WARD.

Walthamstow.

**PARALLEL DESCRIPTIONS: SCOTT AND BYRON.**—In 'Kenilworth' (chap. xxi.) a passage occurs which recalls vividly certain beautiful lines of Byron describing the enraged Sultana Gulbeyaz. They are these:—

Her cheek began to flush, her eyes to sparkle,  
And her proud brow's blue veins to swell and darkle.

\* \* \* \* \*  
She stood a moment as a Pythoness  
Stands on her tripod, agonised, and full  
Of inspiration gathered from distress.

'Don Juan,' canto vi. stanzas ci.-cvii.

Thus Scott:—

"The Countess [Amy Robsart] stood in the midst of her apartment like a juvenile Pythoness, under the influence of the prophetic fury. The veins in her beautiful forehead started into swollen blue lines.....her cheek and neck glowed like scarlet—her eyes were like those of an imprisoned eagle."

The coincidence between these master passages is so striking, a suspicion arises that the "Great Unknown" may have (unconsciously, perhaps) plagiarized Byron's rare lines. R. E. N.

**BOLE.**—In 'N. & Q.,' ante, p. 153, under 'Pigs of Lead,' we are told what a *bole* was. It is Murray's *bole* (4), in the 'Dictionary,' but the etymology is not given. Now that we are told that it was originally a blazing wood-pile, it seems not wrong to derive it from Isrl. *bāl*, with the same sense. Compare E. *fro* with Isrl. *frā* for the vowel. The A.-S. form was *bāel* (see *bale* (2) in the 'Dictionary'). I note that a *sow* merely means "big lump," and a *pig* a smaller one (see "Pig" in Wedgwood and in my 'Dictionary'); and it must have been a bold and reckless guesser who invented the A.-S. *sausan*, to scatter (!), seeing

that the A.-S. alphabet has no *aw* at all, though late scribes put it in place of *aw*. We are told, by the way, that a *pig* is "the old name for a small bowl or cup"; but I shall be extremely surprised if there is any proof at all of this guess. Of course I know *piggin*; but I am incredulous as to the form *pig* in this sense as an old word.

WALTER W. SKEAT.

DEAN SWIFT.—The following poem is transcribed from 'Selecta Poemata Anglorum' ("editio secunda emendatio," 1779), and happily sketches the character of the versatile Dean of St. Patrick's, who was, indeed, a many-sided man. It would be interesting to know who was the author. The date 1740 is appended, only four or five years before the death of Swift took place.

*Ridentem dicere verum*

*Quid volat.* Hor.

Dulce, Decane, decus, Flos optime gentis *Hibernæ*,  
Nomine quique audis, ingenioque *Celer*;  
Dum lepido indulges risu, et mātāris in horas,  
Quò nova vis animi, materiesque rapit;  
Nunc gravis *Astrologus* coelo domināris et astris,  
Filaque pro libitu *Partrigiana* secas.  
Nunc populo speciosa hospes miracula promiss,  
Gentesque sequorosa, aëriasque cressa.  
Sed plausum captat queruli persona *Draperi*,  
Sed levis à vacuo *Fabula* sumpta cado.  
Mores egregios mirā exprimis arte *Magister*,  
Et vitam atque homines pagina quæque apit;  
*Socraticæ* minor est vis, et sapientia chartæ,  
Nec tantum potuit grande *Platonis* opus.

P. 320.

The lines very much remind one of the happy description and address to him given by Pope in the 'Dunciad,' the first book of which, published in 1728, is dedicated to Swift:—

O thou! whatever title please thine ear,  
Dean, Drapler, Bickerstaff, or Gulliver!  
Whether thou choose *Cervantes'* serious air,  
Or laugh and shake in *Babels'* easy chair,  
Or praise the court, or magnify mankind,  
Or thy grieved country's copper chains unbind.

Bk. i. v. 19-24.

In the picture gallery at the Bodleian Library in Oxford is a fine portrait of the dean, half length, painted by Charles Jervas, and presented by John Barber, Alderman of London, who filled the office of Lord Mayor in 1733.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

CARELESSNESS OF AUTHORS.—Slipshod narration is a literary sin not far removed in degree from slipshod grammar and slipshod style. The difference in literary casuistry is less than the scholastic distinction between a mortal and venial offence against the Decalogue. But there is a difference, which accounts, perhaps, for some book-makers being so irritatingly peccant in the matter. Yet polish and vigour of style and grammatical accuracy are sadly marred by such carelessness. Novelists (who, by the way, can ill afford to indulge

in such peccadilloes) are great (in number and guilt) sinners against the law of synchronism. The authoress of 'Robert Elsmere' is the latest recruit to the rank of these literary *recidivi*. Describing, at p. 327 of that work, a meeting between her hero and Reginald Newcome "some time towards the end of July," she adds, four pages later: "and then, suddenly as he stood gazing at his companion, the spring sun, and murmur all about them," &c. The italics, of course, are mine. Novelists of both sexes may, I suppose, plunge wildly into theology, and even lunacy, but the natural sciences require firmer handling.

J. B. S.

Manchester.

FLY-LEAF INSCRIPTION: REGISTRATION OF LAND TITLES.—The annexed note by Mr. Halliwell-Phillips appears on the fly-leaf of a copy of Andrew Yarranton's 'England's Improvement by Sea and Land to outdo the Dutch without Fighting, Pay Debts without Money, set all the Poor of England to Work, prevent unnecessary Suits in Law, prevent Fires in London,' &c., 1677, 8vo. :—

"A very curious book, containing much about Stratford-on-Avon, Kidderminster, and many other places. It is, perhaps, the earliest work in which the registration of land titles is earnestly recommended."

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

KITTY HYDE, DUCHESS OF QUEENSBERRY.—I have a copy of Prior's 'Poems on Several Occasions,' in the third volume of which (second edition, London, 1727) there occurs an odd mistake, which it is difficult to account for, as the person principally affected by it held, when the book was published, a position second to none in the fashionable society of the day. Everybody knows 'The Female Phaeton,' which begins:—

Thus *Kitty* Beautiful and Young,  
And wild as *Colt* untam'd;  
Bespoke the *Fair* from whence she sprang,  
With little *Rage* inflam'd.

A note in my copy says: "Lady Catherine Hyde, afterwards Lady Essex. She died in France, 1723"; while Lady *Finney*, who is mentioned in the fourth stanza, is described as "now Duchess of Queensberry." Lady Catherine Hyde was the wife of Charles, third Duke of Queensberry and second Duke of Dover, and not Lady Jane, her sister. She died July 17, 1777, aged seventy-six years, and was buried in the Douglas vault in Dunsdeer Church, Upper Nithdale, in Dumfriesshire (see 'N. & Q.' 4<sup>th</sup> S. x. 169). W. F. PRIDEAUX.  
Jaipur, Rajputana.

THE NAME SHAKESPEARE.—As to the etymology of this name no reasonable man has any doubt. The analogies of *Fenterspear* and *Wagstaff* are sufficient. But as many unreasonable people, delighting more in paradox than in plain sense, have tried to derive the name (why this name only?)

from all kinds of extraneous and impossible sources, I think it is worth while to add to the analogies the following. Being lately in Lichfield, I saw over a shop-door the name of Shakeshaft.

WALTER W. SKRAT.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

**PORTRAIT OF BURNS.**—Can you give me any information on the subject of the following paragraph, which appeared in the daily papers about a year ago?—

“A RAE BURN PORTRAIT OF BURNS.—According to yesterday's *Traveller* a dirty old portrait of Burns was recently bought at a broker's shop in Toronto for 2l. It has been carefully cleaned, and turns out to be an oil painting by Raeburn, dated 1787. The purchaser now values it at 2,000l., and intends to send it to Scotland for exhibition, with a view to its sale. This picture was bought many years ago at the sale of the household effects of a deceased Scotch farmer in Canada.”

We have three old oil paintings which we are very curious to know something about, as there is a belief that they are those of Burns's father, mother, and brother Gilbert. The description in Burns's 'Life' exactly corresponds with their appearance on canvas, and the name Gilbert Burns is written on the back of one; the dates of the others, I think, are 1760 or 1770. The pictures were formerly in the possession of an old relative (now deceased), who lived near Kilmarnock, whose name was the same as that of Mrs. Burns before her marriage.

ENQUIRER.

**'CORIOLANUS' IN DUBLIN.**—Can any reader supply the exact date of the last revival of 'Coriolanus' at the Theatre Royal Dublin? If I mistake not, Gustavus Brooke appeared as Coriolanus, and was supported, among others, by Mr. Bancroft.

W. J. L.

**'VERDANT GREEN.'**—Would CUTHBERT BEDE kindly inform me how many copies of the first edition of the first part of this work left the press?

F. W. D.

**PETER PAYNE.**—In the 'Lives of English Cardinals,' by Folkestone Williams, vol. ii. p. 57, describing the attendance of three hundred reformers at the Council of Basle on January 9, 1433, the author states:—

“Among them were their principal preachers, and prominent in their company the inevitable Englishman, a 'Peter Payne,' said to have been the artist who some years previously had painted a very striking cartoon that had adorned an inn at Prague. We are not quite sure of the authenticity of this incident. It is just possible. All that is certain is, that the Englishman led the Hussites when they entered Basle. (The cartoon alluded to was

a representation of Christ entering Jerusalem humbly riding on an ass, intended as a reflection on the state assumed by the prelates.)”

Can any correspondent supply information about Peter Payne, with respect to his birthplace, education, or his occupation in England or abroad?

WILLIAM PAYNE.

Woodleigh, Southsea.

**'A BRETON FISHERBOY'S LAMENT.'**—Can any of your readers tell me the author or publisher of a poem entitled, I believe, 'A Breton Fisherboy's Lament,' the first verse of which is as follows?—

Since our boat went down at sea  
There is no one left to care for me.  
Cricket when the hearth is cold,  
Swallow when the year grows old,  
Buzzing fly when autumn's fled,  
Drone whose summer mates are dead,  
Cricket, swallow, drone, and fly,  
You are not so poor as I.

H. P. M.

**THOMAS HARRIS.**—Are any particulars concerning this manager of Drury Lane Theatre to be obtained; and where are they to be found?

URBAN.

**CRICHTON OF LUGTON AND GILMERTON.**—I should be glad of any information relating to above family, its county, &c. The mother of Dr. James Spottiswoode, Bishop of Clogher 1621-1644, was Beatrix, daughter of Patrick Crichton, of above estates.

CHARLES S. KING.

Corrard, Lisbellaw.

**LADY MORGAN'S 'ST. CLAIR; OR, THE HEIRESS OF DESMOND.'**—Can any contributor or reader tell me where I can obtain or see a copy of that novel, which Webb ('Compendium of Irish Biography') says "was much admired"?

J. B. S.

Manchester.

**FOWLING-PIECE.**—I find in the *Penny London Morning Advertiser* of June 11, 1744, under the head of Dublin, June 2, of the same year, the following paragraph:—

“We hear that a person has lately laid before the Society [the Dublin Society for the Encouragement of Arts and Sciences] a new and neat invention of a Fowling-piece that discharges two shots, one immediately after the other.”

Was this the first double-barrelled gun; or to what species of fowling-piece does it refer?

C. A. WHITE.

Preston on the Wild Moors.

**ANGELS AND NEEDLES.**—D'Israeli, in his 'Curiosities of Literature,' makes merry over Pope's 'Martinus Scriblerus,' chap. vii., in which he attributes certain statements about angels to St. Thomas Aquinas. Some of these are right enough, as any one who knows what St. Thomas says is well aware. But D'Israeli not only refers to these, but inserts another about dancing on needle-points,

with the number that do this, of which Pope says nothing. Can any one refer to an earlier statement to a similar effect? I know what St. Thomas Aquinas and Duns Scotus actually say too well to ask for the references; but they have no mention, I believe, of this. I know what has been said in 'N. & Q.' also.

ED. MARSHALL.

MRS. M. HODSON (NÉE HOLFORD).—Can any reader of 'N. & Q.' give me the titles or dates of publication of the 'Lives of Balboa' and 'Pizarro,' which were translated by Mrs. Hodson, and are referred to in 'N. & Q.,' 4th S. xi. 412? Also the date of the death of her husband, the Rev. Septimus Hodson, D.D., who was vicar of Thrapstone.

W. G. B. PAGE.

77, Spring Street, Hull.

HUTCHINSON FAMILY OF CARELEP, CO. MONAGHAN.—Can any one kindly refer me to the living representatives of this family, so described at the beginning of the century, allied, I believe, to Hutchinson of Grange?

CORDUFF.

INSCRIPTION IN PARISH REGISTER.—In the parish of Sandon, in Essex, the register begins, "Anno 2<sup>do</sup> Mariæ Reginae, A festo Sancti Michaelis Anno Domini 1554." On the fly-leaf at the beginning is the following inscription, in a handwriting later than that of the first part of the register:—

Hwura dial, Dial duw,  
Fosta dial, Dial duw.

Victima sacra deo comburitur: abripit offam  
Hino aquila; ad pullos fertque jucunda suos:  
Fatali igniculus predas interoceptus adhesit  
Sacriligasque sacer devorat ignis oper.

Sic metuat, quicunque del violare ministros  
Et sacras audet despoliare domos.

The translation follows in the same hand:—

The sacred off'ring broils; y<sup>e</sup> eagle spies  
A gob she lurch'd, and to her young she flies.  
A spark unseen lurks (flurked) in y<sup>e</sup> fatal stealth  
Befyrde her nest and burn'd up all her wealth.

So let him feare who ever he be y<sup>e</sup> dare  
Purloine God's tribute, or the Church's share.

Are the first eight words Welsh; and, if so, what is their meaning? And are the Latin lines original or a quotation? Brian Walton, editor of the Polyglot Bible, was rector of Sandon 1635–41, when he was deprived, but was reinstated after the Restoration, and was shortly after made Bishop of Chester. I should be disposed to attribute the poem to him. It may express the feelings of a Royalist rector when he saw the eagles of Presbyterianism and Independency about to swoop down upon his glebe and tithes.

R. E. BARTLETT.

Chelmsford.

WEMYSS: MOORE.—In the Philadelphia *Sunday Press* of August 10 it is stated that "Williamina,

daughter of Earl Wemyss, married William Moore, of Moore Hall, Montgomery County." What authority is there for this statement? Her brother James, afterwards fifth Earl of Wemyss, had been driven from Scotland because of his "friendship for the house of Stuart." These statements so conflict with pedigrees and the peerages that Philadelphians would like some light on the subject.

RAZZLE-DAZIL.

THE 'SPECTATOR,' in 8 vols., London, 1807.—I have a copy of the above, in which the seventh and eighth volumes are exactly alike, from the dedication to William Honeycomb, Require, to "Finis." The sixth volume ends with Letter 473, the seventh and eighth each begin with Letter 556. The true seventh volume, with dedication to Mr. (afterwards Sir Paul) Methuen, is entirely wanting. Is this a peculiarity of my copy, or are there others like it in existence?

C. C. R.

'STORY OF A BUSTLE': 'PUNCH'.—Some time during the years 1854, 1855, or 1856 some facetious rhymes appeared in your comic contemporary bearing the above or a similar title—'The Lay of a Bustle' the doggerel production might have been called, for I do not think that at that time we had so far advanced in euphemism as to call that presumed enhancement of feminine charms a "dress improver." The story turned upon a cautious feminine economist depositing her savings-bank book, for greater security, in that article of her sex's adornment. The opening lines, if I remember accurately, ran:—

That partial power, that to the female race  
Is charg'd t' apportion gifts of form and face.

Can any of your readers kindly refer me to the number of the famous periodical in which the metrical legend appeared?

NEMO.

Temple.

CRAB HARVEST.—I do not find in the pages of 'N. & Q.' any mention of this Worcestershire expression, which I think is worthy of preservation. A few days ago I was speaking to a bricklayer's man who is engaged on a new building in this parish, and I congratulated him on the good progress which was being made in the work. "Yes, sir," he replied, "we be getting very near crab harvest again"; by which he meant that he would soon be out of work, and would have to look out for another job. Is the expression found in other counties?

J. B. WILSON, M.A.

Knightwick Rectory.

LISTS OF STEWARDS AND SOLICITORS TO MARQUISES AND LORDS.—Are there any lists of names, MS. or printed, of solicitors and stewards to the Marquis of Northampton and Lord Southampton for the year and prior to 1782. I should also be glad to know the date of the earliest list of attor-

neys, and whether it was common for solicitors to act as stewards.

J. R. D.

G. V. BROOKE'S LONDON DÉBUT.—It is not generally known that Gustavus Brooke's first appearance in London was made as "the Hibernian Roscius" some time during the season of 1833–34. 'Virginius' was the play, and the Victoria Theatre the scene of action. Can any reader of 'N. & Q.' supply the exact date of Brooke's debut?

W. J. L.

Cocks.—In 'De Proprietatibus Rerum' it is said:—

"He loueth ielouslye his hennas: and when he findeth meate, he calleth his Hennes, together with a certaine voyce, and spareth his owne meate to feed them therewith: and he setteth next to him on the rooste, the hen that is most fat and tender, and loueth her best, & desireth most to haue her presence. In the morow tide when he flyeth to get his meate, first he layeth his side to her side, and by certayne tokens and beekes, as it were loue-taches, he wooeth hir."

In a very old hand in the margin of my copy this note is written:—

"That kindnes of sparing his meat for the hens and caling them together belongs not to all cockes, but to English, for in Germany they vse it not, & therefore not to bee pertaker of our cockes prayes" (!)

Is there any ground whatever for this assertion; or is it only a characteristic touch of John-Bullism?

R. R.

Boston, Lincolnshire.

THE REV. F. W. FABER, D.D.—What does F. stand for? In biographical dictionaries he is put down as "François William," but the title-page (1840) of 'The Cherwell Water-lily, and other Poems,' gives his name as "Frederick William." The volume was dedicated "To Henry Faber, Esq., and the Rev. Francis Faber, B.D., my Brothers and second Fathers." It would seem, then, that Frederick was the proper name of the poet and theologian.

CUTHBERT BEDD.

DISCOVERIES IN THE BIBLE.—Who is the Scripture character that was blessed and cursed by the same authority for the same act? Lord Coleridge implies there was such in p. 230 of the *New Review*, August, but only in a sentence of strange misquotations. There is no such phrase in Scripture as "the Fall," nor as "the man after God's own heart"; and the question whether God be "the same yesterday, to-day, and for ever" is totally distinct from whether "a man" that he "found after his own heart" at the age of thirty continued so at the age of seventy. His lordship is very hard on the late Matthew Arnold if fathering this upon him.

E. L. G.

'THE TRUTHS OF REVELATION.'—Who was the author of a small volume with two title-pages, the first engraved thus, "The Truths | of | Revelation

| demonstrated by an Appeal to | existing Monuments, Sculptures, | Gems, Coins, and Medals. | By a Fellow of Several Learned Societies. London, 1831?" The letterpress title adds, "Longman," &c., "St. Paul's Churchyard." E. L. G.

THEATRE.—What has been the history of the pronunciation of this word? Our *plebs* stick loyally to the antique: 'Arry takes his 'Arriet to the theayter. Dryden, in 'Palamon and Arcite' (book iii.), makes the word a slurring monosyllable in rhyme with "bare":—

Each other overbare

And in a moment throng the spacious theatre.

J. O.

Temple.

AUTHORS OF QUOTATIONS WANTED.—

Christ is the Master of this House.

The Unseen Guest at every meal.

The Silent Hearer of every conversation.

N. O.

It's ill to loose the bands that God decreed to bind,  
Still will we be the children of the heather and the wind.  
Far away from home, oh! it's still for you and me  
That the broom is blowing bonnie in the North Country.  
These lines form the dedicatory page of B. L. Stevenson's 'Strange Case of Dr. Jekyll and Mr. Hyde.' Are they original, or from what are they taken? S. A.

### Replies.

ANNE YEARSLEY OF BATH.

(7th S. viii. 188.)

In 1784, the year that Dr. Johnson died, Ann Yearsley was a milkwoman at Bath. She was afflicted with a husband and several children—which evils, however, she seems to have deserved, *ex post facto* at any rate, by reason of her ingratitude to Mrs. Hannah More. Mrs. More's cook, who contributed on easy terms towards the support of Ann Yearsley's only blessing, her pig, introduced the pig's mistress to her own mistress, thus establishing, perhaps for the first time, a connexion between pig-meat and poetry; for Mrs. More soon discovered that this uneducated Ann had written verses which "bore striking indications of genius," owing to which misfortune, and to her husband and children, the poetess was reduced to a state of penury that could not be averted even by the generous efforts of her pig to fatten himself for the market. Mrs. More, therefore, at once presented Ann with a grammar, a dictionary, and a spelling-book; she corrected and polished Ann's verses; she wrote, by the space of thirteen months, hundreds of letters to her influential friends on Ann's behalf. She thus raised a sum of no less than six hundred pounds. She arranged that Ann's verses, with the latest improvements, should be published, and that the profits (for of course there would be profits),

together with the six hundred pounds, should be held in trust for the benefit of Ann and her belongings. Then, after the work had been issued and fairly well sold, then, and not sooner, was that fatal weakness of the poetic character revealed. Ann wanted to have her money for herself! She basely ignored the fact that but for Mrs. More—and the pig, who had now accomplished his benevolent purpose—she would not have had a penny to bless herself with. She objected to being called “an object of charity” by Mrs. More, who had kindly written a preface to her book; she showed herself “equally a stranger to gratitude and prudence”; she expressed “in the coarsest terms her rage and disappointment” about the money. So says William Roberts, Commissioner in Bankruptcy, in his pious and voluminous ‘Life of Hannah More.’ Which conduct of Ann’s excites one’s wrath, even after the lapse of a century; for I know, by the example of my own Kitty and by many other examples, that milkwomen, if they are not poetical, are at least innocent, inoffensive, and interesting. There were, however, some odious persons who took part with the ignorant poetess, stimulated, perhaps, by Mrs. More’s too frequent and indiscriminate use of the religious dialect of her period.

Ann Yearsley’s verses, so far as I can recollect them, were of the “occasional” kind, and were often devotional,—for your uneducated or half-educated bard was always devotional until the Board Schools knocked all that out of him. I have a copy of her book, a thin quarto, dated, I think, 1785, and would gladly lend it to Mr. BOUCHIER, knowing him to be a man of probity and promptitude in these matters. But lovely woman, the *fons et origo* of poetic art, too often disturbs or demolishes with her duster that which owed its existence to her other charms, and in this instance she has not spared even her own sex. I cannot find the volume.

A. J. M.

In a letter from the Rev. Dr. Lort to Bishop Percy, dated Saville Row, October 31, 1785, and printed in Nichols’s ‘Literary Illustrations,’ vol. vii. p. 474, Mrs. Yearsley is thus spoken of:—

“The Bishop of Derry is now at Bath, and has given fifty pounds to the Bristol poetical milkwoman since she has quarrelled with some of her first patrons and protectors, and has threatened to write the *Life and Adventures* of Hannah More, who first drew her from obscurity.”

Accounts of her will be found in *Gent. Mag.*, 1784, vol. liv. part ii. p. 897; vol. lv. part ii. p. 812; ‘Biographie Universelle,’ 1823, vol. li. p. 458; and ‘Censura Literaria,’ pp. 111, 112. A review of her maiden tragedy, entitled ‘Goodwin,’ performed at the Bath Theatre November 2, 1789, is given in *Gent. Mag.*, vol. lix. part ii. p. 1045; while a specimen of her poetry, in the form of an ‘Epistle to Miss H. More,’ appears in vol. lv.

p. 305. Her death is thus recorded in *Gent. Mag.*, 1806, vol. lxxvi. p. 485:—

“May 8. At Melkham, Wilts, where she had some time resided, Mrs. Anne Yearsley, well known in the poetical world as a self-instructed votary of the Muses, under the name of ‘The Milkwoman of Bristol.’ She possessed an extraordinary degree of genius, and an extensive and rare information and abilities, seldom found in the obscure path of life in which she originally moved.” Her works at the British Museum comprise the following:—

Poems on Several Occasions. With a Prefatory Letter by Hannah More. Lond., 1785. Other copies of the above, third edition, 1785 (with a portrait inserted of the authoress, published 1814); fourth edition, 1786.

Poems on Various Subjects. Being her second work. With ‘Mrs. Yearsley’s Narrative Exculpating herself from the Charge of Ingratitude to Hannah More.’ Lond., 1787.

A Poem on the Inhumanity of the Slave-Trade. Lond. [1788].

Stanzas of Woe, addressed from the Heart on a Bed of Illness to L. Rames, Esq., &c. Lond., 1790.

Earl Goodwin, an Historical Play in Five Acts, and in Verse. Lond., 1791.

Reflections on the Death of Louis XVI. In Verse. Bristol, 1793.

An Elegy on Marie Antoinette, Queen of France. [Bristol, 1795].

The Royal Captives: a Novel, founded on the Story of the Iron Mask. 4 vols. Lond., 1795.

The Rural Lyre. A Volume of Poems, &c. Lond., 1796. [With a portrait inserted of the authoress, published 1787, and engraved by Lowry.]

An autograph letter, dated 1787, addressed to the Rev. —. (Add. MS. 18,204, fol. 196).

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

[Very many replies are acknowledged.]

CLERICAL EXPLOSIVES: “PER DINCI” (7th S. vii. 326, 435; viii. 31).—The “explosive” “per dinci” is to be heard every day in everybody’s mouth in Italy; it is by no means confined to priests. The Italian authentic vocabulary is said to be the poorest of any of the greater European languages; but the number of quasi-arbitrary variations of which every word is susceptible is so prodigious that the whole world could hardly contain all the volumes that might be formed out of their enumeration.

When the laws against swearing and blasphemy carried terrible penalties—heavy fines, long imprisonment, branding, and cutting out the tongue, &c.—and when the practice of confession was so general that it exercised an irksome restraint on every-day life, both reasons for constraint led men to envelope or disguise their oaths (otherwise “the relief of their feelings”) in forms of expression which saved them equally from the necessity of private confession and from legal penalty.

It was thus that the oath, apparently commonest in some form or other among all peoples, “per Dio,” came to be commuted into “per dinci”; and thus “per



dinci bacco" is nothing but "by the god Bacchus." Another evasive form of "per Dio" is "per.....mio," which some take to have arisen from "per mio Dio," stopping short of using the sacred name, and others in mitigation of it by substituting *m* for *D*.

It would far exceed the limits of an ordinary reply if I were to attempt to go into all the various forms of evasion common in Italy of the counsels and enactments against oaths. I should want a whole column to write about "magari!" alone, for instance. A very favourite one is "diamine," said to be a mixture of "diavolo" and "domine"; and this, among other varieties, sometimes takes the form of "diacine" and "diancine." "Diascolo," again, is an improved form of "diavolo," and this again is disguised as "diascane."\*

In Tuscany, where the habit of swearing seems to be reckoned more rampant than in any part of Italy, if we reckon from the common saying, "bestemmiare come un toscano," the involutions of the simple "per Dio" have gradually developed into the complicated form "per Dinderindina"; "per Cristo" into "per Cristalina" and "per Cribbio"; and to wish any one an "accidente," which was itself originally a polite form of cursing, grew to be so terribly significant that it in turn came to be disguised into "acciderba" and other forms, of which "accidempoli," given by W. O. M. B., is one.

But "dindi" is quite another matter, and is innocent of all connexion with swearing. It is simply an onomatopoeia, adapted from the jingle of money, just as in England we used to call a horse "gee-gee" to children, because carters used to say "Gee up!" I know a child who long refused to call a horse anything but a "poo," because the first time she saw one he happened to sneeze a good deal, and she unconsciously made up an onomatopoeia of her own. Italians similarly use "dinderlo" and "dinderli" for any pendant ornaments, and "dindon" (= "ding-dong") and "dindonare" for the sound of a big bell, and "tintin" and "tintinnare" for a small one.

The query brings to mind a story of a French priest who, having a habit of constantly saying "Ma foi," which gave scandal to the more strait-laced of his parishioners, one of them undertook to give him a hint of the same by asking his advice as to whether by saying "Ma foi" the sin of swear-

ing was incurred. The astute confessor at first smelt a rat, and parried the intended reproach by detailing the circumstances in which the use of the expression would be innocent; but before he had concluded his speech his conscience and his habit got the better of him, and he wound up with a warning seasoned with his favourite expletive: "Mais, *ma foi!* after all it is best to avoid saying it."

As an instance of how extremes meet, and how easy it is for people of the best intentions to misunderstand each other, I may mention the following. A friend of mine, whose English dread of any taking of the name of God in vain was extreme, was one day horrified to find that a French nurse, who had been specially recommended to her for her piety, was teaching her little girl the force of the common French use of "*mon Dieu!*" When called to account for profanity, the pious Frenchwoman not only testified the most evident surprise at being taxed with anything of the sort, but turned the tables on her mistress by clearly regarding her as little better than a freethinker for objecting that her child should "prendre le bon Dieu à témoin" of every minute action of her life. I am bound to say that this idea, rather than intentional profanity, really seems to me to pervade much of the calling on God and the saints with which continental peoples season their conversation. Hundreds of times I have noticed such expletives uttered with an intonation which savoured rather of an invocation than an oath.

R. H. BUSK.

"KING OF ARMS" OR "KING AT ARMS" (7th S. vii. 448; viii. 29, 112, 235).—Either I or the printer must apologize humbly to the readers of 'N. & Q.' Last week a note was published by me in which I referred readers to Sir David Lyndsay's signature, saying it was "King at Arms." I need hardly say that it should be "King of Arms"; but it is always well to correct errors immediately.

LÆLIUS.

[Our contributor is responsible for the error.]

OSMUNDA (7th S. viii. 87).—A popular handbook on 'British Ferns' (1859), by Thomas Moore, F.L.S., F.H.S., &c., recites the legend connected with the *Osmunda regalis*, but it states that

"some derive it (*osmunda*) from the Saxon *mund*, which they say signifies strength. Others consider the word expressive of domestic peace, and derive it from the Saxon *os*, house, and *mund*, peace."—P. 88.

There is nothing in the legend as given to show that the child who was saved along with her mother ever came to queen's estate. See also the 'Ferns of Great Britain,' by Anne Pratt, pp. 116-17. Parkinson (1640) has the following:—

"It is called in Latine (it hath no Greeke name) *Osmunda regalis* of the singular properties therein; it is also called by some *Filicestrum* and *Filix florida*, or

\* In the lately published novel 'Les Fiancés de Rade-gonde,' par Adrien Chabot, occurs an allusion to the facility with which the people make up these transformations of words. The hero is an *enfant trouvé*, and instead of calling the woman who brings him up either "madame" or "mother," he finds a middle term: "Par une habitude d'enfance, il donnait à la vieille femme un nom qui, sans être mère, était moins dur que madame; il disait *mène*. Ni l'un ni l'autre n'auraient su dire d'où venait ce mot; dans la bouche du jeune homme, il avait une certaine tendresse. *Mène*, je suis malheureux," &c.

*florescens, Filix palustris, or aquatica*.....It is called in Italian, *Osmunda*, in French, *Osmunde* and *Fougiers aquatique*, in high Dutch, *Wasser Farn* and *Grosse Farn*.....some in English, *Osmund Ferne*, Osmund the water-man, Osmund royall, and S. Christophers herbe.....Osmund is not particularly remembered by the ancients, although it is probable enough they knew it, and comprehended it under the male *Ferne*, for Galen commendeth the roote of *Ferne* to be very profitable, and therefore the later times added a Royall title unto it, in that it had rather more effectuell vertues than others."—P. 1039.

J. F. MANSERGH.

Liverpool.

Withering observes, "Name of Saxon origin : Osmunden was one of the names of Thor." I can only refer to the small volume of Macgillivray, London, 1848, p. 393. In the 'English Botany,' vol. iii., or 'Engl. Flora,' vol. iv. p. 327, there may be more. The legend of the *Osmunda regalis* is given from Moore's 'Popular History of British Ferns' in 'N. & Q.,' 2nd S. viii. 116.

ED. MARSHALL.

TRANSLATION WANTED (7th S. viii. 108, 209).—None of the contributors mentions a translation by J. Addington Symonds of the venerable arch-deacon's song:—

In the public-house to die  
Is my resolution;  
Let wine to my lips be nigh  
At life's dissolution:  
That will make the angels cry,  
With glad elocution,  
"Grant this toper, God on high,  
Grace and absolution!"

See "Wine, Women, and Song: Mediæval Latin Students' Songs. Now First Translated into English Verse, with an Essay by John Addington Symonds. Chatto & Windus, 1884."

To show how opinions may differ, here are some of the translator's concluding remarks:—

"In spite of a certain literary charm, it is not an edifying product of mediæval art with which I have been dealing. When I look back upon my own work, and formulate the impression left upon my mind by familiarity with the songs I have translated, the doubt occurs whether some apology be not required for having dragged these forth from antiquarian obscurity.....With regard to women, a note of undisguised materialism rounds throughout the large majority of their erotic songs. Tenderness of feeling is rarely present."—P. 168-9.

Boston, Lincolnshire.

R. R.

ETYMOLOGY OF PAIGNTON (7th S. vii. 509; viii. 58, 117, 158).—Does this name, existing before the Conquest, need the help of Norman-French at all? In chartular language Paganum equalled Prædium, and Paignton was a country residence of Bishop Leofricus and his successors, most likely also of his antecessors—either in the removed see or in the monastery to which it was removed; most likely the latter—for among

the alienated lands which he recovered to his see were the surrounding places of Marychurch, Staverton, Sparkwell, Dawlish, and Holcombe. The word Paganum offers a curious contrast with the district of his home or cathedral residence, still called "The Deanery of Christianitie."

I trust Mr. Birch's 'Cartularium' is only delayed, and that it will be followed by an "index uberrimus" and other apparatus, including an index of persons.

Phonetic "laws" may be valuable auxiliaries, but should not overrule more constant causes.

THOMAS KERSLAKE.

Wynfrid, Clevedon.

HUMAN LEATHER (7th S. vii. 326, 433; viii. 77, 131).—Many years ago, when looking over Jarrow Church, the Venerable Bede's native place, we were told that the dark, hard substance nailed on the door was the skin of Danes. Can any one inform me if it is there still? A. B.

It is from Montgaillard (iv. 290) that Carlyle takes his account of the tanning of human skins at Meudon. The passage has been already quoted in these columns. C. O. B.

BONHAM FAMILY (7th S. viii. 168).—It may be of use to your correspondent Mr. A. T. EVERITT to learn that Thomas Bonham was of Kent, and had the wardship of the great heiress Dorothy Basset, and, being her guardian, kept his first court at Bradwell, near Coggeshall, in Essex, in 1531. He married her, when very young, to his son Robert Bonham, and the issue was two sons and two daughters. Robert Bonham's widow married secondly Anthony Maxey, of Saling, in Essex, and she disinherited the children by her first husband, so that Jeremy Bonham became a poor pensioner, to whom she allowed the miserable pittance of 10*l.* a year for life.

Thomas Bonham, of Stanway, in Essex, was second husband to the widow of Edward Knivet, and after her death, in 1535, he came into a moiety of the estate, and resided at Stanway Hall.

The Bonham arms are Gules, a chevron engrailed between three crosses patté, fitché.

C. GOLDING.

Colchester.

In *Wiltshire Archaeological Magazine*, vol. i. p. 144, note 2, it is given "Bonhome," Bonham. The principal Wiltshire family of this name lived at Great Wishford A.D. 1315-1637. Leland says:—

"The manor place of Haselbury stondith in a litle vale, and was a thing of a simple building afore that old Mr. Bonehom father did build there. The Bonehomes afore that tyme dwellid by Lacok upon Avon."

Some curious correspondence between Lord Stourton and Sir John Bonham, of Brook (Brook is a tithing of the parish of Stourton), is to be found in an article by Canon Jackson relating to

the murder of the Hartgills by Lord Stourton, A.D. 1553, published in *Wiltshire Archaeological Magazine*, vol. viii. A tithing of Stourton parish, called Bonham, was conveyed to Lord Stourton by Walter Bonham, of Great Wishford. Nicholas Bonham, Esq., was owner of Bonham A.D. 1549.

THOMAS HENRY BAKER.

Mere Down, Mere, Wiltshire.

WERE PROOFS SEEN BY ELIZABETHAN AUTHORS? (7th S. vii. 304; viii. 73).—Since I wrote my note I have found, in the quarto 1601 edition of 'Every Man in His Humour,' what seems to me like an allusion to the custom of receiving proofs. Speaking of his father having seen the letter addressed to himself, Lorenzo junior says (II. iii.), "My father had the proving of your copy, some howre before I saw it."

But as giving proof positive that in 1624, or in the first half of 1625, for Fletcher died of the plague August 29 of the latter year, my friend Mr. P. A. Daniel has come across a passage whose whereabouts he had forgotten. It is in 'The Nice Valour,' IV. i., and though it was written in say 1625, I know of no reason for supposing that the customs of printers had altered within that quarter of a century. Nay, taking it with what I have before quoted, we have every reason for believing that they had not altered. Lapet (I quote the second, or 1679 folio) says to his servant, the clown Galoshio,

So, bring me the last proof, this is corrected.

And Galoshio having gone and returned, the following ensues:—

Lap. What says my Printer now?

Clov. Here's your last Proof, Sir.

You shall have perfect Books now in a twinkling.

It is worth noting, too, that the work is but a booklet, and that after each of these quotations we have remarks about such and such words being in pica roman, italica, commencing with capitals, and there being "pilcrowes," and the paper being of such base quality as pot paper.

BR. NICHOLSON.

HEAVEN: HEAVENS (7th S. viii. 25, 173).—The account of St. Stephen's vision (Acts vii. 56, misprinted xii. at p. 173) tells us that he saw the heavens opened, but not that he saw our Lord in them. Rather their opening was, as it were, the rending of the veil, whereby things beyond become visible. St. Matthew iii. 16 is a similar case. On the other hand, St. John saw a door opened ἐν τῷ οὐρανῷ, and a throne was set ἐν τῷ οὐρανῷ (Rev. iv. 1, 2).

MANSI IN SOLITUDINE.

LORD HARTINGTON IN THE ROYAL ACADEMY (7th S. vii. 445; viii. 18, 75, 157).—As MR. UDAL does not think my statement "satisfactory," I would respectfully ask him to name any trustworthy authority for giving the eldest sons of dukes a

coronet and higher precedence than I have indicated. After all, these matters are governed by common sense, and if the eldest sons of dukes are to bear the coronet of a marquis, what position were they in before that title was recognized in the English peerage?

There are two dukes whose creations are earlier than that of any existing marquissate, viz., Norfolk and Somerset, and neither of their eldest sons has the title of marquis. Does not common sense show that the rank and coronet are guided by the rank of the earliest creation, viz., the Earl of Arundel and Surrey, which titles date from 1155 and 1483 respectively? Again, if the eldest sons of dukes have the rank, title, and coronet of a marquis, the eldest sons of earls should bear the coronet of a viscount. In what position, then, were they before the title of viscount was recognized? It is true that the first English viscount was created in 1440, but it was scarcely recognized as a degree in the peerage before the end of the sixteenth century. When the

Valiant Lord Talbot, Earl of Shrewsbury,  
Created, for his rare success in arms,  
Great Earl of Washford, Waterford, and Valence;  
Lord Talbot of Goodrig and Urohinfield,  
Lord Strange of Blackmere, Lord Verdun of Alton,  
Lord Cromwell of Wingfield, Lord Furnival of Sheffield,  
The thrice victorious Lord of Falconbridge;  
Knight of the noble order of St. George,  
Worthy St. Michael, and the Golden Fleece;  
Great Marshal to Henry VI.

Of all his wars within the realm of France,

there was no mention of the creation of a viscount in his person; and the title of Viscount Ingestre only dates from 1784. This great peer and warrior was probably well content by his eldest son ranking as a baron of England. In fact, the eldest sons of dukes have no position by Act of Parliament—a decree of the sovereign—but only by an ancient Table of Precedence, dated 1399, at which date they ranked, as they do now, next above earls.

H.

Temple.

CLIFFERY (7th S. viii. 187).—The blue clay called by the miners *blaes*, which accompanies coal, is a laminated clay. The writer has invented a word to express that it is a clay which cleaves.

J. CARRICK MOORE.

Probably what we now call *shales*; for as *cliff* is to *cleave*, so is *shale* to Swedish *skala*, to peel, and Lith. *skelti*, to cleave.

A. H.

SHAKESPEARE'S LONDON LODGING (7th S. vii. 483; viii. 73).—If 'N. & Q.' had but remembered its past a little better it would have reminded PROF. BUTLER that he had been anticipated so far back as 1865. In 3rd S. viii. 418 the very indenture over which PROF. BUTLER desires not to "burst in his ignorance" was brought to the notice of English Shakspearians by S. Y. R., whose extract was stated

to be taken from Savage's 'Genealogical Dictionary of the First Settlers in New England,' ii. 528. In an editorial note appended to the query of S. Y. R. it was mentioned that the document referred to was discovered by the late Joseph Hunter (who can with difficulty be identified with PROF. BUTLER's "young American student in England"), and printed by him in his 'New Illustrations of the Life, Studies, and Writings of Shakespeare,' 1845, i. 77-9. Since sending his query, PROF. BUTLER appears (cf. 169, *ante*) to have seen or heard of the former communication on this subject (*s.t.* 'William Shakespeare'), but cites it wrongly, the page being 418, not 318).  
NOMAD.

**AUTHOR OF BOOK (7th S. viii. 68).**—'Millenium Hall' is by Lady Barbara Montague and Mrs. S. Scott. Collation of first edition, 1762: title and advertisement two leaves, then pp. 1-262. The imprint of the second edition is "London, J. Newbery, 1764," and of the fourth edition "London, T. Carnan and F. Newbery, Jun., 1778." The first scenes in this novel are laid in Cornwall.

GEORGE C. BOASE.

36, James Street, Buckingham Gate, S.W.

**HENRY HOME, LORD KAMES (7th S. viii. 228).**—G. F. R. B. is informed that Lord Kames was buried in the churchyard of the parish of Kincardine (Perthshire), in the Blair-Drummond property. There is an immense white marble monument to his memory, on which all his merits are set forth.

D. FORBES CAMPBELL.

**NAME OF AUTHOR WANTED (7th S. viii. 228).**—The lines quoted by MR. CLOUSTON are taken from Horace Smith's poem 'Hymn to the Flowers.'

JOHN W. HOWELL.

Fulham.

**THE CHAMPION OF ENGLAND (7th S. vii. 482; viii. 113, 175).**—SIR WILLIAM FRASER has described a ludicrous incident stated to have occurred at the coronation of George IV., when the Duke of Wellington officiated as Lord High Constable of England, in which capacity it was his duty to ride beside the champion into Westminster Hall, and, after the latter had received the gold goblet from the hands of the king, to back their horses the whole length of Westminster Hall to the door. SIR WILLIAM FRASER says that the duke engaged a horse from Ducrow's Amphitheatre, which was taught to retrograde with proper dignity, and the intelligent animal learnt his lesson only too well; and adds:—

"The Champion appeared, accompanied on one side by the Lord High Constable, and on the other by the Lord High Steward, the Marquess of Anglesey [this is wrong as I shall presently show]. What was the horror of the spectators, and what must have been the condition even of that iron soul, when the duke found that his well-trained horse considered it part of its duty to proceed up the hall towards the king's chair of state backwards."

It seems strange that sixty-eight years have elapsed and no one seems to have heard of this incident.

The *Annual Register* of 1821 gives a very long and interesting account of the ceremony, which occupies thirty pages, from which I quote the entrance of the Champion and the nobles:—

"Before the dishes were placed upon the table by the two Clerks of the Kitchen, the great doors at the bottom of the Hall were thrown open to the sound of trumpets and clarions, and the Duke of Wellington as Lord High Constable, the Marquis of Anglesey, and Lord Howard of Effingham as Deputy Earl Marshal, entered upon the floor on horseback, remaining for some minutes under the archway. The Duke of Wellington was on the left of the King, the Earl Marshal on the right, and the Marquis of Anglesey in the centre. The two former were mounted on beautiful white horses, gorgeously trapped, and the latter on his favourite dun-coloured Arabian, the caparisons of which were equally rich. Each was followed by a Groom; and by the head of the horses walked three pages, occasionally soothing the horses by patting their necks. Their excellent temper and the skill with which they were managed, however, rendered this almost needless. The manner in which these noblemen, and especially the Marquis of Anglesey, rode up the avenue formed through the Knights of the Bath, the Knights Commanders, and Companions, the Heralds, the Pages, and a vast number of officers in every variety of uniform, excited general admiration. While the twenty-four covers were placed upon the royal table, these noblemen remained on horseback, at the lowest step leading to the throne, and as the Gentlemen Pensioners delivered their dishes, they retired backwards between the three horses, and so left the Hall. They were followed by the Duke of Wellington, the Marquis of Anglesey, and Lord Howard of Effingham, who backed their steeds with great skill down the centre of the Hall. The animals were most tractable and gentle, nor did they exhibit the least sign of fear or impatience; but when an attempt was made to applaud the proceedings the horse of the Earl Marshal then became somewhat alarmed, as in the course of his rehearsals he had not met with anything like this species of reception; he reared once or twice, but was soon pacified by the groom in attendance. As soon as they were beyond the limits of the Hall the doors were closed."

After this the Champion rode into the hall, between the Duke of Wellington on his right and Lord Howard of Effingham on his left, when the ceremony of the challenge and throwing down the gauntlet was gone through amidst the acclamations of the assembly. The report goes on to say:—

"His (the Champion's) charger was considerably alarmed by the noise, but he seemed to have a complete command over him, and restrained his action within limits suited to the narrow space in which he could be permitted to move."

I do not for a moment suppose that SIR WILLIAM FRASER states anything that he does not believe to be the fact; but my idea is that he has stumbled upon an anecdote of an incident that occurred at the coronation of George III., in September, 1761, just sixty years before the coronation of his son and successor.

Horace Walpole, in a letter to his friend George

Montagu, gives a humorous account of the coronation, and says :—

"The Champion acted his part admirably, and dashed down his gauntlet with proud defiance. His associates, Lord E. (Erroll), Lord T. (Talbot), and the Duke of B. (Bedford), were woeful. Lord T. piqued himself on backing his horse down the Hall, not turning its back towards the king; but he had taken such pains to dress it to that duty, that it entered backwards, and at his retreat the spectators clapped, a terrible indecorum, but suitable to such Bartholomew fair doings."—*Vide* Walpole's 'Works,' vol. vi. p. 280.

This I firmly believe is the true solution of the matter; and I cannot conclude without remarking that it is very much to be regretted that the name of the illustrious hero should be tacked to a gossiping story one hundred and twenty-eight years old.

WM. HENRY WOOD.

Shrewsbury.

I trust that SIR WILLIAM FRASER has been misinformed as to the Duke of Wellington's backward approach to George IV. at the close of the coronation banquet in Westminster Hall. It is the first time one ever knew the Great Duke to be made ridiculous. Haydon, the historical painter, was present, and thus described what he saw :—

"After the banquet was over came the most imposing scene of all—the championship. Wellington, in his coronet, walked down the hall, cheered by the officers of the Guards. He slowly returned, mounted, with Lords Anglesey and Howard. They rode gracefully to the foot of the throne, and then backed out."

The backing is here happily reserved for their retiring.

Sir Walter Scott, who was also present on this occasion, wrote a long letter to the *Edinburgh Weekly Journal*, dated July 30, 1821, in which he described what occurred, both in the Abbey and in the Hall. Of the banquet in the latter he said :—

"The Duke of Wellington, with all his laurels, moved and looked deserving the baton, which was never grasped by so worthy a hand. The Marquis of Anglesey showed the most exquisite grace in managing his horse, notwithstanding the want of his limb, which he left at Waterloo. I never saw so fine a bridle-hand in my life, and I am rather a judge of 'noble horsemanship.' Lord Howard's horse was worse bitted than those of the two former noblemen, but not so much so as to derange the ceremony of retiring back out of the hall."

It would, indeed, have been a derangement of the ceremony if the duke's horse had advanced tail foremost; and this could not have escaped Sir Walter's observation.

ALFRED GATTY, D.D.

Was not this story first told by Horace Walpole? I cannot be sure, as I cannot give a precise reference. I think it was told of the coronation of George I. or George II. Party spirit ran so high at the coronation of George IV. that I hardly think such an anecdote would have been allowed to go to sleep.

P. P.

ERROR REGARDING THE MASS (7th S. vi. 506; vii. 154, 235, 318, 471; viii. 53, 149).—Illness must be my excuse for letting MR. T. ADOLPHUS TROLLOPE's communication (7th S. viii. 149) remain so long unanswered. First, let me disabuse MR. TROLLOPE's mind of the notion that there was any "wrath" in my astonishment. I have to apologize to him for being too hasty in assuming that he intended to defend the erroneous derivation of the word *mass*, which connects it with some word meaning "sacrifice" or "consecration." When I re-read my communication (vii. 471) I had my doubts as to whether I had not fallen into the serious mistake of presuming ignorance where it did not exist; and I must acknowledge the justice of MR. TROLLOPE's reproof, that if I meant my observation "to be purely linguistic" I should have expressed myself "more clearly and cautiously." But so far as any "wrathfulness" of tone is concerned, let me assure MR. TROLLOPE that I have far too much respect—I might almost say, from a reader's point of view, affection—for the author of those delightful 'Autobiographical Reminiscences' to feel any anger with him for such a paltry cause.

But I must join issue with one point in MR. TROLLOPE's communication (viii. 53), where he expresses astonishment at my calling myself "a Roman Catholic." Certainly, if I were speaking to a Frenchman or to an Italian, I should say, in the first case, "Je suis Catholique," and in the latter "Sono Cattolico." But if I call myself "a Catholic" in England I find that I generally provoke some such observation from my Anglican friends as "So are we"; and as I do not wish to dispute the question, I always call myself—as I am called in all official documents in this country relating to religion—a "Roman Catholic." Nor can I allow that there is the slightest insult conveyed in the term "Roman Catholic," when applied to those who acknowledge the Pope as the head of the Church; for we are Catholics, inasmuch as we belong to the Catholic and Apostolic Church, and, at the same time, we belong to the communion of Rome. There is an expression much in favour with foolish and bigoted Protestants, "Romish Church," which I do resent; for it would be quite as sensible to talk about the "Anglicish Church," or the "Lutherish Church." I respect those who call us bluntly "Papists"; in fact, when I find myself, by any misfortune, in the society of narrow-minded anti-Catholics I invariably declare myself to be a Papist.

For another reason I confess I love the name "Roman Catholic," for that is the title by which our religion is known in the laws of England as they exist now; and the fact that these laws have been purged of those infamous penal statutes which were a disgrace alike to our country and to justice, coupled with the assurance we feel that in

no country in the world do members of our religion enjoy so much true liberty in the practice of their faith as we do in England—both these facts make me glory in the name of "Roman Catholic."

Finally, I think MR. TROLLOPE deserves the sympathy and respect of all my co-religionists for the trouble he has taken to examine the question of the real meaning of the word *missa*. I confess that I inclined strongly to the theory that it was an adjective used elliptically; but the evidence seems to be decidedly in favour of the view that it is a substantive = *dimissio*, a meaning which is strongly supported by CANON VENABLES (viii. 158).

MR. TROLLOPE is wrong in saying that "English writers on the subject allow their readers to remain in ignorance of the fact that an alternative explanation has been proposed." Addis and Wright's 'Catholic Dictionary,' which I mentioned in a previous communication, certainly gives the alternative derivation; and, unless I am mistaken, Canon Oakley, in his 'Book on the Mass,' also discusses the various meanings which have been given to the word.

F. A. MARSHALL.

Seale, Farnham.

Correspondents in their references to the use of "missa" have not noticed the earliest known occurrence of the term in the sense of the Mass, which is in St. Ambrose:—

"Sequenti die, erat autem Dominica, post lectiones atque tractatum, dimissis cathecumenis, symbolum aliquibus competentibus in baptisteriis tradebam basilicæ. Illic nuntiaturum est mihi comperto quod ad Portianam basilicam de Palatio decanos mississent, et vela suspenderent, populi partem eo pergere. Ego tamen mansi in munere, missam facere coepi."—Ep. xx., 'Ad Soror.,' § iv.

In the Oxford translation, p. 129, there is the note:—

"Prof. Bright, in his 'History,' notes that this is 'the earliest instance, apparently, of this term being used for the Eucharistic Service [p. 188, Oxf., 1869].'" The Benedictine editors show that this must be the meaning here.

ED. MARSHALL.

When MR. TROLLOPE at the last reference speaks of "the Gallican Church," does he not simply mean "the Church in France"? A peculiar tenet of the Gallican Church would hardly serve his argument. I hope he will excuse my interference in vindication of a technicality. I leave the main controversy, fortunately, in abler hands, or I might have more to say than my time would allow.

R. H. BUSK.

16, Montagu Street, Portman Square.

I fancy the word "messe" is often carelessly employed, even by strict Roman Catholics. Some time since I was shown a letter written by a visitor in England to his friends in Belgium, in which he writes, "La vie ici est très agréable mais un peu singulière; tous les jours une messe"

huit heures." The "messe" was simply our daily morning prayer, which he courteously attended with the family in which he was a guest. He was an intelligent and devout person, but ill acquainted with the English tongue, and still more with the customs of the English Church. J. MASKELL.

"THE THREE BLACK GRACES" (6th S. ix. 389, 453).—The following is the literal quotation from the centenary edition of 'St. Ronan's Well':—

"Of the 'three black Graces,' as they have been termed by one of the most pleasing companions of our time, Law and Physic hastened to do homage to Lord Etherington, represented by Mr. Molkewham and Dr. Quaeleben; while Divinity as favourable, though more coy, in the person of the Reverend Mr. Simon Chat-terly, stood on tiptoe to offer any service in her power."—Chap. xviii., headed "Fortune's Frolics."

One correspondent at the latter reference assigns the phrase to Theodore Hook, another to James and Horace Smith. Most probably it was said by the former.

JOHN PICKFORD, M.A.

DIVINING ROD (7th S. viii. 186).—This subject was discussed and some authenticated instances of the apparent success of the water-diviners were referred to in the columns of the *Standard* newspaper of December 25, 28, 29, and 31, 1888, and January 1, 2, 3, 4, and 12 of the present year.

EVERARD HOME COLEMAN.

[See 4th S. xii. 412; 5th S. i. 16; ii. 511; v. 507; vi. 19, 33, 106, 160, 210, 237; x. 295, 316, 355; xi. 157; 6th S. iii. 236; vi. 325.]

HAZING (7th S. viii. 68, 170).—This word seems to have changed its meaning in some degree in passing from the old world to the new. In the northern parts of Lincolnshire and in some other places in England—the East and West Ridings of the county of York, for example—a "hazing" means a "beating." On several occasions persons have addressed me thus: "I've come to see you 'Squire about getting a summons for —; he's been a hazing my lad shameful." A writer in the *Gentleman's Magazine* for 1825 says, "This word is undoubtedly derived from the name of the instrument originally used in beating, that is a twig of the hazel-nut tree" (p. 396). Because I quote the above I trust that no reader of 'N. & Q.' will imagine that I accept it as correct. I have somewhere or other met with *hovel* derived from the Latin *ovile*, a sheep-fold. Both these derivations are mere guesses, and extremely bad ones too; but if we were to go into such a matter at length the labour would be endless, and useless to every one except some Mr. Caxton who was engaged on "a history of human error."

EDWARD PEACOCK.

BRAHAM'S "ENTUSYMUZY" (7th S. viii. 187).—I have spent a long evening with John Braham without observing the supposed innate taint of vulgarity, and yet I knew well his early years. It

is possible to suggest that the joke of Byron and other theatrical friends was prompted by Braham's using fantastically an Italian form for *enthusiasm* and some other words. *Enthusiasm* was hardly likely to be a word unknown to Braham, but an affectation of lugging it in as Italian would mark him for the jeers of the wags. HYDE CLARK.

THE GATE HOUSE PRISON, WESTMINSTER (7th S. viii. 167).—I should think it very probable that Mr. W. M. Trollope, the Town Clerk of Westminster, could give some information as to the whereabouts of the records of the above-named building. It was built, "together with the additional building on the east," by Walter Warfield, butler or cellarer to the abbey, in the reign of Edward III., and the Rev. Joseph Nightingale, in 'Beauties of England and Wales,' says "the first for a common gaol; and the building on the east side of Dean's Yard Gate for the Bishop of London's prison for clerks convict," although this scarcely tallies with the statement of Dean Stanley in his 'Memorials of Westminster Abbey,' where we read:—

"It was after the changes of the Reformation that one of the chambers became the Bishop of London's prison for convicted clergy; the other the public prison of Westminster";

while Edwards, in his 'Life and Letters of Sir Walter Raleigh,' says that it was a "two-floored building of the age of Edward III., erected merely for the use indicated by its name." It will be seen that there was apparently a dual control exercised over the building—by the Bishop of London and by the authorities of the liberty of Westminster, as Walcott, in 'Memorials of Westminster,' says "there were offenders committed from the Liberties or City of Westminster, debtors and prisoners from the Court of Conscience," the debtors letting down an alms-box attached to a pole to receive money from the passers-by in the street. It remained standing until 1776-7, when it was pulled down at the instigation of Dr. Johnson, except one arch, which remained standing until 1836 in the wall of the house which had been inhabited by the Right Hon. Edmund Burke.

W. E. HARLAND-OXLEY.

20, Artillery Buildings, Victoria Street, S.W.

An account of the prison, with two illustrations, will be found in 'The Memorials of Westminster,' by the Rev. Mackenzie E. C. Walcott, London, 1851, pp. 273-8:—

"Many distinguished prisoners have been immured within its walls. The gate-house was held by lease under the Dean and Chapter as a speculation; the keeper obtaining fees, but being responsible for the safe keeping of his prisoners, and also for the good behaviour of his warders. In 1749 it had fallen into a dangerous state of decay, and was shored up completely from the bottom to the top. An order was made by the Dean and Chapter, dated July 10, 1776, directing the gate-

house, being ruinous, to be pulled down, with the adjacent almshouses, the lead and iron to be sold by direction of the Surveyor of the Church."

Its records will probably be in the keeping of the Dean and Chapter or Town Clerk of Westminster.

DANIEL HIPWELL.

84, Myddelton Square, Clerkenwell.

[Other replies to the same effect are at the service of Mr. MASON.]

CLAWSICK (7th S. viii. 167).—In Sir R. O. Hoare's 'History of Modern Wiltshire,' pp. 205-212, hundred of Mere, is a copy of an ancient roll of accounts of the possessions of the earldom of Cornwall in the twenty-fourth year of the reign of King Edward I., from which I extract the following:—

"In xij pet's lard empt' ad bidentes curand' de clowsita xij. iiij. p't' cui' lib' Petre de vij. xij et de iiij. xij. In una libr' de verdegre empt' ad idem ija. In una libr' de cop'ose empt' ad ide' ijd. In iij lagenis cui' da' unguend' ci' c'orre empt' ad idem ija. iiij. In ho't' b conductus auxiliant' ung'e bidentes vjd..... In agn' lanand' & tondend' cito post' fim' S'e'i Mich'is p' claysica xvjd."

On p. 218 of the same work Sir R. O. Hoare gives a translation of this deed, and the above sentence he renders thus:—

"In 12 stone of lard bought to cure the sheep of the foot-rot (clowsick) 12s. 4d. The price of each stone of 8 of them 12d. per stone and of 4 stone 14d. per stone. In 1 lb. of virdegrease bought for the same 2s. In 1 lb. of copperas bought for the same 2d. In 3 flaggons of a certain..... (oil) for oiling the said leather bought for the same 2s. 4d. In men hired to rub in the unguent on the sheep 6d..... In cutting and shearing the lambs, soon after the feast of St. Michael for the claysick, 16d."

At p. 226 he adds this note:—

"It appears in the annals of Waverly that in 1277 the foot rot, called then the clawsick, was very prevalent in England."

THOMAS H. BAKER.

Mere Down, Mere, Wiltshire.

FIRE WATCHES (7th S. viii. 187).—The inventor of these machines for extinguishing fire was Ambrose Gottfried Hanckwitz, who seems to have dropped his surname after coming to England, where, under the name of Ambrose Godfrey, he established himself as a chemist in Southampton Street, Covent Garden, in the house which afterwards became so celebrated under the firm of Godfrey & Cooke, and where to this day, under the great phoenix, carved in stone, which stands over the front, may be seen the date (1680) of his starting in business. In the year 1724 he published a pamphlet entitled,

"An Account of the new Method of Extinguishing Fire by Explosion and Suffocation introduced by Ambrose Godfrey of Covent-Garden, Chymist, wherein a description is given of the several Machines and their uses, &c. ....To which is added, A Short Narrative of Mr. Povey's Behaviour in relation to this useful Invention;

\* This was Charles Povey, of Belairs Park, Hampstead,

by which it will appear that the said Mr. Povey's pretended Watch Engine is at best a precarious and often dangerous Remedy, imperfectly stolen from Ambrose Godfrey's Method, &c."

The first experiment, he informs us, "was try'd in Belsize Park, at Hampstead, on the 2d of April, 1723.....a wooden House three stories high having been erected for the purpose, with the addition of Shavings, Brushes, Faggots, Pitch, Oil, &c., to increase the Fury of the Flames, which were suffered to rise to their utmost Height. Then a Machine was flung into the Ground Apartment, which instantly extinguished the Fire there."

An accident, through want of skill on the part of one of the men engaged in the operation, seems to have prevented the success of the experiment in the upper parts of the building; but the second experiment, on May 30, in Westminster Fields, was completely successful, a house similarly prepared having been set on fire in all three stories at the same time, and the whole fire completely extinguished "in less than three minutes." The pamphlet was reprinted in 1743, after his death, as appears by the title-page, where he is called "the late Mr. Ambrose Godfrey."

Ambrose left two sons, who, in 1747, published

"A curious Research into the Element of Water; containing many noble and useful Experiments on that Fluid Body.....The whole interspersed with curious Queries and Remarks. Being the Conjunctive Trials of Ambrose and John Godfrey, Chymists, from their late Father's Observations";

and I presume that Boyle Godfrey, Chymist, M.D., author of 'Miscellanea vere Utilia; or, Miscellaneous Experiments and Observations on various Subjects' (printed for J. Robinson, near the Bedford Tavern, in Tavistock Street), was also one of his sons, to whom the name of Boyle was given in remembrance of the Hon. Robert Boyle, his father's patron, who is thus gratefully alluded to in the preface to the pamphlet on the fire machine, in reference to his success in the manufacture of

"*Phosphorus Glacialis*, of which, since the death of one Mr. Bilger, I may without Vanity, call myself, for near these forty years, the sole Maker in Europe; for on the strictest Enquiry I could never hear of any Body either at home or abroad, nor have I met in my late Travels, with any Person that did prepare the solid and transparent Phosphorus besides myself.....And though this Preparation is entirely of my own finding out, yet here I confess, with the utmost Sense of Gratitude, that I am indebted, for the first hints of the Matter whence it is made, to that Ornament of the English Nation the great Mr. Boyle, my kind Master, and the generous Promoter of my Fortune, whose Memory shall ever be dear to me."

Godfrey & Cooke took their departure from No. 31, Southampton Street about the year 1862, when Mr. Dart, who had been for some time in their employ, started in the same business on his

whose name often appears in the earlier volumes of 'N. & Q.' and who is supposed to have had some hand in founding the Sun Fire Office.

own account, and remains to this day in the adjoining house. F. N.

ISLEWORTH (7th S. viii. 208).—Probably M. refers to the manor of Isleworth Lyon, of which the Duke of Northumberland is lord. The stewards are Messrs. Bell, Stewart & May, solicitors, of 55, Lincoln's Inn Fields, who probably could give further information. A. COLLINGWOOD LEE.  
Waltham Abbey.

'THE DEVIL'S WALK' (7th S. viii. 161).—The poem was given in the *Cambridge Tart* (1823) under the heading 'Extemporaneous Lines ascribed to the late Professor Porson.' Other productions of Porson, including 'Stanzas on the Popular Play of Pizarro,' will be found in the same volume. CUTHBERT BARKER.

MOUNT PLEASANT (7th S. viii. 68).—The following extract from 'Memorials of Liverpool' (ed. 1875), by your late venerable correspondent Sir J. A. Picton, will give K. P. D. R. the information he requires concerning Mount Pleasant in Liverpool, which is now surrounded for miles with streets and houses:—

"About this time (1765) the beauty of the situation (of Mount Pleasant) began to stimulate building, and on the south side of the road a number of noble mansions were erected with ample gardens and grounds behind. Somewhere between 1765 and 1769, the name of Mount Pleasant was adopted. In Byes's map of 1765 it is called Martindale's Hill, and in Perry's map of 1769, the name Mount Pleasant appears.....About 1773, young Roscoe wrote his poem on 'Mount Pleasant,' which was not published, however, until four years afterwards."—Vol. ii. p. 209.

The convent referred to in the query—judging from the Liverpool directories—was first established about the year 1856. J. F. MANSEGH.

Liverpool.

A correspondent is "anxious to know whether Mount Pleasant is an old name or whether it is a modern invention." That it is not very modern is evident from the fact that Dean Walter Blake Kirwan, the great Anglican pulpit orator and ex-friar, died at Mount Pleasant, near Dublin, Oct. 27, 1805 (*vide* 'Ireland before the Union,' Dublin, Duffy, p. 241). Mount Pleasant is an old suburb of the Irish capital. Mount Pleasant, an old thoroughfare in Liverpool, will also be remembered.

JUVERNA.

A place of this name, situated between the site of the late House of Correction, Cold Bath Fields, and Gray's Inn Road, appears in maps of London in my possession published in 1742 and 1745, but I cannot trace the name in any plan issued at an earlier date. EVERARD HOME COLEMAN.

71, Brecknock Road.

COFFEE AND BALLIOL COLLEGE, OXFORD (7th S. viii. 105).—MR. WALFORD's notice of Canopus



may receive a supplement. The extract from the magazine of 1781 appears thus in Wood's 'Athenæ':—

"It was observed that while he continued in Ball. Coll. he made the drink for his own use called Coffey, and usually drank it every morning, being the first, as the antients of that house have informed me, that ever was drank in Oxford" (vol. ii. col. 658, fol. 1692).

But how can MR. WALFORD arrive at the statement that he took his B.D. degree? There ought to have been a reference, for Wood says (*ibid.*), "but whether he took a degree in this university, I know not"; so in 'Fasti' (fol., vol. ii. col. 706):—

"Tho' 'tis said that Nath. Conopius, a Grecian, and about this time one of the petty Canons of Ch. Ch., was actually created Bach. of Div., yet no thing appears in the University register of that matter."

ED. MARSHALL.

CURATE OF SALFORD (7th S. viii. 188).—The mention of "the bailiffs of Chepping Norton" shows that the Salford in question is the place of that name in Oxfordshire, a parish in the modern poor-law union of Ohipping Norton, and situate two miles from that town. JOHN W. BONE.

On p. 819 of the 'H. of O. Journals' (Oct. 22, 1642) MR. SHAW will find:—

"Ordered that Mr. Biddington, Curate of Salford, who was sent up a prisoner for having libels found about him, be forthwith discharged."

There is no mention of where Salford is situated. The index at the end of the volume gives the name of the curate as Mr. Rivington. E. A. FRY.

CHAWORTH FAMILY (7th S. viii. 186).—The name of the Nottinghamshire squire who married the heiress of this family was Musters, not Masters. Is not the termination *-worth* in this case, as in that of such place-names as Epworth, the A.-S. *worth*, a farm, estate, or manor? (See 'Place-Names of the Isle of Axholme.') C. C. B.

CECILITE ORDER (7th S. viii. 67).—Lord Adelbert Cecil founded an order, of which the tenets, I have heard, were nearly the same as those of the Plymouth Brethren. B. FLORENCE SCARLETT.

CHARLES KEAN'S 'MACBETH' (7th S. viii. 21, 147).—In answer to your correspondent, I find that I accidentally omitted to transcribe from my notes (p. 21) these few words, "Locke's music was given." I imagine from this that the opening scene was sung (or droned) by the witches; but my memory fails me on this point, and I did not make a special note upon it. CUTHBERT BEDD.

AN EPISCOPAL QUERY (7th S. viii. 148).—The other bishop, standing in strong contrast with Bishop Hamilton, is Baring, then Bishop of Gloucester, afterwards of Durham. In the former diocese he was generally called "Bishop Overbearing."

E. LEATON BLUNKINSOPP.

BARRACK (7th S. viii. 146).—There is no mention of the row of cottages known as The Barracks in the village of Langley in Thorne's 'The Environs of London,' John Murray, 1876.

HENRY GERALD HOPE.

Freegrove Road, N.

AUTHORS OF QUOTATIONS WANTED (7th S. viii. 169).—

If every man's internal care, &c.

The quatrain quoted is a translation by (I am told, though I cannot verify the statement) Southey of these lines by the late Italian poet Metastasio:—

Se di ciascun l' interno affanno  
Si leggeva in fronte scritto,  
Quanti mal ch' invidia fanno  
Ci farebbero pietà.

FREDK. RULÉ.

I do not know the English author, but these verses are the literal translation of the well-known popular words by Metastasio, in his 'Giuseppe Riconosciuto.'

(Dr.) G. TANBURINI.

Milano.

[Other replies to the same effect are acknowledged.]

### MISCELLANEOUS.

#### NOTES ON BOOKS, &c.

*Historic Oddities and Strange Events.* By S. Baring-Gould, M.A. (Methuen & Co.)

ALMOST, if not quite, unequalled among modern writers is Mr. Baring-Gould in clothing in comely flesh and attractive draperies the dry bones of history. His 'Historic Oddities,' the first series of which now sees the light, is in keeping with a dozen different works which have won their author deserved reputation, and have in some cases come to rank as bibliographical treasures. Of the dozen or more narratives Mr. Baring-Gould reprints from the *Cornhill* or the *Gentleman*, two only have a slight garniture of fiction. Most are as exact as curious, and the whole constitutes pleasant and profitable reading. That some of the histories should be familiar to certain readers was inevitable. It is useful as well as acceptable to have them within reach; and the work, besides being agreeable to read, is valuable for purposes of reference. We own, after beginning its perusal, to putting other work aside until it was finished. 'The Disappearance of Bathurst,' with which the volume opens, is the most striking story, and is perhaps the most piquant of modern historical mysteries. For a full record of the adventures of the Duchess of Kingston most readers will be thankful. General Mallet's attempt, all but successful, to overthrow Buonaparte will be entirely new to many readers. 'The Locksmith Gamain' is more familiar. In 'The Countess Goerlitz' a grim story is told of a mysterious murder, which might supply an idea to some of our dramatists. The entire contents are, indeed, stimulating and delightful, and we look with some impatience for a following series.

*The History of the Parish Church of All Saints, Maidstone.* By J. Cave-Browne, M.A. With illustrations. (Maidstone, Bunyard.)

THE Vicar of Detling has gathered together all the information he could collect about the parish church of All Saints, Maidstone, and not only has he done this, but he tells us, in a clear and intelligible manner, the authority for all the statements he makes. If people would only consider how much more useful a book is when references are given in such a manner that they

can be easily verified, we think that the most careless compiler of literature would pause ere he put before the public a work where references are not given, or if given are presented in such a manner that they are really useless. The author of this book has taken great pains to let us know where his statements are to be found, and we owe him a debt of gratitude for so doing. Any one interested in ancient buildings should read this book, and all who are in any way connected with Kent will find much in it that will repay them for spending an hour or two over it; but, at the same time, it is in no sense of the word a "learned" book. A pleasant, well-illustrated contribution to our shelves, a book that can fatigue no one, it is; but it is not in any way the work of a student of the deeper and more serious side of history, and its author would, we feel sure, be the last to claim such a place for it. The All Saints' registers begin, we are told, in 1542, and we wish that Mr. Cave-Browne would print them in full down to the end of the eighteenth century. There must be much in them that one would like to know; and we feel sure that with such an editor we should get them printed in full, if done at all. To publish extracts is worse than leaving them alone, as it may be the cause of preventing some one else from undertaking the task.

*The History of Ancient Civilization.* Edited by the Rev. J. Verschoyle. With Illustrations. (Chapman & Hall). THIS will, no doubt, prove a useful book to the upper forms in schools. It is a translation, and at the same time in parts only an adaptation, of Ducoondray's '*Histoire Sommaire de la Civilisation*.' The parts that relate to Greek and Latin art and literature are those portions of the book that have been most altered from the original, as we are carefully told in the preface. We question the need having arisen for such a book, excepting for schoolboys; and to them it will prove an easy way by which they may acquire much useful information. Why is there not an index to it? We think the illustrations have been used before.

*The Folk-Speech of East Yorkshire.* By John Nicholson. (Hull, Brown & Sons; London, Simpkin, Marshall & Co.)

THIS is a most valuable addition to the collection of books already published in and on the Northern dialects. Mr. Nicholson has produced a work that no one who is interested in dialects and the growth of language should miss reading. The folk-speech of the eastern part of Yorkshire is much like that spoken in the northern part of Lincolnshire, though there is a slight difference in the vowel sounds. As Mr. Nicholson points out, the East Riding has only one large town in it, and so there are fewer importations of "foreigners," i. e., people who use a somewhat different dialect. We remember an old woman who had lived in the parts of Lindsey, in the county of Lincoln, all her life speaking of a Yorkshireman and a native of Scotland as equally foreign. This volume contains stories and verse in the vernacular, a glossary of the words used in the East Riding, and much other useful knowledge. Lastly, there is a very good index.

MR. CHARLES MADELEY, the curator and librarian of the Warrington Museum, has printed, with illustrations, at the *Guardian* Office, Warrington, a paper read before the society last April on *Some Obsolete Modes of Punishment, the Stocks, Branks, Man-traps, and Gibbet-Irons*. The subject, which is of high antiquarian interest, is ably and conscientiously treated.

We have received *A List of Parish Churches retaining Special Mediæval Features, Glass, Vestments, Plate, &c.*, compiled by Henry Littlehales, of Clovelly, Bexley Heath,

and published by Rivingtons. The editor seeks further information from those who possess it.

MR. E. WALFORD, having ceased to edit Lodge's '*Peerage*,' is about to bring out a peerage, baronetage, and knightage of his own, to be styled '*The Royal Windsor Peerage*.' One feature of it will be the omission of the dates of the births of ladies, which may—or may not—be an improvement in the eyes of our readers. The '*Windsor Peerage*' will be published by Messrs. Chatto & Windus.

THE Shropshire members of the Harleian Society will be gratified this week by the receipt of the '*Visitation of Shropshire*' of 1623, in two volumes, edited by Mr. George Grazebrook, F.S.A., and Mr. J. Paul Rylands, F.S.A. It may be mentioned that Mr. Grazebrook has contributed a valuable introduction to the '*Visitation*,' giving many interesting details concerning heralds and their duties. Accompanying the volumes are four plates, illustrating the seals of the leading gentry of the county and that of the town of Bridgenorth. The books have been issued to the members by the society's publishers, Messrs. Mitchell & Hughes.

'*HOW TO CATALOGUE A LIBRARY*,' by Henry B. Wheatley, is announced by Mr. Elliot Stock as the forthcoming volume of "*The Book-lover's Library*."

### Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

TO secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "*Duplicate*."

VIRGIL ("Nicolas Borbonius").—You will find a full account of two Latin poets of this name under the heading "*Bourbon*" in the '*Nouvelle Biographie Générale*' of Firmin Didot and in the biographical dictionaries of Chalmers and Bose. The poems of both are accessible. Those of the elder, who is the subject of your inquiry, were published under the title of '*Nugæ*,' Paris, 1535.

LAMBERT WOOD ('*Florus Anglicus*').—This work was originally published in Latin, 12mo., 1662. It was issued in English in 1667 and 1668. Your copy must have been interleaved by the binder. It was not the custom to issue books interleaved.

G. A. WARD.—'Pen and Ink Sketches of Poets,' &c., 1846, is by John Dix, alias John Rose, the biographer of Chatterton. He went to America in the year in which he published the work. For his life see '*Dict. of Nat. Biog.*' or '*N. & Q.*' 4th S. ix. 294, 365; x. 55.

H. F. ("Bob—a shilling").—The origin of this is unknown. See the '*New English Dictionary*.'

CORRIGENDA.—P. 211, col. 1, l. 8 from bottom, for "five hundred" read *five thousand*; p. 234, col. 2, l. 20 from bottom, for "possessioner" read *possessions*.

### NOTICE.

Editorial Communications should be addressed to "The Editor of '*Notes and Queries*'"—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Currier Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

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\*.\* My purpose in this book has been to collect and piece together all the available information concerning the outward features and surroundings of the old Athenian dramatic performances; in other words, to write a history of the Attic drama from the theatrical as opposed to the literary point of view. — *From the Preface.*

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## Notes.

## STORY OF THE CLEVER DECEIVER.

There is, I believe, no popular tale more widely diffused than that of 'Little Fairly,' so divertingly told by Samuel Lover in his 'Legends and Stories of Ireland.' Referring readers of 'N. & Q.' who are interested in comparative folk-lore to my 'Popular Tales and Fictions' (vol. ii. pp. 229-268, and 489-491), where versions are cited from Norway, Iceland, the West Highlands of Scotland, France, Germany, Italy, Sicily, Greece, Algeria, India, &c., I have much pleasure in here adding two others, one from Ceylon and one from Ainoland, of which the first will probably be new to most English folk-lorists, while the second must be little known to those vaguely-termed individuals, "general readers."

In the *Orientalist*, an excellent periodical published at Kandy, Ceylon, vol. ii. pp. 53, 54, and under the title of 'Matalangé Loku-Appu,' Mr. H. Parker gives a translation of an interesting Sinhalese variant of the Irish story of 'Little Fairly' and its congeners above referred to. The first part of this tale I pass over, as it recounts some exploits of the lucky hero which have nothing in common with other known versions. Suffice it to say that, after playing mischievous tricks at the expense, successively, of his father and two gardeners, he is finally dismissed by his second master, and the tale thus proceeds:—

"Having nothing to live upon, Loku-Appu now began to borrow from some tom-tom players. After a few months these men, finding that he did not repay them, determined to call on him and make him come to a settlement. Loku-Appu saw them at a distance and, guessing their errand, quietly put a young girl into the paddy store-room and began to trim a club with his knife. When the creditors arrived he politely requested them to be seated. Soon afterwards he fetched up an old woman who lived in the house, gave her a smart blow with his club, and put her also into the store-room. After a few minutes he called for betel\* to be brought, and the little girl came out with it. At this the tom-tom beaters were greatly astonished, having seen only the old woman placed in the store-room, and they made inquiries regarding the miracle, for such they considered it. Loku-Appu told them that the virtue lay in the club, with which all old women could be converted to young girls. Of course when they heard this they became exceedingly anxious to possess the wonderful club, but Loku-Appu refused to part with it on any terms. At last, finding persuasion useless, the tom-tom beaters took it from him by force, and went straight home with it. On arriving there they called together a number of the old women of their village, and after beating them well with the club put them into the store-rooms. To give the charm ample time to work, they waited three days. Then they went to examine the old women, expecting to find them become young again, but they were all dead. Full of anger, they went to Loku-Appu to tell him that he had deceived them and that the old women were all dead. While they were still at a distance Loku-Appu cried out, 'Alas, they have taken hold of the wrong end of the stick!' and on their near approach he explained to them the blunder they had made. As they took the club from him by force, he was entirely innocent. This time he cut a mark on the right end of the stick to be used, telling the tom-tom beaters that if the wrong end were used the women would certainly die, while the proper end would as surely change them into young girls. When the tom-tom beaters returned to their village they fetched up the rest of the old women, and after belabouring them well with the proper end of the club put them also into the store-rooms. Yet after three days they found that the result was just the same as at first: all the women were dead.

"Determined to revenge themselves on Loku-Appu, they returned to his house, tied him up in a sack, and set off to the river with him, intending to drown him. On the way they heard the beating of tom-toms, whereupon they set the sack down on the road and went to see what was the matter. During their absence a Mohammedan trader in cloth who was coming along the road found the sack and heard a voice proceeding from it: 'Alas, what a trouble is this that has come upon me! How can I govern a kingdom when I can neither read nor write!' The trader immediately untied the bag, and questioned Loku-Appu as to how he came there. Loku-Appu explained to the trader that he was about to be made a king, but, not possessing the requisite amount of knowledge for such a high position, he had refused the dignity, and now he was being carried off in this way to be put on the throne: 'By force they are going to make me king.' The Moorman remarked to him: 'It will be a great favour if you will let them do it to me instead,' and eventually they changed places. Loku-Appu, tying the Moorman up in the sack, and taking his clothes and bundle of cloth, then hid himself. In a short time the

\* Betel, the areca or Penang nut palm, grown in many parts of the East Indies. Its kernel is used as a masticatory in India, Ceylon, &c., and is an essential part of all ceremonial visits.

tom-tom beaters came back, carried away their sack with the would-be king, and threw it into the water. As they were returning by the bank of the river they saw, to their intense surprise, Loku-Appu washing cloth in it. They came up to him and said: 'What is this, Loku-Appu? Where have you come from? Where did you get all this cloth?' He replied: 'These are the things which I found in the river-bottom when you threw me in with the sack; and as they are rather muddy I am cleansing them.' The tom-tom beaters said to him that they would be greatly obliged if he would put them in the way of getting such treasures, on which he requested them each to bring a sack like that in which he had been tied. They soon came back with the sacks, got inside of them, were tied up, and duly thrown into the river by Loku-Appu, who then went to the village of the tom-tom beaters and took possession of their lands and houses."

The version from Ainoland differs considerably from all other known forms of the story; and if it was derived from the Japanese—as is probable—there may yet exist among those "Frenchmen of the East" a Buddhist original. Prof. Basil Hall Chamberlain gives it in his 'Aino Folk-Tales,' privately printed for the Folk-Lore Society, 1888, p. 49, and also in the *Folk-lore Journal* for 1888, p. 43. This is the substance of the Aino version:—

A rogue goes one day to a mountain to cut wood, and climbs to the top of a great pine tree. Having munched some rice he spreads it on the branches so as to make it look like birds' dung. Then he comes down and goes to the chief, and tells him that he has found a peacock's nest.\* They go together to the pine tree, and as the chief cannot climb it he induces the rogue to go up, promising him a great reward. When the man is about half way up he cries out to the chief: "Your house is on fire!" and on the chief starting off to run home, he adds: "You needn't run now, for it's all burnt down." The chief, however, continues to run, intending to go anywhere and die; but on second thoughts he resolves to go and look at the ruins of his house. Finding all right at home, he orders the servants to seize the rogue, roll him in a mat, and throw him into the river. So they carry him on a pole to the river-bank. Then the rascal says to them: "I have some precious treasures in my house. Do you go and secure them, and then come back and throw me into the water." The men set off accordingly, and meanwhile a blind old man comes along, groping his way, and, his foot striking against the rogue wrapped in the mat, he taps it with his stick. The rascal cries: "Blind man, if you do as I tell you the gods will restore your eyesight. Untie me, and I will pray the gods and your eyes will be opened." So he unfastens the mat and lets the rascal out, who, discovering the blind man to be richly dressed, bids him strip off his clothes and get into the mat, which he does, and the rogue ties the mat securely and then conceals himself close by. Presently the chief's servants return, full of rage at having found no treasure in the rogue's house, and seizing the blind man in the mat fling him into the river, believing they had done for the artful deceiver, and return home. The rogue now presents himself before the chief, who is amazed to see him alive and dressed so splendidly, and asks how this came about. He tells the chief that the goddess of the river had fallen in love with him, but as he felt himself unworthy of her, he had arranged that

the chief should become her spouse. When the chief hears of this high honour, he bids the rogue tie him up in a mat and cast him into the water, which done, the rogue returns and becomes the chief, and dwells in the chief's house.

The trickster's pretence of making an old woman young again by thumping her with a cudgel in the Sinhaless story has its analogues in one of three Indian versions, the Icelandic tale of 'Sigurdr the Sack-Knocker,' the Irish tale of 'Darby Daly,' and Italian, Sicilian, and two Gaelic versions. His device of pretending to the traveller that he was to be made king against his will occurs in one of the Indian variants, where the rogue declares that he is to be married to the king's daughter; in the story of the 'Young Kalandar' (Gueulette's 'Contes Tartares'), where he is to be made to espouse the Kazi's daughter; in a German version the rogue cries out that his father means to make him learn the goldsmith's craft; in another that the citizens are determined to make him Bishop of Cologne; and in Tyrolese, Italian, and Sicilian versions that he is to be forced to marry the king's daughter. With the exception of Herodotus's story of the robbery of the treasury of King Rhampsinitus, this tale of 'The Clever Deceiver' seems to be the most wide-spread of popular fictions.

W. A. CLOUSTON.

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#### BOOKS ON GAMING.

(Continued from p. 202.)

The *Westminster Journal* of Saturday, December 23, 1744, contained the advertisement, reprinted in subsequent issues, of

"A short Treatise (price 2s. 6d.) on the Game of Quadrille, showing the odds of winning or losing most games [i.e., hands] that are commonly played; either by calling the King, or by playing sans prendre. To which are added, The Laws of the game. By Edmond Hoyle, Gent. Printed for F. Cogan, at Middle-Temple-gate."

This also appeared first appended to the sixth edition of the 'Treatise on Whist,' the title of which is the same as that of the fifth edition, but differently spaced, down to the word "Gent." Then comes "The Sixth Edition," and the rest is the same as before, down to "would play it well" ("&c., &c." omitted). Then follows:—

"And also, never before published, | A Dictionary for Whist, which resolves almost | all the critical Cases that may happen at the Game. | To which is added, | An Artificial Memory: | Or, an Easy Method of assisting the Memory of those | that play at the Game of Whist. | And several Cases, not hitherto published. | London: | Printed for T. Osborne, at Gray's Inn; J. Hild- | yard, at York; M. Bryson, at Newcastle [sic]; and J. | Leake, at Bath. M DC XLVI. [Price One Shilling.]"

This bears the signature of Edmond Hoyle on verso of title, at foot of the notice "To the Reader."

\* The peafowl is a native of India and Ceylon, but I am not aware that it has also its habitat in Ainoland, or in Japan. What is called the "Japanned peacock" is not a native of Japan, but so named from its glossy wings, which have the appearance of "japan lacquer."

\* Note reduction in price.



Title and advt., 1 f.; Contents, 2 ff.; and 80 pp.; prelim., 3 ff.; B to G in sixes; H in fours.

The same volume contains also some other treatises, the first of which has the following title:—

A Short | Treatise | On the Game of | Quadrille. | Shewing | The Odds of winning or losing most | Games that are commonly played; | either by calling a King, or by play- | ing Sans Prendre. | To which is added, | The Laws of the Game. | By Edmond Hoyle, Gent. | London: | Printed for T. Osborne, in Gray's Inn; | J. Hildyard, at York; M. Bryson, at | Newcastle; and J. Leake, at Bath, 1745. | [Price One Shilling.]

This is the first edition of Hoyle's 'Quadrille.' Title, and pp. 3-46; but p. 3 is numbered 6 on verso. There are, therefore, only 20 ff. beside the title. A has only 11 ff., B has the same number. A 2 is wanting, as is also B 11. At foot of B 10 (verso) the catchword is "To," the next page having evidently borne the notice "To the Reader," which appears to have been torn out of my copy. Very probably these pages were present in the pamphlet when separately published, and were deemed unnecessary when it was included with the treatises on whist, &c. The last leaf bears only the warning, as before, "Whoever Pirates either of these | Works will be sued," &c.

Next comes, in the same volume,

A Short | Treatise | On the Game of | Piquet. | Directing with Moral Certainty how to Dis- | card any Hand to Advantage, by shew- | ing the Chances of taking in any one, | two, three, four, or five certain Cards. | Computations for those who Bet their | Money at the Game. | Also the Laws of the Game. | To which are added, | Some Rules and Observations for play- | ing well at Chess. | The Second Edition. | By Edmond Hoyle, Gent. | London: | Printed for T. Osborne, at Gray's Inn; J. Hild- | yard, at York; M. Bryson, at Newcastle; and J. | Leake, at Bath, M DC XLVI. | [Price One Shilling.]

This is really the second edition; the first has been described before. Title and advt. (on verso), 1 f.; Contents, 1 f.; and 68 pp.; prelim., 2 ff.; B to F in sixes; G in fours. Chess occupies pp. 48-68. Not signed, though "To the Reader" (verso of title) says that no copies are genuine unless set forth as revised and corrected under his own hand. The laws of the game are advertised as "printed on fine imperial paper, &c., Price 1s." Of these again I have never seen a copy.

Following piquet and chess, comes next

A Short | Treatise | On the Game of | Back-Gammon. | Containing | A Table of the thirty-six | Chances, with Directions | how to find out the Odds of | being hit, upon single, or | double Dice. | Rules whereby a Beginner may, | with due Attention to them, | attain playing it well. | The several Stages for carry- | ing your Men home, in or- | der to lose no Point. | How to find out who is for- | wardest to win a Hit. | Cases stated for Back-Games, | with Directions how to | play for one. | Cases stated, how to know | when you may have the | better of saving a Gammon | by running. | Variety of Cases of Curiosity | and Instruction. | The Laws of the Game. | By Edmond Hoyle, Gent. | London: | Printed for T. Osborne, in Gray's Inn; | J. Hildyard, at York;

M. Bryson, at | Newcastle; and J. Leake, at Bath, 1745. | [Price One Shilling.]

This again is the second edition, though nothing on the title shows it to be other than the first. Title and advertisement (on verso), 1 f.; B to E in sixes; F in eights, the verso of p. 61 and last leaf being blank. (B.M., H.H.G., wanting 'Quadrille' and 'Piquet,' H.J., and J.M. B.M. has also the 'Backgammon' separate.) This has no signature of Hoyle. It contains the same advertisement of "Laws printed on fine Imperial paper" again; but, as this advertisement is evidently copied from the 'Whist,' and the price of the laws (of which backgammon has only five) is 2s. 6d., the advertisement refers probably not to the laws of backgammon, but to those of whist. It may be worth while to note that the third law runs properly, "If you play.....to make up your tables." It is so printed in the (real) first edition. In the edition just described, however, it ends, "take up your tables"; and so it ran through all subsequent editions to the eleventh, in which it was at last corrected.

Meanwhile, in the year 1743, there had appeared the first of a series of piracies of these works, published in Dublin, the first, at any rate, of which I am aware, though it bears on its title the words "Fifth Edition." It is merely a reprint, so far as the 'Whist' is concerned, of the genuine fourth edition, with the same title, rather differently spaced, and ending:—

"By Edmund [sic] Hoyle, Gent. | The Fifth Edition. | With great Additions | &c., as on the title of the fourth edition. | Dublin: Printed for George Ewing at the | Angel and Bible in Dame-street, 1743."

8vo., 68 pp., including the title, contents (1 f.), and about a page and a half of advertisements of G. Ewing's publications. A in eights, B in fours, C in eights, D in fours, E in eights, and F in fours. Then comes a sub-title, bearing the words "An Artificial Memory." The verso of this has the following advertisement:—

"Just publish'd Price 6d. | By G. and A. Ewing at the Angel | and Bible in Dame-street, Printed on | the same Size with the Artificial Memo- | ry. | The Fifth Edition of | A Short Treatise on the Game of | Whist; (as play'd at Court, | White's and George's Chocolate-houses, at | Slaughter's and the Crown Coffee-houses, | &c. &c.)."

Then comes the title:—

An | Artificial Memory. | Or, an | Easy Method | of | Assisting the Memory of those | that play at the Game of Whist. | To which are [sic] added, | Several Cases not hitherto Publish'd | By Edmund [sic] Hoyle, Gent. |

\* This is an interesting note of the principal whist-houses, of which the only one now remaining is White's, now known as White's Club. The Crown Coffee-house, Bedford Row, was celebrated as that in which whist was first played scientifically by Lord Folkestone and others, circa 1728. It has been asserted that Hoyle played there himself; but this was probably only a guess, without valid foundation.

Dublin : | Printed for George and Alexander Ewing | at the Angel and Bible in Dame-street. 1744.

21 pp., including the sub-title and title; followed by 3 pp. of advertisements of "Books lately printed for and sold by" the pirates, George and Alexander Ewing. A in eights, B in fours. The same volume includes the piratical issue of the 'Treatise on Piquet and Chess,' immediately following, with a title which is a reprint of that of the genuine (second) edition, found with the sixth of 'Whist.' It is a mere copy of that edition, bearing the name of the author (Edmund [sic] Hoyle) on the title, above those of the pirates, "Dublin, 1744." Title and contents, 2 ff.; and 68 pp. A in twos; B in eights; C in fours; D in eights; E in fours; F in eights; and G in twos. The last portion of the volume, following those which have just been noted, is the treatise on "Back-Gammon, | By Edmond [sic] Hoyle, Gent. | Dublin : " for the same pirates, MDCCXLIV. Title, and 70 pp., the last (unnumbered) being the verso of p. 69, and containing the Messrs. Ewings' advertisements of their piratical productions. These are very interesting, as showing how the pirated treatises were printed and sold in Dublin separately at very low prices, viz, the 'Piquet' at 6½d., the 'Whist' at 6½d., and the 'Artificial Memory' at 3d. The title of the 'Backgammon' in this Irish piracy is a close copy, with slight differences of spacing, from that of the (second) edition of the genuine treatise, published with the sixth edition of the 'Whist.' It is notable that the misprint "take" for *makes* does not occur in law 3. A in eights, the title counting as A 1; B in fours; C in eights; D in fours; E in eights; F in fours. (B.M. and H.J.)

I am not aware what, if any, protection was given to English authors against Irish pirates by the copyright law of that time. At all events, it was not sufficient to prevent their depredations; or the pirates were bold enough to run the risk of punishment for the profit to be reaped from the fraudulent republication of Hoyle's very saleable works. Perhaps some correspondent will kindly enlighten us on this point. The Ewings, however, do not seem to have been among those against whom our author, according to his own statement, had obtained an injunction; for they continued the war, republishing the volume last described in 1745.

The title of the whist treatise has in the later edition, still called "the Fifth," the imprint, "Printed for G. and A. Ewing at the | Angel and Bible in Dame-street, 1745." The author's name is still misspelt "Edmund." The first page of the treatise is numbered 1, and not 5 (as in the 1743 edition). Title, contents, and pp. 66, followed by no advertisements.

Next comes

A Short | Treatise | on the Game of | Quadrille. | .....  
By Edmond [sic] Hoyle, Gent. | Dublin : | Printed for

George and Alex. Ewing | at the Angel and Bible in Dame-street, | Booksellers. MDCCXLV.

Title, 1 f., on the verso of which is the advertisement of the other treatises "Lately Published by the same Author, | and sold by George and Alexander | Ewing," &c., at the low prices mentioned above.

"N.B. The above Treatises may be had, | together with that on Quadrille, all neat- | ly bound together and Lettered. Price | a British Half Crown."

Pp. 24, including the title. This is copied from the genuine (first) edition, 1745, described in its place, with the sixth 'Whist,' &c. Immediately following is the treatise on backgammon, identical with that which has already been noted in the former Dublin issue. After that follow the treatise on piquet (and chess) and the 'Artificial Memory,' identical with the corresponding portions of the earlier publication of the pirates in Dublin. (J.M.) JULIAN MARSHALL.

(To be continued.)

THE TELESCOPE.—I am not aware whether it is known that some instrument like the telescope must have been more or less familiar in Wicliffe's time. In his treatise 'De Civili Dominio,' recovered from the Vienna Library, and recently published, is the following passage (lib. i. cap. 43, p. 377):—

"Sicut enim, juxta perspectivam, contingit per specula vel media diversarum dyasfanitatum, quantumlibet parvum per quantumcunque magnam distantiam apparere ex elongatione anguli pyramidis radialis: ita contingit fide videre ea quæ sunt in principio mundi et die judicii ex narratione fidelium sibi succedentium tam disparium fidei speculorum."

JAMES E. THOROLD ROGERS.

Oxford.

A JAPANESE TRANSLATION OF THE 'IMITATIO CHRISTI.'—The existence of a Japanese version of the 'Imitatio Christi' is not generally known, I think, to the admirers of Thomas à Kempis. Archbishop Cotton mentions a book printed in 1597 at "Toquinum," and entitled 'Contemptus Mundi,' but there is no place of that name, which has merely been evolved from a misreading. But Jesuit fathers had a printing press at the Amakusa College, and there printed several books in Romanized Japanese—a remarkable fact when it is remembered that there is now in Japan a native society for the purpose of advocating the adoption of Latin characters in place of the syllabary commonly used. Mr. Ernest Satow has printed for private circulation a monograph on 'The Jesuit Mission Press in Japan, 1591-1610.' This important work I have not seen, but it is evident, from the analysis given by Mr. E. H. Chamberlain in the *Transactions* of the Asiatic Society of Japan (vol. xvii. p. 91), that it contains an excellent and exhaustive treatment of the subject.

The 'Contemptus Mundus' is a translation of the famous treatise attributed to A'Kempis, the title being selected from the heading of the first chapter, "De Imitatione Christi et Contemptu Omnium Vanitatum Mundi." Of the character of the transliteration the following specimen is given:

"Christono von voxiyena moromoro jennino voxiyeni suguretamayeri: jennino michini tachiri taran fitoua govoxiyeni comoru fucaxi-gui no canniuo voboyubexi. Xicaroni vououq no fito Christono minorio xiguesqu ebdomo suredomo, focii suconaqi ootoua, Christono gonaxóni chigü xitatematçuraru yuye nari. Christono micotobano agnal fucagu, taxxite funbet xitatematçuranto vomóni voiteua, vagamino guiö-guiuo cotogotocu Christoni fitoxiqu xi tatematçuranto naguequ bexi. Ferioudaru cocoro naqini yotte Tridadeno gonaxóuo somuqi tatematçuru ni voiteua, sono Trindadeno taaci von cotouariuo ronjitemo nanmo yociq? Macoto ni ecobituru cotobana fitoua jennia nimo, tadaxiqi fitonimo nasasu, tada jennu guiögu coto fitoua Deusni xitatemaxe tatematçuru mono nare. Contriquo toyü ecquaino cotouariuo xiru yorimo, sono Contriquo cocoroni voboyuru cotoua nano conomaxiqi coto nari. Biblia toyü tattogü giömono mocuuo cotogotocu soranji, moromoro gacuxóno gouo mina xiritemo, Deusno gotaixetto, sono gocórocu naqunba, kore mina nano yeqica aran?"

It will be noticed that the term for the Trinity is not Japanese, but merely an importation from the Latin. Mr. Chamberlain also mentions that the phrase "taisetu ni omon," by which *love* in "love of Christ," "love of God," is rendered, means rather "honour," and, literally interpreted, is only "to think highly of." The difficulty of finding an exact equivalent for "amare" is still felt. But my object is only to call attention to the exceedingly interesting "find" made by Mr. Ernest Satow. All who value the 'Imitatio' will be grateful to him for this curious chapter in the history of that world-famous book.

WILLIAM E. A. AXON.

66, Murray Street, Higher Broughton, Manchester.

THACKERAYANA.—In the *National Review* for August there is an article entitled 'Thackerayana,'

signed "D. D.," and among the anecdotes is the following, which D. D. does not relate as coming within his own personal knowledge; he only says, "I was told." There is at present such an interest in everything relating to Thackeray, that the anecdote will probably find its way into other publications, and I am therefore anxious to explain at once that it is altogether fabulous:—

"I leave my anecdotes to point their own moral, if any be discernible. Again I cite Oldfield. For a 'lark' and a lounge on leave days there was a phrenological shop in the Strand, which I almost fancy lasted until my own time, kept by a Frenchman, one Deville, or Delille, I think. Thither with a 'pal' or two would Thackeray betake himself, and anxiously inquire how much he had increased in 'philophlebotomy' since his 'bump' of that useful quality was last thumbed by the professor of this key to all sciences. This intellectual recreation of poking fun at the Frenchman came in his way, I was told, as he was going up to Cambridge, or, at any rate, lasted till then. For, on his shaking hands with the professor at parting, the latter said: 'Monsieur will come—next year—I will tell him if he have study clasique or mattematique, by feel of his bump.' My informant went on to say that in the next Long Vacation Thackeray actually reappeared to consult the oracle and challenge its verdict. It pronounced for one or the other, Oldfield did not remember which; but the answer of the facetious patient was, 'Sold! I haven't opened a page of either.'"

Devil kept a lamp-shop at 367, Strand, on the north side of the then narrow part, to the west of Exeter Change. I suppose his ancestors were French, but he was himself an arrant Cockney, talked of "wices" and "virtues," and even called himself "Deweel." When craniology was at the height of its fashion, he became an enthusiast about it, and on certain days gave sittings to all who liked to come and have their bumps felt. This was done in the wareroom over the shop, and I and a schoolfellow went several times to see the performance. JAYDEE.

ROSE, WHITE AND RED, SUPERSTITION.—Some time since a farm labourer in a Dorset village said to me that it was "injurious to smell a white rose, and beneficial to smell a red one." I thought no more of the superstition till the other day I met with an old volume entitled 'A Rich Storehouse or Treasury for the Diseased,' by A. T., 8vo., London, 1596. Amongst the things described as good and wholesome for the brain, on fol. 29 of this volume, I found, "to smell the saunour of red roses," and amongst those that are "ill for the braine," "to smell to a white rose." Yet I have always understood that a red rose was considered unlucky. (See 'N. & Q.,' 4th S. iii. 330.)

J. MASKELL.

CHRISTIAN USE OF HEATHEN SYMBOLISM.—In Mr. Ashley C. Glyn's translation of Ozanam's 'History of Civilization in the Fifth Century,' vol. i. p. 35, we are told that an alb, on which the nuptials of Mercury and Philologia were depicted,

was given to the monastery of St. Gaul. This is an early and curious instance of the use of heathen symbolism by Christians, of which it may be well to make a note.  
K. P. D. E.

**POMPOUS EPITAPH.**—The following is to be seen in the churchyard of St. Michael's, Dumfries, the same yard that contains the poet Burns's remains and mausoleum :—

To the Memory of James Corbet Esq  
late Provost of this Burgh who died  
the 25<sup>th</sup> of Jan<sup>y</sup> 1762 aged 53 years  
Endued with an understanding solid and acute  
Yet he was distinguished  
By an unassuming Modesty  
Honest and Benevolent  
Sedate and good humour gentle and obliging  
An agreeable and usefull member of Society  
A Warm and Steady Friend,  
A Husband and Father affectionate and tender  
In Health he maintained a Conduct  
Regular and Virtuous  
In Sickness a Behaviour  
Patient and resigned  
And in his last moments  
a Fortitude  
Decent and Manly.

**PHILOTAPHOS.**

"BELTED WILL."—Prof. Creighton, in his 'Carlisle' ("Historic Towns" Series), p. 149, says, "Lord William Howard's popular name of 'Belted Will' seems to be due to the imagination of Sir Walter Scott." With all deference to the learned professor, I think this is extremely improbable. Scott not only speaks of Lord William by this *sobriquet* in the text of the 'Lay of the Last Minstrel' (iv. 6; v. 16), but he calls him "Belted Will Howard" in one of the historical notes to the poem (Note Z). It seems to me contrary to literary precedent, I may say to literary propriety, that a poet or romance-writer should invent a *nom de guerre* for an historical personage. A novelist, writing of Marlborough, might very properly allude to him as "Corporal John," because he was actually so called by his soldiers; but what should we think if we found a *romancier* speaking of Nelson as, say, "The Little Boatswain"? In 'The Talisman,' chap. xi, the Duke of Austria's court jester speaks of Richard Plantagenet as "Dickon of the Broom," but this is in a passing way; and it is obvious, from the spirit of the passage, that Scott simply means us to understand that this is how a court jester, who wished to please his master, might have spoken of his master's rival. The late Earl of Carlisle, in his pretty verses, 'To a Jasmine-tree at Naworth Castle,' calls his ancestor "Belted Will":—

Say, did they from their leaves thus peep  
When mailed moss-troopers rode the hill,  
When helmeted wardens paced the keep,  
And bugles blew for Belted Will?

I do not know if Lord Carlisle was the lineal descendant of Lord William Howard, but he was

of the same family; and his speaking of Lord William as "Belted Will" is strong, though not conclusive, evidence that Lord William was actually so distinguished by his contemporaries.

What is the earliest known instance of the *sobriquet* "Belted Will" as applied to Lord William either in MSS. or in printed literature? What was the date of Lord William Howard's death? I cannot find it in any book I have at hand. Did Lord William live into the reign of Charles I.? His appearance in the 'Lay of the Last Minstrel,' the period of which is circa 1547, is an allowable poetical anachronism. Scott is, I believe, in error in stating that Lord William was Warden of the Western Marches, which office it seems he never held; but that Scott invented the now familiar *nom de guerre* "Belted Will" I cannot think.  
JONATHAN BOUCHIER.

"ANDER" AS A TERMINATION.—That *ander* as a termination frequently comes from the Gr. *ἀνρίπ* (*ἀνδρός*) I need hardly say; but I am not aware that it has yet been recognized as a mere termination with the meaning *akin to, like*, accompanied by a slight depreciatory tinge, though less than that contained in *aster*. Thus, in Evelyn's description of the arrival of Catherine of Braganza at Portsmouth (as quoted in the 'Catalogue of the Exhibition of the Royal House of Stuart,' No. 110, p. 44), I find, "The Queen arrived with a train of Portuguese ladies in their monstrous fardings and guardinfantas, their complexions olivander, and sufficiently unagreeable." Here, the *ander* in *olivander* is most certainly a mere termination. In *Africander* also it cannot well be anything else. In *oleander*, again, which is generally derived from the L. Latin *lorandrum*, it seems to me more reasonable to take the *ander* to be a termination; for, if I am not deceived in my recollection of the shrub, it has leaves much resembling those of an olive tree, and yet, as it has nothing to recommend it beyond its leaves and flower, ranks in the South of Europe, where it flourishes, far below the olive tree, which brings in much more money. And so in *goosander* (a kind of duck), surely it is more likely that the word means "somewhat like (or a bad imitation of) a goose" than that it is composed, as Mahn (in Webster) maintains, of *goose* and *gander*!

And lastly, in *philander*, the *ander* was probably, in the first instance, taken from *ἀνρίπ*, as Mahn (in Webster) maintains, for *φίλανδρος* exists in Greek; but at the present time the termination seems to have drifted away into the meaning which I have assigned to it, so that the notion of *love* contained in the *phil* has become degraded by it into that of playing at love and flirting; and the word seems to be much more commonly applied to men than to women, if it is not entirely confined to the former. I could say much more upon the subject, but I

think I have said enough to show that my view is worthy of consideration. F. CHANCE.  
Sydenham Hill.

**REMOVAL OF ANILINE IMPRINTS.**—I read in the *Library* for July, p. 237, that "Mr. Woodward, of the Mason Science College, Birmingham, has discovered that the aniline ink used in stamping books with rubber stamps can be entirely removed from the paper." It would be a boon if Mr. Woodward would communicate his discovery to the readers of 'N. & Q.' for many of my books are disfigured through the former owner having stamped his name in aniline ink on the leaves, generally speaking on the back of the title-page. A bookseller of my acquaintance assured me that these imprints would fade away if exposed to the sun; but I find that, while the sun has a damaging effect upon the books, it does not alter the complexion of the aniline. The age-tinted delicacy of a seventeenth-century title-page does not accord with the purple obtrusiveness of a modern stamp.

W. F. PRIDEAUX.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

**"RED-HIPPED HUMBLE-BEE."**—In 'Homes without Hands,' p. 138, the Rev. J. G. Wood speaks of "the Red-tipped Humble Bee of Shakspeare, known as the Lapidary Bee (*Bombus lapidarius*). No doubt he refers to the game of which Bottom sent Fairy Cobweb in quest:—

"Monsieur Cobweb, good monsieur, get you your weapons in your hand, and kill me a red-hipped humble-bee on the top of a thistle; and, good monsieur, bring me the honey-bag. Do not fret yourself too much in the action, monsieur; and, good monsieur, have a care the honey-bag break not; I would be loath to have you overflow with a honey-bag, signior."—'Midsummer Night's Dream,' IV. i.

I suppose "red-hipped" is the correct reading; but a young naturalist, who has observed bees quite as narrowly as Shakespeare can have done, assures me that "red-tipped," which I had corrected as a misprint, is more exactly descriptive of the peculiarity of the lapidary bee than the epithet of the poet's text. He says, and so says Mr. J. G. Wood, that the orange-red "decorates the three last segments of the abdomen." There is a little russet fringe on the lower parts of the legs, but they are black where they join the thorax. Had the writer of 'Homes without Hands' any authority for substituting *t* for *h*? In other words, Whence did he get the tip? ST. SWITHIN.

**"L'AUMUSSE SUR LE BRAS."**—De Moleon, in his 'Voyages de France,' says that the canons of

Vienne "portaient l'aumusse sur les épaules," and afterwards adds, "Ce n'est que depuis les guerres qu'ils ont mis l'aumusse sur le bras." What were *les guerres* to which he refers, and why should they have had anything to do with the manner of carrying the fur *aumusse*? H. A. W.

**SINCLAIR.**—Can any one give any information concerning John Sinclair, or any other Sinclair, including pedigree and native place, who emigrated to the United States about 1658? Address answers to

HON. LEONARD A. MORRISON, A.M.  
Canobie Lake, New Hampshire, U.S.

**'THE RETURN OF APHRODITE.'**—Can you tell me the author of this poem, which appeared in *Temple Bar* about August, 1883, over the initials G. A.?

DE V. PAYEN-PAYNE.

**KWADIJK.**—This is given as a place-name in Holland, but I do not find "Kwadijk" in gazetteers. I should like to identify the prefix *Kwa-*. We have *kwaad*=bad, &c., in Dutch. A. HALL.

**JOHN LILLY, THE DRAMATIST.**—Was he a member of Parliament? A "John Lilly, Gent.," represented Hindon in 1589, Aylesbury in 1593, Appleby in 1597-98, and Aylesbury again in 1601. The dramatist, who was born in 1553, and took his M.A. at Oxford in 1575, died in distressed circumstances in November, 1606. W. D. PINK.  
Leigh, Lancashire.

**DATE OF APPEARANCE OF SMALL-POX.**—Dr. Creighton, in his article on "Vaccination" in the 'Encyclopædia Britannica,' describes small-pox as "a tropical skin disease," which "rose into prominence in Western Europe in the sixteenth century, and in England in the seventeenth." He adds that

"Hirsch says of the western hemisphere, 'A still more terrible source for America was the importation of Negro slaves, so much so that in after years, particularly in South America and the West Indies, not only the first appearances of small-pox, but every fresh outbreak of it, could be traced to importation from Africa,'—the African continent being then, as now and always, one of its principal seats."

Now is this correct? Was small-pox unknown or little known in Western Europe prior to the sixteenth, and in England prior to the seventeenth century? If so, we may regard small-pox, like leprosy and the plague, as a foreign invader, which, after a period of prevalence, may, like them, pass away.

Again, it is asked, How did small-pox come to be described as *small* pox, unless to distinguish it from the French or great pox, which, it is allowed, first overran Europe in 1494, after the discovery of America? KENTIGERN.

**THE NAME KANT (KANT).**—Doubtless the name borne by Immanuel Kant, the philosopher of

Konigsberg, as a form of Cant, his Scottish grandfather's name. It went through slight variations before being perpetuated in Germany by the famous bearer of it as Kant, and amongst such variations Kant was one. Books mention Kandts at Konigsberg, and it is known to me that Kandts existed for at least two or three generations in Pomerania down to 1764, when one removed from Pyritz, and became Kant on the burgher roll of Stettin. Others of this burgher's family adopted the changed name Kant, but to this day several families around Stettin are known as Kandt in various humble occupations. It is not known whether any relationship existed between the Konigsberg and Pomeranian families. High authority in Stettin pronounces the name Kandt or Kant to be outlandish, non-German.

The undersigned greatly desires information concerning the locality of families on the Scottish and English borders which bear the name of Cant, with a view of discovering, in parish registers or in topographical accounts, whether any traces exist of Cants who have emigrated to Poland, Sweden, or Germany between 1600 and 1700.

The family of Andrew Cant, of East Lothian, the Scottish divine, does not seem to come within the scope of this query. KANTUIS.

13, The Beacon, Exmouth.

ROBERT ARMSTRONG.—Can any one give information of Robert Armstrong, who went from the North of Ireland about 1719 to the United States, or give any information of his pedigree, or of any other emigrant Armstrong of that period?

L. A. MORRISON.

THE LAST OF THE "CHARLEYS."—The *City Press* says:—

"In the person of Mr. William Mason, who died on Wednesday, at the age of eighty-nine, we lose the last survivor of the Charleys who used to patrol the streets prior to the establishment in 1849 of the City police force. Another fact of interest is that, as beadle to Alderman Finnis, he assisted in the Lord Mayor's Show of 1856, the last occasion on which the pageant proceeded to Westminster by water."

Is this the fact?

F. C. J.

[See 2<sup>nd</sup> S. vi. 310; 4<sup>th</sup> S. v. 342.]

LODGE'S 'GEORGE WASHINGTON.'—To the disappointment of many, the recent excellent work of Mr. Henry Cabot Lodge throws no new light upon the ancestry of General Washington. Even the early origin of the family is still hazy, though the late Lord Farnham (no mean antiquary) held that the family had a common progenitor with the Fitzhughs, Askews, Cliburns, and other northern branches, in the feudal lords of Ravensworth. There was a Bonde Fitz Akary, of Wash-ton, co. York, in the time of Stephen, but I can find no connexion between this family and the De Wessingtons of Northumberland, from whom some

derive the Washingtons of Westmorland and Salgrave. Perhaps HERMENTRUDE or some northern antiquary may enlighten us on the subject.

G. B. W.

JOHN MORISON.—Can any one give the pedigree of John Morison, who is said to have been born in Aberdeenshire, Scotland, about 1628, emigrated from Londonderry, Ireland, in 1703 to Londonderry, New Hampshire, United States, where he died in 1736?

L. A. MORRISON.

NOTCHEL.—Under certain painful matrimonial circumstances it is the custom in Lancashire for a man to advertise that he will not be responsible for debts contracted by her after that date. He is thus said to "notchel" her, and the advertisement is termed a "notchel" notice. What is the origin of the term?

CLIO.

'MUCH ADO ABOUT NOTHING.'—Arthur Hallam in the part of Verges, and J. M. Kemble in the part of Dogberry, played in a performance at Cambridge of 'Much Ado about Nothing' on March 19, 1830. Monckton Milnes played Beatrice. There was a long epilogue. Will some correspondent kindly tell me who was the author of the epilogue, who recited it, and where the play was performed?

VARSITY.

CORMORANTS ON THE THAMES.—By Act of Common Council "Die Jovis, 17 Decembria, A° 3<sup>o</sup> et 4<sup>o</sup> Ph. et Ma" (1556), the Chamberlain of the City of London was ordered

"to pay 8s. 4d. to every Person that at any time thereafter should kill any manner of Cormorant upon the River of Thames, he presenting or showing the same to the Chamberlain, and leaving the head thereof with him."—Hargrave MS. 184, ff. 181.

Is there any other notice of cormorants injuring fish in the Thames?

F. J. FURNIVALL.

THE "VILLE" OF DUNKIRK, ORIGIN OF THE NAME.—Between Canterbury and Faversham is a village or "ville" called Dunkirk. It was formerly an extra-parochial liberty, and formed part of the forest of Blean. Hasted says that, from successive grants of land within it, it "lost all the privileges of a forest, and even the name of being one," but was called within the memory of persons then living simply Blean.

"But," he adds, "several houses having been built within the bounds of it, many especially on the south side of the common, at the bottom of Boughton Hill, which were inhabited by low persons of suspicious character, who sheltered themselves there, this being a place exempt from the jurisdiction of either hundred or parish, as in a free port, which receives all who enter it without distinction, the whole district hence gained the name of Dunkirk."

Was Dunkirk, then, at that time synonymous with "free port"; or was Hasted mistaken in his etymology? The place is now a parish, and a

church (called Christ Church) was erected there in 1840. It stands on a hill, making the name appropriate to a very different etymology; but as the church is modern, this must be merely a remarkable coincidence. The neighbourhood was formerly a great resort of smugglers. May the name have any reference to that, and to the well-known port of Dunkirk, now a frontier town of France?

W. T. LYNN.

Blackheath.

**BACON'S 'ESSAYS.'**—Everything relating to Bacon is interesting. Who translated the Latin version of his 'Essays,' first published in the collection of his 'Opera Moralia et Civilia,' by Dr. Rawley, in 1638? The dedication to the Duke of Buckingham is signed by Bacon himself; but it is only a translation of the dedication of the English original in 1625. This Latin version was apparently republished at Leyden in 1641 and in 1644; also at Amsterdam in 1662, "ex officina Elzeviriana." I cannot get much information on this topic from the masterly work of Spedding and Heath. The 'Dictionary of National Biography,' in its account of Bacon, asserts that the Latin version of the 'Essays' "was executed or superintended by Bacon himself," and a recent writer has attributed it to Selden.

In a letter to Tobie Matthew (Spedding, vol. xiv. p. 428), written 1623, Bacon expresses his desire to have his 'Essays' "retractate and made more perfect, well translated into Latin by some good pens which forsake me not," giving the strange reason that in that ancient tongue they would have their only chance of immortality. "For these modern languages," he adds, "will at one time or another play the bank-rowtes with books."

He expresses a similar intention in an epistle to Fulgentius (Spedding, vol. xiv. p. 531):—

"Optimum autem putavi ea omnia, in Latinam linguam traducta, in tomos dividere. Primus tomos constat ex libris 'De Augmentis Scientiarum': qui tamen, ut nosti, jam perfectus et editus est, et partitiones scientiarum complectitur; quæ est 'Instaurationis' mea pars prima. Debuere sequi 'Novum Organum'; interposui tamen scripta mea moralia et politica, quia magis erant in promptu. Hæc sunt: primo 'Historia Regni Henrici septimi'; deinde sequitur *libellus ille*, quem vestigia lingua 'Saggi Morali' appellastis. Verum illi libro nomen gravius impono, scilicet ut inscribatur, 'Sermones fideles, sive Interiora rerum.' Erunt autem sermones isti et numero aucti et tractatu multum amplificati."

He clearly approved of the Latin version, and left it behind for publication.

J. MASKELL.

**BIOGRAPHICAL.**—I shall be grateful to any readers who will kindly send me (direct) any biographical information touching any of the following persons. They were all, at one time or another, residents of Fulham. The years given after the names are those for which I have found them rated in the parish books:—Sir Michael Wharton, (1644), Sir Edw. Harbert (1644), Mr. Edw. Harbert (1640), Mr. Edmond Lawrence (1640), Sir Edw. Powell

(1640), Sir Philip Parker (1647), Charles, Earl of Nottingham (1647), Col. Langham (1649), Col. Paine (1649), Sir Roger Burgoyne (1650), Mr. Thomas Winter (1674), Sir William Powell (1674), Lady Danlove (1630), Capt. Blake (1674), Madame Savill (1674), Mr. Rob. Blanchard (1674), Col. Norwood (1674), Sir Jo. Clayton (1674), Mr. Jo. Shercroft (1674), Sir Hy. Barker (1628), Countess of Exeter (1630), Mr. Chamberlayne, "a poore minister" (1632), Sir Ralph Hopton (1638), Lord Morton (1638), Lady Eliza Stonehouse (1640), Benjamin and Nathaniel Rench (1730), Mr. Vanderplank (1731), Marchioness of Anandale (1734), Lady Bridges (1734), Sir Ed. Grevill, or Grivill (1633), Sir David Kirke (1635), Sir Abraham Dawes (seventeenth century). Information of a local character especially acceptable.

CHAS. JAS. FÉRÉT.

49, Edith Road, West Kensington, W.

**SIR ROBERT MURRAY, VIVENS 1692.**—In a will of the above date it is mentioned that "Sir Robert Murray (*alias* Crichton)" was "bequeathed by the will of the Earle of Annandale, deceased," the lands of Boylagh and Banagh, that his (Sir R.'s) mother was Agnes McBriar, who subsequently (apparently) married a Creichton, and had a son John Creichton, of Achalane, co. Fermanagh. What Sir Robert Murray was he? Sir Robert of Abercainry, knighted by Charles II., who died in 1704, *æt.* sixty-eight, is the only one of the name I can find. What family of Crichton did Sir Robert's mother intermarry with in Scotland?

CHARLES S. KING.

Corrard, Lisbellaw.

### Replies.

#### PROVINCIAL PUBLISHING.

(7th S. viii. 205.)

A. J. M. has suggested a subject of local interest that I trust may increase in strength as the weeks go by, and that out of recollections of the past something may spring of good for the present. It is pleasant to know that such towns as Newcastle-on-Tyne, Halifax, Bradford, Wolverhampton, Dudley, Bromsgrove, and others besides those mentioned by A. J. M. once published books of some repute; but why should not Birmingham and Manchester, Liverpool and Leeds, Glasgow and Sheffield, Edinburgh, and some of the Irish and Welsh towns publish their own special books? I place Birmingham first, because it has so nobly led the way in many other noble things. Let Birmingham tax itself to the extent of 2,000l. a year to retain some writer to write for the town a new book on a subject to be selected by the town, every subscriber to the local literary fund to receive free a copy of the work. It may be a novel or a poem, a local history or a treatise on some

special subject on which the town requires more light. Birmingham has often given large monetary retainers for a piece of music, why should it not retain some discreet and learned man to give the citizens a new book—to be their own book, to be printed in the town, read, criticized and enjoyed by the town as much as the 'Elijah' has been heard, criticized, and enjoyed. Twenty thousand people subscribing a penny a week would supply the necessary funds to pay the author of the book and provide a copy for each subscriber. But the book should be of a kind that would appeal to the reading public of the kingdom and the colonies; and if every large town in the kingdom followed the example of Birmingham, we should get the best of books at a price that would bring them within the reach of all who like to possess their own books, and the reign of good books would begin, and the demolition of rubbish would set in. Perhaps no country has so remarkably published its own literary decadence as Spain. When the 'Don Quixote' was published the Spaniards were a reading people, and gorgeous books were printed and published at Burgos, Seville, Malaga, Coimbra, Toledo, Alcala de Henares, Valladolid, Huesca, Cuenca, Barcelona, Medina del Campo, Valencia, Salamanca, Perpiñan, Zaragoza, Tarragona, Evora, Bilbao, Logroño, Baeza, Tolosa, Jaen, Cordova, Pamplona, Lerida, and, of course, Madrid—a fine list of publishing towns. Some, no doubt, I have forgotten. But now the Spanish publishing business is confined for the most part to Madrid, Barcelona, and Seville, and it is not a flourishing business.

I thank A. J. M. for starting this subject, and you for giving him tongue. A. J. DUFFIELD.  
Savile Club, 107, Piccadilly.

I am not disposed to quarrel with your correspondent A. J. M. with regard to the evil of centralization—it is an evil which every thinking man appreciates and deplors; but I must protest against his making that excellent text a vehicle for the conveyance of a quantity of unjust abuse of the city of which I am not ashamed to say I am a resident and a native.

He cites the case of "a certain man, one of the few intelligent persons (none of them natives) who reside in the town" (*sic*), who failed to find a publisher for his book relating to York and its neighbourhood in that city. Well, I do not know anything about your correspondent's friend nor his book, but I should like to say that I have printed and published in York within the last twelve months three octavo books of 236, 296, and 400 pages respectively, and a "shilling shocker," now in its third thousand, with, I believe, credit to myself and satisfaction to the authors; and that if he had come to me I should have been prepared to produce his book. But I think he did not.

It seems to me that your correspondent in speaking of York as a town puts himself very much in the position of the York author and publisher who knew no better than to address the archbishop as "Sir." I do not know in which case the intellectual obscurity is greater.

It only remains for me to say that if your correspondent knew anything of York he would be compelled to admit that it contains as many refined and intellectual men and women as any place of its size in the United Kingdom. It has produced men and women who have come to the front in the work of the world. We have such with us now, and there is little fear that this despised "town," in spite of the splenetic disparagement of A. J. M., will fail to hold its own in that respect in the future.

A YORK PUBLISHER.

The note of A. J. M. on this subject is very interesting, and it is to be hoped that it may elicit some further information on the history and bibliography of books published at provincial presses, more of which have been issued than is generally supposed. Some of these were printed and published at Burslem, at the early part of this century a chapelry in the large parish of Stoke-upon-Trent, now a large and important town. The name of the publisher was J. J. Tregortha, provincially denominated "Trogothy of Burslem," perhaps a Cornish man by birth or descent. There was a 'Herbal,' a 'History of the Battle of Waterloo,' 'Wonderful Characters,' and several other works issued under his name.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

THE LATE T. S. EVANS, CANON OF DURHAM (7th S. viii. 168).—The following translations by the pen of this distinguished scholar, under the initials T. S. E., may be found in the 'Sabrinæ Corolla' (*editio altera*, 1859), from which it appears that he was one of the chief contributors:—

1. The Lake has Burst. By Barry Cornwall. Translated into Latin *alcaica*. P. 25.
2. The Vegetable Creation. By Milton. Translated into Latin *hexameters*. P. 41.
3. The Brook. By Tennyson. Translated into Latin *elegiacs*. P. 87.
4. The Chase. By Somerville. Translated into Latin *hexameters*. P. 93.
5. The Warring Angels. By Milton. Translated into Latin *hexameters*. P. 111.
6. Bees. By Shakspeare. Translated into Latin *hexameters*. P. 121.
7. The Happy Man. By Cowper. Translated into Latin *hexameters*. P. 145.
8. The Architect of Hell. By Milton. Translated into Latin *hexameters*. P. 207.
9. A Bill of Exceptions. By Goldsmith. Translated into *Metrum Trochaicum Catalecticum* (Græcæ). P. 227.
10. The Idle Shepherd Boys. By Wordsworth. Translated into Latin *hendecasyllabics*. P. 231.
11. The Gout in the Hand. By Herrick. Translated into Latin *elegiacs*. P. 239.



12. *Storm in the Alps*. By Byron. Translated into Latin hexameters. P. 251.  
 13. *The Cycle of Existence*. By Pope. Translated into Latin hexameters. P. 267.  
 14. *The Archangel*. By Milton. Translated into Greek Dactylic Hexameter Heroicum. P. 275.  
 15. *Eve at the Fountain*. By Milton. Translated into Latin hexameters. P. 283.  
 16. *The Wonders of the Deep*. Psalm cvii. Translated into Greek iambics. P. 311.  
 17. *The Restitution of Man*. By Milton. Translated into Greek iambics. P. 315.  
 18. *Sayings of the Wise*. Proverbs, chap. xix. Translated into Greek iambics. P. 317.  
 19. *The Day of the Lord*. Isaiah, chap. xlii. Translated into Greek iambics. P. 329.  
 20. *The Praise of God*. By Milton. Translated into Latin hexameters. P. 331.  
 Omitted 21. *Tearless Eye makes Careful Heart*. Byron. Translated into Latin elegiacs. P. 85.  
 22. *Ulysses and the Cyclops*. By E. [Qy. Who is this?] Translated into Greek iambics. P. 269.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

3. 'Mother Hubbard.' The edition of 'Mother Hubbard,' Cambridge, W. P. Grant, 1837, with burlesque notes, was by the late Ven. John Hannab, Vicar of Brighton and Archdeacon of Lewes. It was issued before he came into residence at Brasenose College, Oxford, where he remained but a short time, having been elected scholar of Corpus. He was afterwards Fellow of Lincoln and Warden of Trinity College, Glenalmond, before his removal to Brighton. This early *brochure* is not mentioned in the list of his works in Crookford, 1883; nor is it there stated that he was for a time at Brasenose.

W. E. BUCKLEY.

Let me thank MR. GANTILLON for his notes. I had already asked in vain in the *Durham University Journal*, viii. 190, for a complete list of his printed remains. His 'Ænone' was published at Cambridge, by Deighton, Bell & Co., 1873.

W. C. B.

EARLDOM OF ASCELES (7th S. viii. 149).—Asceles is a form for Athol found in English writs of the thirteenth and fourteenth centuries relative to the affairs of Scotland. If used at all in Scotland, the word was rare; seldom, if ever, employed unless when, as in the letter of March 12, 1289-90, quoted by B. G., the writing is in French. It furnishes what is perhaps an illustration of the principle observed in Domesday Book by PROF. SKERT (7th S. viii. 159) that in the hands of a French scribe *s* may replace a guttural or unpronounceable consonant. This is not the whole explanation of Asceles, but probably it is a part of it. Athol appears as Atholia in all, or almost all, Scottish writs. I have never seen Asceles till late in the thirteenth century. A seal of Earl John of that period unquestionably spelt the word Acholia (Bain's 'Cal.' ii. plate 1, No. 19). PROF. SKERT'S Domesday law, stretched a little, might give an *s*

for the *th*, or, still more, for the *ch*. Accordingly, in English writs, onward from 1286 (Bain's 'Cal.' ii. No. 285) for thirty years the name takes forms like Asceles, Asteles, Asseles. Asteles, however ('Scots Acts,' i. 115), is, I think, a misreading for Asceles (see facsimile in 'Scots Acts,' i. 113). This form, with its pluralized ending, seems to me to be a variety introduced in French writs. It is, at any rate, worth noting that of three documents in 1311 and 1312 side by side in the 'Rotuli Scotiæ' (i. 106-108), one finds Atholia in the first, which is in Latin, and Asceles in the other two, which are in French.

John, Earl of Athol, whose seal and letter are mentioned above, was the earl who was executed by Edward I. with all the gruesome details reserved for traitors ('Chronicles Edward I. and II,' Rolls Series, i. 149-50). Scotsmen call his treason patriotism. In going through Madox's 'History of the Exchequer,' I lately came upon an entry of the thirty-fifth year of Edward I. regarding the event (Madox, ed. 1711, p. 257). It styles the victim "Johannes Comes de Asceles." The 'Flores Historiarum' (Matthew of Westminster, ed. 1570 (ii. 456) calls him "Johannes de Ascella." GEO. NEILSON.

Asceles is a regular thirteenth-century form of Athol, one of the seven earldoms of Scotland. Thus, in the controversy which arose in the reign of Alexander III. as to the right of Isabella to the earldom of Athol, it is designated in the 'Chronicle of Rishanger' as the Earldom of Astheles; and in Baliol's claim to the crown of Scotland he thus quotes the decision in this case: "Ausi la countée de Astheles demora a Isabelle." The earlier forms are Athfodla, Athfhotla, Athfoitle, Adtheodle, and Athedle. See Skene, 'Celtic Scotland,' vol. iii. pp. 43, 74, 75. ISAAC TAYLOR.

Asceles is simply the mediæval legal French form of Athole, one of the seven earldoms of Scotland, which goes back to the time and the race of Malcolm Canmore, being first known to history in the person of Earl Madaoh, son of Melmare, brother of Malcolm III., who witnesses the Scone foundation charter of Alexander I., in 1115, as Earl of Athole. There are conflicting statements as to the filiation of Earl Madaoh; G. E. C., in his 'New Peerage,' in the *Genealogist*, N.S., vol. ii., 1885, *s.v.* "Athole," giving the pedigree as above, while Burke, in his 'Dormant and Extinct Peerages,' 1883, *s.v.* "Strathbogie," and Anderson, in his 'Scottish Nation,' *s.v.* "Athole," make Madach a son of Donald Bane. In any case, however, the filiation is on the ancient Scottish royal stock, the house of Athole, membership of which is, indeed, practically connoted by the gift of the earldom of a district evidently the cradle of the royal race whose direct male line ended with Alexander III. The earldom was carried by heiresses into the

family of the Earls of Fife of the old Celtic stock, Countess Ada having married, *circa* 1250, David, a younger son of Duncan, Earl of Fife, who took the name of De Strabolgi, from the lands of Strathbogie or Strabolgi, and whose line was forfeited in Scotland for its adherence, after various mutations, to the English side during the war of independence. For some time a double series of Earls of Athole confronted each other, the one recognized in Scotland and the other in England, but the Strabolgi line came to an end in 1375.

C. H. E. CARMICHAEL.

New University Club, S.W.

Ascleas is the Norman-French rendering of Athole. A little glossary of similar terms would be a good feature in 'N. & Q.' as they often perplex unaccustomed readers. I have been asked on what authority I called a man Edmund when his name was given in the charter I quoted as *Emon*. The querist evidently did not recognize the latter as merely the Norman-French version of the former.

HERMENTRUDE.

[Many similar replies are acknowledged with thanks.]

DARNED (7th S. viii. 169).—

"To darn, v.a. to conceal ('S. Acts,' James VI.). To darn, v.n. (1) To hide oneself (Hudson). (2) To hearken or listen (Fife). 'He was *darnin* at my door,' a secondary sense, borrowed from the idea of a listener posting himself in a secret place, or keeping himself in darkness. Anglo-Saxon *dearn-an*, occultare [? *dyrn-an*, to conceal]."—Jamieson's 'Scottish Dictionary.'

R. M. SPENCE.

Means, as the context shows, hidden. See Jamieson's 'Dictionary,' *vocibus* "Darn" and "Dern." Connected with Mid. Eng. *derne*, secret, and A.-S. *dearn*, secret, and *dyrn-an*, to hide ('Spec. Early Eng.,' part ii.). The present American word, I fear, has not so innocent an origin.

GEO. NEILSON.

As might have been gathered from its opposition to "open and avowed," this word means "secret and hidden." It is now confined to Scotch, and will be found in any Scotch dictionary or glossary, as I find it, e.g. (spelt *derned*), in that to my "Waverley Novels," Black, 1860, 25 vols.

C. F. S. WARREN, M.A.

Longford, Coventry.

This word, contrasted in the extract quoted with the words "open and avowed," means secret, hidden, concealed, from the A.-S. *dyrn-an*, to hide, conceal, and has no connexion with the modern American word, which, like *tarnation*, is only a euphemism for *darned*.

W. E. BUCKLEY.

[Other replies to the same effect are acknowledged.]

THE POETRY OF PAINTING (7th S. viii. 64, 196).—The story repeated by KILLIGREW from M. Jules Nollée de Nodwez anent the history of the 'Chapeau de Poil,' by Rubens, is pure nonsense,

unworthy of repetition in 'N. & Q.' Any artist can affirm that in either version this picture could not have been painted unless the lady whom it represents had sat diligently to Rubens. At any rate, if the story were true, it would make not the National Gallery picture, but the other, if there ever was one, the 'Chapeau de Paille,' and leave the former to be what it truly represents—a lady in a *chapeau de poil*.

F. G. S.

'TOWN MOUSE AND COUNTRY MOUSE' (7th S. viii. 127, 173, 234).—SIR W. FRASER makes a strange mistake when he says that the reason why this poem is not to be found among Prior's is that it was written by Pope ('Imitations of Horace,' bk. ii. sat. vi.). Every one knows that Horace gave the story, and Pope reproduced it; but that has nothing to do with Prior's travesty of Dryden's 'Hind and Panther.' Of course Pope's lines (written after 1714)—

Our friend Dan Prior told (you know),

A tale extremely *à-propos* :

Name a town life, and in a trice

He had a story of two mice,—

may refer, as SIR W. FRASER thinks, to Prior telling the story in conversation; but as he had written his poem the year before Pope's birth, and it was very well known, I think it very unlikely, and that the way of putting it is owing to the need of a good rhyme for "mice." As Halifax wrote a part of it (probably a small part), I looked in Dr. Johnson's edition of Halifax, but it is not there. I was wrong in saying that it was not to be found in the British Museum. The friend who looked for me did not notice that a reference for it is given under "Prior" to "Hind," the correct title being 'The Hind and the Panther transvers'd to the Story of the Country Mouse and the City Mouse.' It is not under "Prior" because the original edition of 1687 (of which there are several copies in the Museum) appeared anonymously. They have also a copy of a later edition of 1709. I still do not understand why it is not given in the Aldine Edition of Prior, or in Dr. Johnson's, or in any other that I can find.

W. KENNEDY (Librarian).

Haileybury College.

F. R. O. is inaccurate. The fable of the 'Town Mouse and the Country Mouse' is in Horace, but it is not in Phædrus.

E. YARDLEY.

"OF THAT ILK" (7th S. viii. 25, 115).—The writer of the reply in the *Edinburgh Evening News* quoted in the communication from Mr. HERDMAN, himself, though a corrector, stands in need of some correction. There is no mystery whatever about the meaning of the epithet "of that ilk." It simply means "of that same," and is therefore a convenient way of avoiding the repetition of the family name, where territorial. It is so far from

"pertaining only to some of the oldest of Lowland houses," that, from its very signification, it belongs, and must belong, to the heads of all those houses whose forefathers were in the Middle Ages "Domini de eodem," or "ejusdem," i. e., lords of the lands of the same name. There is sufficient evidence that the epithet was also used in legal instruments by abbots instead of repeating the name of their house, as may be seen, e.g., in the 'Register of Cupar Abbey' (Grampian Club), p. 313, "Be it kend, &c., we Donald, be the permissioun of God Abbot of the Abbey of Cowpar and Conuent of that Ilk" &c. (A.D. 1532). Similarly, Abbot John, 1497, *op. cit.*, p. 309. This shows very clearly that "of that Ilk" simply means "of the same." When the writer in the *Edinburgh Evening News* speaks of "Anstruther of that Ilk and of Anstruther," he produces a reduplication which might lead to the suspicion that he did not, after all, understand the meaning of the words he was using. Anstruther of that Ilk and Anstruther of Anstruther are, like Hierome and Jerome, one and identical. The other instance selected by him is a strange one. The name is possibly connected with St. Blane—at least, that seems the only theory advocated; but I must say that no published pedigree of Blane of Blane-field that I have seen goes back into the Middle Ages at all, and I am not acquainted with any mediæval Blane, *Dominus de Eodem*.

NOMAD.

SOCKDOLAGER (7th S. viii. 188).—According to Vere's 'Americanisms,' this word "is said to be a corruption of *doxology*," receiving its meaning as a concluding and conclusive argument from the *doxology* being a concluding part of a religious service. Vere says:—

"It now denotes anything conclusive, from a word that closes a debate to a blow that finishes a fight..... *Sockdolager* means also a double hook, the two parts of which close with a spring as soon as the fish bites, as if in grim expression of the unavoidable result."

JULIUS STEGGALL.

Webster, in his 'Dictionary,' says: "*Sockdolager* (written also *sockdologer*), a corruption of *doxology*." He gives two meanings of the word, both indicated as belonging to the United States, and the first marked as colloquial. He does not give the word *socking*.

Paris.

DNARGEL.

About twenty-eight years ago I read in an article on 'Americanisms' in one of the reviews that this word meant the knockdown blow that finished a fight, and was derived by a common process from the "*doxology*" that marked the close of the proceedings at a religious meeting.

J. A. C.

DOLMEN AND CROMLECH (7th S. viii. 188).—*Dolmen* is an Armorican, *cromlech* a Cornish term, and in the infancy of archaeology they were

often used interchangeably for the same monuments. As scientific terms they are defined by Mortillet, '*Le Préhistorique*,' p. 583-9:—

"Les vrais cromlechs sont des enceintes formées par des pierres fichées en terre..... Le dolmen est un monument composé de dalles en pierre placées sur champ, supportant d'autres dalles horizontales qui servent de plafond ou de toit..... En Angleterre, les enceintes accompagnant fréquemment les dolmens, les deux choses ont été tout d'abord confondues ensemble, et le nom de cromlech était donné aux dolmens. Maintenant, on est généralement d'accord pour réserver le nom de *cromlech* aux enceintes, et donner le nom de dolmen à la chambre avec supports et table de recouvrement qui se trouve au milieu."

*Dolmen* is from the Armorican *daul*, a table, and not from *dol*, a hole. As to the origin of the word see Ferguson, '*Rude Stone Monuments*,' p. 44, and Cartailhac, '*La France Préhistorique*,' p. 169, who quotes an essay by Schuermans, '*Néologismes Archéologiques* ; Dolmen, Menhir, Cromlech.' The introduction of the term is due to Coret, who mentions in his '*Origines Gauloises*' that he found the table stones of Locmariaker locally designated as *dolmin* by the Breton peasantry. Legrand d'Aussy, in his work on '*Les Anciennes Sépultures Nationales*,' first adopted the name from Coret as a scientific archaeological term. ISAAC TAYLOR.

All interested in antiquities are beholden to MR. HALL for calling attention to the strange doubt as to the actual, and even conventional meanings of those two words. It is more than time for the question to be finally threshed out. Surely there are plenty of travelled linguists who could tell us authoritatively what is the sense of those words *in situ*. I may remark that in one of the newest books of general reference—and a capital book it is, taken all round—*dolmen* and *cromlech* are said to be the same thing, and a woodcut of the great trilithons of Stonehenge is given as an illustration of the latter. The book is Cassell's '*Encyclopædic Dictionary*.' H. J. MOULB.

Dorchester.

I think MR. A. HALL will find all the particulars he wants about these words in '*Chambers's Encyclopædia*,' new edition, vol. iii., recently issued, s.v. "*Cromlech*," where it seems to me that the latest information about the matter is given.

DNARGEL.

Paris.

See *Saturday Review*, September 7, 1889, p. 269. In an article on 'The Cambrians in Brittany' this subject is dealt with. A. L. HUMPHREYS.

Ealing Dean.

HOUSE IN WHICH NEWTON WAS BORN (7th S. viii. 184).—In '*Wensleydale* ; or, *Rural Contemplations*,' a poem by Thomas Maude, the first edition of which was published in 1771, is a whole-page engraving of the house in which Sir Isaac Newton was born, at Woolthorpe, a hamlet in the

parish of Colsterworth, near Grantham, in 1642. Most likely this was supplied on the information of the Rev. Benjamin Smith, Rector of Linton, in Craven, a son of the sister of Sir Isaac Newton, who gave the author of the poem several curious anecdotes concerning his celebrated uncle, which are incorporated in the notes on the poem, and most probably are not either generally known or to be found elsewhere.

The Rev. Benjamin Smith, who was born in 1700 and died in 1776, was most probably personally known to Mr. Maude, as Linton, where he held one of the medieties, is not more than twenty-five miles from Bolton Hall, in Wensleydale, where Mr. Maude resided, and only a few miles from Burley Hall, in Wharfedale, his family seat. There is some account of Benjamin Smith in Whitaker's 'History of Craven,' second edition, 1812, p. 462. He was rector of Linton, in Craven, from 1733 to 1776. JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

**BOOK WANTED** (7th S. vii. 388, 455).—The first edition of this book has the following title:—

*The Practice of Quietness, Or A direction how to live Quietly at all times, in all places, vpon all occasions, And how to auoide or put off, all occasions of vnquietnesse. Deliuiered in Six Sermons at Steeple-Ashton in Wiltshire by George Webbe Preacher of the Word and Pastor there. London, Printed by Edw. Griffin for Ralph Mab, and are to be Sold at his Shop in Paules Church-Yard at the Signe of the Grey-hound. 1615. Sm. 8vo.*

There are two dedications: 1, "To the Right honorable S<sup>r</sup> Henry Hubbert Knight Baronet, Lord cheife Justice of his Ma<sup>ties</sup> Court of common pleas," on A 2, 3; and 2, "To the Right Worshipfull, The Knights, Justices, and Gentlemen, and to all the rest of my religi-ous Countri-men in the Countie of Wiltshire," on A 4, 5, 6. The text, pp. 1-196. The last, which seems to be the tenth, edition is entitled:—

*The Practice of Quietness, Directing a Christian How to live Quietly In this troublesome World. By Dr. George Webbe Lord Bishop of Limerick in Ireland. With The Life of the Author, and additional Prayers for Peace and Quiet. London, Printed by J. Downing for D. Brown at the Black-Swan and Bible without Temple-Bar, and T. Davies at the Bible in Red-Lion-Street in White-Chappel, 1705. 8vo.*

Engraved title in nine compartments. Portrait, "Effigies Reverendi in Christo Patris Georgii Webbe Limericensis apud Hibernos Episcopi. Thomas Slater, Sculptit." Printed title (as above), having on the back two stanzas upon the picture of the author in the frontispiece. The second dedication only, and contents A 2-6; the life A 6-8; the text pp. 1-156. The first edition, though said to be "delivered in six sermons," is printed without break as one, upon the text 1 Thess. iv. 11. The last edition is transformed into a regular treatise, the sermon form being dropped, and is divided into twenty-nine chapters, with five prayers

at the end. According to the life, p. iii, the third edition was printed 1631, 12mo., no other edition being mentioned. Lowndes notices the editions of 1631, 1653, 1663, 1705, the two latter with portrait and frontispiece. The Bodleian has the eighth edition, 1653. The portrait by T. Slater in the 1705 edition must be a late impression, or a copy, as Bryan says "that he flourished about the year 1630, and engraved among others the portrait of G. Webbe, Bishop of Limerick." There is another portrait, engraved by Cross, in 12mo. Both are mentioned by Bromley, p. 83, and by Granger, ii. 345, ed. 1824. See also Wood, 'Athenæ Oxon.' iii. 29, ed. Bliss. Can any one refer to another copy of the first edition, and state in which edition the portraits respectively first appeared?

W. E. BUCKLEY.

**ENIGMA** (7th S. viii. 228).—Unless my memory deceives me, this riddle is given without an answer in that capital collection "Ocharades, Enigmas, and Riddles, collected by a Cantab" (Bell). May I ask whether the editor thereof is known to readers of 'N. & Q.' as A. J. M.? C. O. B.

**MOHAMMED'S COFFIN** (7th S. viii. 188).—In the seventeenth century Heylyn and Thevenot confuted the then popular idea regarding Mohammed's coffin, which the latter writer stated was considered by the Turks to be ridiculous (Harris's 'Voyages,' &c., 1705, vol. ii. p. 324). These authors, however, do not give any explanation as to how the fable originated, but in Moreri (1694), s.v. "Medina," I find:—

"The common Opinion, that this Coffin was Iron, and that it hung suspended in the Air between 2 Load-stones, is false; for the Turkish Pilgrims that become Christians say 'tis supported by small Marble Pillars, and environed with a Ballister of Silver, on which hang a great number of Lamps, whose Smoke renders the place somewhat obscure."

Gibbon (vol. ix., 1790, p. 319) has a foot-note on this subject, in which he says that "the Greeks and Latins have invented and propagated the vulgar and ridiculous story." He gives references to Laonicus Chalcocondyles and others. The following passage may be worth transcribing from the 'Travels' of Martin Baumgarten, who went to Palestine, Arabia, &c., in 1507:—

"Mahomet before his Death desired of his Friends and Acquaintance he should not be buried till three days after he was dead; for that on the 3<sup>rd</sup> Day after his Death, he should be taken up to Heaven. But they delay'd burying him not only three but twelve Days..... and his Body stinking most horribly, being thus enraged, they thrust him under Ground without a Coffin. After the Death of this wicked Impostor, his Followers, and chiefly the Caliph who succeeded him in the Empire..... ordered his nasty Carcase to be taken up again, and put in an Iron Coffin or Chest, and they placed it in a Temple whose Walls were of Loadstones..... It is reported it there hung pendulous in the Air without any thing to support it until the year of our Lord 1470, being the space of 870 Years [sic]; for at that time a violent storm

of Lightning and Hail falling upon part of that Profane Temple, did so shake it, and dash'd the Coffin with the wretched Body to pieces, that it was all beat to ashes, and sunk into the Earth so as it could never be found nor seen again."—Churchill's 'Voyages and Travels,' 1704, vol. i. p. 482.

J. F. MANSEGER.

Liverpool.

In "A Faithful Account of the Religion and Manners of the Mahometans, by Joseph Pitts of Exon," published by him in 1731, the story is told of his capture by Moorish pirates off the coast of Spain in 1678, and of his fifteen years' experience as a slave in Africa. After experiencing innumerable sufferings, he was induced to nominally embrace the Mahomedan religion, and subsequently he went on a pilgrimage to Mecca. This is how he describes the prophet's tomb:—

"About the tenth easy Day's Journey after we come out of Mecca, we enter into Medina, the Place where Mahomet lies intomb'd..... Medina is but a little Town and poor, yet it is wall'd round, and hath in it a great Mosque, but nothing near so big as the Temple at Mecca. In one Corner of the Mosque, is a Place built about fourteen or fifteen Paces square. About this place are great Windows fenced with brass Grates. In the Inside it is deck'd with some Lamps, and Ornaments. It is arch'd all over head. (I find some relate, That there are no less than three Thousand Lamps about Mahomet's Tomb: but it is a Mistake, for there are not, as I verily believe, an Hundred. And I speak what I know, and have been an Eye Witness of.) In the middle of this Place is the Tomb of Mahomet, where the Corps of that bloody Impostor is laid, which hath silk Curtains all around it like a Bed: which Curtains are not costly, nor beautiful. There is nothing of his Tomb to be seen by any, by reason of the Curtains round it: nor are any of the Haggas permitted to enter there: None go in but the Eunuchs, who keep watch over it, and they only to light the Lamps which burn there by Night, and to sweep and cleanse the Place. All the Privilege the Haggas have, is only to thrust in their Hands at the Windows, between the brass Grates, and to petition the dead Jugler which they do with a wonderful deal of Reverence, Affection and Zeal. My Padroon had his silk Handkerchief stole out of his Bosom, while he stood at his Devotions here. It is storied by some, that the Coffin of Mahomet hangs up by the attractive Virtue of a Loadstone to the Roof of the Mosque, but believe me, 'tis a false Story. When I looked through the brass Grate I saw as much as any of the Haggas and the Top of the Curtains, which cover'd the Tomb, were not half so high as the Roof or Arch, so that 'tis impossible his Coffin should be hanging there. I never heard the Mahometans say anything like it."—P. 155.

Joseph Pitts escaped from captivity in 1693, and reached Exeter again safely the following year.

HARRY HEMS.

Fair Park, Exeter.

The *Spectator* was guilty of a strange slip in speaking of Mahomet's burying-place as at Mecca. The prophet was buried at Medina. There is a long description of the tomb in 'Ray's Collection of Curious Travels' (London, 1693), tome ii. chap. iii. It is enclosed in a little tower, covered with a dome, and called by the Turks *Turbe*. Into this

building only those are allowed to enter who have leisure to do so "when there is no clutter of strangers there"; and

"those then who enter into the *Turbe*, see that the Tomb hangs not in the Air, as many have falsely written, and (which is more) never did hang so, but is upon the flat Ground raised and covered like the Tombs of Turkish Emperors and *Bashaws*."

So writes Ray's anonymous author. He gives no explanation of the fable of the coffin's suspension, but his description of the decorations of the sepulchra may perhaps suggest one. There are, he says, "two Diamonds, heretofore but one, which Sultan Osman caused to be sawed in two in the middle," placed the one at the head of the tomb, the other above it. May not these have been the origin of the idea of the two magnets whose equally balanced attractive force kept the iron coffin suspended midway between them?

O. C. B.

The following statement is to be read in Bouillet's 'Dictionnaire d'Histoire et de Géographie,' s.v. "Médecine":—

"Les pèlerins y visitent son [Mohammed's] tombeau, qui est placé dans une grande et riche mosquée à côté de ceux d'Abou-Bekr et d'Omair; il est suspendu par des cordons de soie et gardé par 40 eunuques."

The italics are mine, of course.

A few years ago I had on my writing-table an inkstand which was sold to me at Tangier as being the perfect imitation of Mohammed's coffin. It was a cubic piece of some material looking like painted clay, rather roughly made, with two large holes for the ink, and two or four smaller ones to put the quills in, and a cover with a knob to match.

Paris.

I have met with an earlier reference to the coffin, as follows:—

"Historiis traditum legimus Turcarum, *prophetam*, hujus lapidis [scil. magnetis] adminiculo, *Mahometi* corpus infame, ferrea conclusum tumba, a terra elevatum, nec ullo corpore, nisi solo aëre tactum, immobiliter firmasse."—Thaumaturgus Mathematicus, p. 120, Colon. 1651.

ED. MARSHALL.

"FOUR CORNERS TO MY BED" (7th S. viii. 208).—Halliwell, in his 'Nursery Rhymes of England,' gives the following version of this go-to-bed rhyme for children:—

Matthew, Mark, Luke, and John,  
Guard the bed that I lay on!  
Four corners to my bed,  
Four angels round my head;  
One to watch, one to pray,  
And two to bear my soul away!

And also this note:—

"A charm somewhat similar may be seen in the 'Townley Mysteries,' p. 91. See a paper in the *Archæologia*, vol. xxvii. p. 253, by the Rev. Lancelot Sharp, M.A. See also MS. Lansd. 231, fol. 114, and Ady's 'Candle in the Dark,' 4to., London, 1660, p. 58."

Another copy which I have in my collection runs thus :—

Matthew, Mark, Luke, and John,  
God bless the bed that I lie on !  
Four corners to my bed,  
Four angels lying spread ;  
Two to foot and two to head,  
Four to guard me when I 'm dead.

EVERARD HOME COLEMAN.

71, Brecknock Road.

Is part of "Matthew, Mark, Luke, and John" in some versions. J. T. F.

THE LONG HUNDRED (7<sup>th</sup> S. viii. 227).—The long, or, as it is sometimes called, the great hundred, or six score, equal 120. The following articles were, and may be are still, sold by that weight or quantity : a box of salmon, a fagot of steel, a puncheon of brandy or whiskey (110 to 120 gallons), a barrel of candles, seam of glass, hundredweight of potatoes or cheese, hundred of walnuts, nails, tacks, &c., skein of silk (yards), a cable length (reckoned in fathoms), and planks or deals in Sweden. EVERARD HOME COLEMAN.

71, Brecknock Road.

In S.W. Wilts the hundred of young cabbage, &c., plants consists of six score, but I never heard it called "long." F. W. D.

[Eggs are so sold in London.]

BURIAL ON THE NORTH SIDE OF THE CHURCH (7<sup>th</sup> S. viii. 204).—In this neighbourhood there was until lately a feeling against being buried on the north side of the church, where, as a rule, none were buried but unbaptized and stillborn infants, and, perhaps, suicides or excommunicate persons. Hence it is that almost all the older gravestones in the churchyards about here are on the south, east, or west sides. I can myself remember when there were scarcely any burials on the north side here, though there have been so many within the last thirty or forty years (the other parts being so full) that the whole has been closed by order of the Home Secretary. I doubt whether a dozen gravestones over fifty years old could be found in as many parishes in this deanery on the north sides of the churchyards. It is the same in Yorkshire; and I have heard of an old sexton who requested that he might be buried on the north side, because in any other part of the churchyard the Lord would have enough to do sorting bones at the last day without his being added to the number. J. T. F.

Winterton, Doncaster.

This subject was examined in vols. ii., iii., iv., vi., viii. of the First Series; but while the passages are too numerous to state, there was nothing to convey more information than is contained in the following extract from T. F. Threlton Dyer's 'Domestic Folk-lore' (Jassell, 1831, p. 62):—

"From time immemorial there has been a popular prejudice among the inhabitants of rural villages against 'burial without the sanctuary.' This does not imply in unconsecrated ground, but on the north side of the church, or in a remote corner of the churchyard. The origin of this repugnance is said to have been the notion that the northern part was that which was appropriated to the interment of unbaptized infants, excommunicated persons, or such as had laid violent hands upon themselves. Hence it was generally known as 'the wrong side of the church.' In many parishes, therefore, this spot remained unoccupied, while the remaining portion of the churchyard was crowded. White, in his 'History of Selborne,' alluding to this superstition, says that as most people wished to be buried on the south side of the churchyard, it became such a mass of mortality that no person could be interred 'without disturbing or displacing the bones of his ancestors.' A clergyman of a rural parish in Norfolk says: 'If I was on any occasion to urge a parishioner to inter a deceased relative on the north side of the church, he would answer me with some expression of surprise, if not of offence, at the proposal, 'No, sir, it is not in the sanctuary.'"

ED. MARSHALL.

In a small town in Staffordshire the north side of the church tower was a flat wall, without window or buttress. It was seized upon by the boys as most suitable for playing ball. The rector tried in vain to put a stop to this practice. When he died he left directions that he should be buried in the ground where the boys played, and an altar tomb be built, so as to hinder the game—expressing his determination to do by his death what he could not effect in his life. It was effectual. His was the first burial on the north side of the church. In this parish (Springthorpe) there had never been a burial on the north side, though burials had been in the churchyard for a thousand years.

E. LEATON BLENKINSOPP.

Springthorpe Rectory.

This subject has been already well ventilated in 'N. & Q.' (see 1<sup>st</sup> S. ii. 55, 92, 126, 189, 253, 346; iii. 74, 125, 332; iv. 309; vi. 112; viii. 207). No very satisfactory reason for the custom seems to be given. Perhaps the best is that the north side of the churchyard is not so sunny as the south; and occasionally suicides were buried there. Perhaps Brand, in his 'Popular Antiquities,' may give some reason, or some information upon the point may be found in 'Chapters on Churchyards,' by Mrs. Southey (Caroline Bowles), which appeared originally in the pages of *Blackwood's Magazine*.

It had escaped my notice that the matter had been alluded to in the House of Commons until I took up 'N. & Q.' of Sept. 14. Your correspondent speaks of its being received with incredulity. At any rate, there is one instance to be recorded—that of the churchyard of this small parish in East Suffolk of which I am rector. The churchyard is filled and taken up with graves and enclosures on the south side, as well as on the east and west sides, but the ground seems never to have been

broken on the north. All endeavours to get it used for burial are fruitless; and yet it is quite as eligible as the rest of the churchyard, and in a large and populous parish it would long since have been filled. The curious reason assigned is that "the bishop never walked over it"—which presumably means that it never was consecrated. And yet it must have been enclosed when the church was built, perhaps four hundred years ago. The consequence of digging graves close to the walls has been to weaken the foundations of the church.

JOHN PICKFORD, M.A.

Newbourn Rectory, Woodbridge.

**ADDRESS WANTED** (7th S. viii. 208).—The address in question is given in the *Medium and Daybreak* (J. Burns, 15, Southampton Row) as 58, Mount Street, Grosvenor Square.

CHARLES WARE.

57, Howell Road, Exeter.

**THE BEAUTIFUL MRS. HARTLEY** (7th S. viii. 229).—It may interest URBAN to learn that a portrait of the actress referred to, with accompanying sketch, entitled 'Anecdotes and Character of Mrs. Hartley,' appeared in the *London Magazine* for October, 1773. Beyond giving her maiden name as White, the writer does not particularise. The information rendered, however, regarding her histrionic career is not without its value to the biographer, and will doubtless prove of use to the querist.

W. J. LAWRENCE.

There was a portrait of this lady in the National Portrait Exhibition, South Kensington, 1868. In the catalogue (No. 810) she is entered as "Mrs. Elizabeth Hartley"; but what was the authority for her Christian name I do not know. In the *Gentleman's Magazine* of 1824, vol. xciv. p. 88, there is an obituary notice of Mrs. Hartley, but with no Christian name.

R. F. S.

The entry of her burial is not found in the Woolwich registers.

DANIEL HIPWELL.

**'THE DEVONSHIRE LAKE'** (7th S. viii. 208).—Dean Burgon was in error if he said that this poem had never been printed in full. As illustrating the bad condition of roads, it is given in Smiles's 'Life of Telford,' London, 1867, p. 7, and in 'The West Country Garland,' by R. N. Worth, London, 1875, p. 97. If neither of these books is accessible to H. A. W., I will copy the lines and send them.

A. L. HUMPHREYS.

Faling Dean.

Little is known concerning the Rev. J. Marriott, the author of the verses mentioned by H. A. W., save that he was at one time vicar of Broadclyst, in Devon. But it is a mistake to suppose that the little poem has never been printed. It may be found in several collections, of which the following may be sufficient for your correspondent:

'The Imperial Speaker,' edited by H. A. Viles, London, n.d., p. 301; 'The West Country Garland,' edited by R. N. Worth, Plymouth, 1875, p. 97; 'Devonshire Scenery: its Inspiration in Prose and Song,' edited by the Rev. William Everitt, Exeter, 1884, p. 17. The verses are well known in the West of England.

W. H. K. WRIGHT.

Plymouth.

[More than one copy of the poem has been forwarded, and may be had by our correspondent.]

**LYDIA WHITE** (7th S. viii. 209).—There are several allusions to this lady (ob. January, 1827) in Sir Walter Scott's letters and diaries. Here are the dates of Scott's references. Letter to Lady Louisa Stuart, Jan. 19, 1808; to the same, June 16, 1808; 'Diary,' Nov. 13, 1826; Jan. 25, 1827. Scott knew her personally. In the first of the above-mentioned letters he says:—

"We have here [Edinburgh] a very diverting lion and sundry wild beasts; but the most meritorious is Miss Lydia White, who is what Oxonians call a lioness of the first order, with stockings nineteen times nine dyed blue, very lively, very good-humoured, and extremely absurd."

In the second letter Scott says:—

"To the best of my thinking, notwithstanding the cerulean hue of her stockings and a most plentiful stock of eccentric affectation, she is really at bottom a good-natured woman, with much liveliness and some talent."

Lockhart calls her the "inimitable Lydia White, who so long ruled without a rival in the soft realm of blue Mayfair."

JONATHAN BOUCHIER.

It is possible that the annexed entry in the marriage register of St. George's, Hanover Square, London, refers to the Irish lady of Sheridan's day: "1809. Oct. 6. William Meeten and Lydia White."

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

Need I draw MR. WARD's attention to the article on this lady in 'Old and New London,' p. 374, vol. iv.?

HENRY GERALD HOPE.

Freegrove Road, N.

**ROYAL LEPROS** (7th S. viii. 108, 174, 217).—So far as my knowledge extends, MR. MASKELL has accurately stated the facts, apart from one consideration. Authorities are not agreed what disease it was which the Middle Ages called leprosy, and the weight of evidence rather leaves it doubtful whether it was the leprosy of Holy Scripture. Is it not possible that any eruptive cutaneous disease was known by this name?

To the list of royal lepers, whatever the malady was, must be added Queen Marguerite of Anjou, who died of this disease.

There were many leper hospitals in England beside that of St. Giles. I append a list of such as I know, which perhaps can be extended by other correspondents:—

Fugglestone, Wilts, founded by Queen Adelicia.  
 High Wycombe, Bucks.  
 Ilford, Essex.  
 Kingswood, Wilts.  
 Lincoln (Holy Innocents), without city.  
 London (St. James's), for leprous maids, on the site of the palace.  
 Newcastle-on-Tyne (St. Mary Magdalene).  
 Nottingham, "at West Barre."  
 Pontefract (St. Mary Magdalene).  
 Reading (St. Mary Magdalene).  
 Rumney, Old and New.  
 St. Albans "in le pret," dedicated to St. Mary; and another in the town, to St. John.  
 Sherburn, co. Durham.  
 Stamford.  
 Stourbridge, co. Cambridge.  
 Sudbury (St. Leonard), co. Suffolk.

## HERMENTRUDE.

When Hall denied that Henry IV. died of leprosy he may have stretched a point, because "foolish friars had said it was a judgement from God." Some casuists would argue thus. The king had the leprosy a long time, and he did not die; but when he had a fit or some other disease then he died, therefore he did not die of leprosy, but of the other disease. This kind of logic was much used in those days. And in another place Hall makes a statement which strongly supports the opinion that the king did suffer from leprosy, for he was 'so disfigured with something that he did not like to appear in public:—

"Item our souereigne lord that was, kyng Henry the fifth, sayd vnto my sayd Lorde of Gloucester, that his father kyng Henry the fourth liuyng, and visited then greatly with sickenes of the hande of God, my sayd lorde of Winchester sayd vnto the kyng (Henry the fifth then beyng prince) that the kyng his father, so visited with sickenesse was not *personable*: and therefore not disposed to come in conuersacion and gouernance of the people, and for so muche, counsailed hym to take the gouernance and crowne of this lande vpon hym."—Hall's 'Chron.,' 1550, Hen. VI., fol. 13.

R. R.

Boston, Lincolnshire.

The common authority for the statement that Henry IV. was afflicted with leprosy is Olement of Maidstone. Some years ago I found out, and stated in my extracts from Gascoigne, that Olement had appropriated bodily the narrative of Gascoigne, only omitting those personal and family references which Gascoigne had inserted in his narrative of the execution of Archbishop Scrope. The original document which Olement pirated is printed in my 'Locie Libro Veritatum,' pp. 225–229. Gascoigne's informant was one George Plimton, who, he says, was in attendance on the king at the time. Henry probably was infected during his campaigns with the Teutonic knights.

JAMES E. THOROLD ROGERS.  
 Oxford.

WHO WROTE THE HYMN "OFT IN DANGER, OFT IN WO?" (7th S. viii. 183).—The authorship of

this hymn is well known, but Mrs. Walford's memory has apparently played her false as to the number of lines in it written by Kirke White. Lord Selborne's note upon the subject is too circumstantial to allow us to think it inaccurate. He says the first ten lines were left a fragment by Kirke White on the back of one of his mathematical papers. They came into the hands of Dr. Collyer, who added to them six lines of his own, and published the hymn in his hymn-book of 1812, where it is numbered 867. Miss Maitland afterwards completed White's fragment "more happily" (the words are Lord Selborne's) as we know it. Her version appeared first in 1827 in a volume published by Hatchard under the title 'Hymns for Private Devotion, Selected and Original.' C. C. B.

HARCOURT PEDIGREE (7th S. viii. 181).—Jermy Harcourt, who was Mayor of Norwich in 1762, and whose portrait is in the gallery of civic worthies in St. Andrew's Hall, was unquestionably the Mr. H., "Alderman of Norwich," who married Miss Dixon in 1760, and was living in the parish of St. Giles, in the same city, in 1761. But FUMUS is certainly mistaken in saying that he was still living in 1808. The exact date of his death I cannot tell, but it must have been before 1800, and I have some reason for thinking it many years before. He may have had a son named Jermy living in 1800, or even in 1808, but of this I know nothing; I only know that the alderman was not. F. NORGATE.

OANDURTH (7th S. viii. 225).—My respect for A. J. M.'s contributions is much tried by his astonishing suggestion about this word. I have been accused of caricature in asserting that Englishmen still exist who derive English words, of all languages, from German. The critics say that no one now seriously does so. But, alas! I am right. Is it possible that A. J. M. is unaware that the German *th* is a mere *t*, and was formerly so written? The G. *roth* was formerly *rôt*, and is merely the peculiar High German form of the English *red*; and the G. *Abend* is merely the peculiar High German form of our *even*, in the sense of *evening*. The English form of *Abend-roth* is *even-red*, a compound which I do not think was ever used by us. And even if the M.E. *euen-reed* or A.-S. *æfen-ræad* had ever been in use, no force known to me could have twisted either of these phrases into *oandurth*. So I am obliged to add this guess to my collection of "awful examples"; and I feel sure that the suggestion would never have been made if its author had even the ghost of a glimpse of a notion of its unparalleled comicality. The fact that many of our words, such as *yea* (A.-S. *gæa*), resemble German more or less is practically accidental, i. e., due to the accident that German is a cognate language. The same is true



of Mceso-Gothic, which has perished. And if German had either perished or had never been developed, it would not have made the faintest difference to a single one of any of our dialect words. The case of Old Norse (better called Icelandic) is different. The hardy Norsemen *did* come to England, and are here still; so that if any one proposed to derive the Lancashire *yah* from *Ioel. ja*, perhaps there is not much to be said against it, though it is more likely that *yah* is really Old Northumbrian, from which Icelandic differed in many respects very slightly.

I am not able to say what *oandurth* is precisely, the difficulty lying in the *th*. But the *th* is suspiciously like a suffix or an addition. The Shropshire form is *oander*, and so is the Cheshire. Cheshire also has *oanders*, for the afternoon meal. Ray, in his glossary, gives *aandorn*, *orndorn*, *doundrins*, all with a like sense; and the last form shows a prefixed *d*, which is a mere ignorant addition, and raises a suspicion that the Lanc. suffixed *th* is no more. I really cannot go into the whole history of the A.-S. *undern* and all its various uses and derivatives, with all the numerous examples that show how precisely it answers to *oander*. As to the pronunciation, the regular development of A.-S. *undern* would naturally be such as to give a mod. E. *ounder*, just as A.-S. *bunden* gives *bound*, whilst the *n* is lost in *silvern*. That *ounder* should become *oander* dialectally can cause no difficulty. See further in Ray, Miss Jackson's 'Shropshire Glossary,' Darlington's 'South Cheshire Glossary,' &c. WALTER W. SKEAT.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The Cistercian Abbey of Strata Florida.* Its History and an Account of the Recent Excavations made on its Site. By Stephen W. Williams, F.R.I.B.A. (Whiting & Co.)

MR. WILLIAMS ought to be proud to think that the great Cistercian Abbey of Strata Florida is under such a debt of gratitude to him. He has worked very hard in its service, as the goodly volume before us proves. It is an exhaustive account not only of the abbey itself, but of everything that bears upon its history in the most remote manner, and Mr. Williams has the spirit of a true Cistercian. He gives in the form of notes precise references for all the statements he makes or extracts he quotes. We are much pleased with the scholarly manner in which he has undertaken and carried out his work. It is impossible in a short article such as this must of necessity be to do justice to a book of this kind. We can only say it is a magnificent contribution to Cistercian history, to the history of Cardiganshire, and to the history of architecture. Lovers of folk-lore should see what Mr. Williams says (p. 186) about the cup at Nanteos.

*Worcestershire Nuggels.* By an Old Digger. (Worcester, Deighton & Co.)

THE study of local history must at all times be interesting, and it would scarcely be possible to produce a volume on any given place which should not contain some facts worth preserving. However deeply they may

be buried in rubbish, once let them be in print and they will not be lost. The author of this book modestly says that it is but a contribution towards a history of Worcestershire; and we are only sorry that he has not given more references, that our future historian might know at once where to seek for information. There is little use to the serious student in a book of this kind unless the most careful and exact references are given, so that any fact or quotation can at once be verified. There is no doubt that the compilation of a volume of this sort must have taken an enormous amount of time and trouble, and we can only regret that the want of exact references makes it of much less value than it would have been had it had them.

*The Holy Land and the Bible.* By Cunningham Geikie, D.D.—The first number of this important publication is issued by Messrs. Cassell, with numerous illustrations and a map of the Holy Land.

In the *Fortnightly Review* Mr. George Moore, writing on 'Some of Balzac's Minor Pieces,' shows a commendable familiarity with the work of the great French romancer and analyst. Much is to be pardoned in the zeal of a pupil, and what Mr. Moore says is true, that "of all imaginative writers he ruled over the greatest variety of subjects, peopling his vast empire with a greater number of human souls and ideas." But some astonishment is caused at the conclusion of the writer, "I would willingly give up 'Hamlet,' 'Macbeth,' 'Romeo and Juliet,' &c., for the yellow books." Writing on 'Eastern Women,' Mr. Horace Victor points out very clearly how necessary it is for us in dealing with the problem of Eastern civilization to get rid of the idea that our social system alone is compatible with a high state of advancement. 'In the Forests of Navarre and Aragon' shows a keen appreciation of natural beauty. Sir Samuel Baker writes on 'The Soudan,' 'Russian Characteristics' are continued, and a marvellous picture is presented of a people leaving almost everything to chance.—In the *Nineteenth Century* Mrs. Henry Ady draws a gloomy picture of the condition of 'Rome in 1889,' left to the devices of the jerry builder. It is deplorable to learn that no place is safe against these enterprising gentlemen, and that what has gone on in Oxford and Rouen, Angers and Venice, is to be found also in Rome. Freedom brings with it its drawbacks. Dr. Collier holds some sanguine views as to the 'Comparative Insensibility of Animals to Pain.' Sir Edward Strachey makes an eloquent appeal in favour of 'Old Country Houses.' A curious and important subject is discussed by Miss Laura A. Smith in 'On Some War-Songs of Europe.' The music of some is given. It is a little whimsical, however, to find among songs of triumph the satirical lines on Julius Cæsar and Nicomedes, 'Lady Toad,' by Prof. Max Müller, is a study of comparative folk-lore. 'The City of Lhassá,' unvisited by any living European, is also described.—In *East Siberian Silver Mines*, excellent both as regards letterpress and illustrations, opens the *Century*. M. C. Coquelin writes on 'Molière and Shakspeare,' and his article is illustrated by engravings of Mignard's portrait of Molière in the *Comédie Française*, and of a photograph of M. Coquelin as Mascarille. Fra Lippo Lippi is treated by Mr. Stillman in the 'Italian Old Masters.' 'Three Jewish Kings' is another paper of a kind of which the *Century* appears to have a monopoly. In the pleasantly varied contents of this magazine all tastes may find constant delight.—The Laureate's new poem forms, of course, the most attractive feature in the *New Review*. It is a pleasantly inspired and exquisite lyric, over which Philistinism and ignorance will, of course, make merry. Prof. Vambéry deals with 'The Shah's Impressions of Europe,' Mr. Frederick Greenwood finds commerce no deterrent from

war, and Lady Middleton and Miss Constance F. Gordon Cumming give an interesting account of what is found 'In the Old Muniment Room of Wollaton Hall.'—In *Macmillan's* Mr. B. Dunlop supplies 'Archibald Prentice: a Page in the History of Journalism.' 'A Scholastic Island' is one of Mr. Bent's now familiar pictures of Eastern scenes. 'English Birds of Prey' contains, among other things, a handsome vindication of the owl.—'Sir Philip Francis' is the subject of an essay in *Temple Bar* by Mr. Fraser Rae, which, without dealing with the great Junius controversy, casts some doubt on Francis's claim to have written the letters. 'George Cruikshank as Virtuoso' gives another aspect of that many-sided character. 'Shakespeare's Bear-Garden As It Is' will interest many of our readers.—Mr. F. Brierley writes in *Murray* a defence of Rabelais, in which there is much truth, but very far from the whole truth. 'The Railways of Scotland' are continued. Archdeacon Farrar advocates 'Brotherhoods of the Poor.' 'Parsifal' at Bayreuth is also given.—The new volume of the *English Illustrated* begins with new type and other improvements. One of Mr. Swinburne's recent experiments in rhyme constitutes the opening paper. Mrs. Jeune writes on 'Children in Theatres,' and supports their employment. 'The Embossing of Metals,' by Mr. Benson, and 'The White and Silent Nuns,' by Mr. Lucy, are noteworthy portions of the number.—'Mostly Fools' in the *Cornhill* deals with court wearers of the motley, Triboulet, Archie Armstrong, and so forth. 'A Court-Day in Fiji' and 'Weeds' are readable articles.—Mr. Brander Matthews writes pleasantly in *Longman's* on 'The Dramatization of Novels.' Among scientific contributions 'The Föhn' is agreeably conspicuous. Mr. Lang in 'At the Sign of the Ship' is in his best form.—A portrait and memoir of Lord Tennyson appear in *Tinsley's*, to which Mrs. Lynn Linton also contributes.—The Rev. W. S. Lach-Szyrma, M.A., is among the contributors to the *Newbery House Magazine*.—A new series of the *Sun* opens with an agreeable variety of contents.—Mr. H. Schütz Wilson writes in the *Gentleman's* on 'The Second Part of "Faust";' Mr. Armstrong Willis on 'Swanage'; Mr. Barraclough on 'Early Mormonism'; and Mr. Fox Bourne on 'Our West African Possessions.' 'Ipplen: Round and About an Old Devon Village,' by Mr. W. G. Thorpe, has a pleasant antiquarian flavour.

THE current number of the *Bookbinder* (Clowes & Sons) has a handsome coloured plate of a Grollesque binding of about 1540, and illustrated articles on the 'Worcester Cathedral Library' and 'Embroidered and Painted Book-Covers.'

MESSES. CASSELL'S publications lead off with the *Encyclopaedic Dictionary*, Part LXIX., carrying the language from 'Specially' to 'Statice.' Eminent valuable articles appear on 'Spectrum Analysis,' 'Spectroscope' (illustrated), 'Sphere,' 'Spiritualism,' 'Square,' and other similar subjects.—Part XLV. of the *Shakespeare* concludes 'Romeo and Juliet,' and begins 'Timon,' of which four acts are given. The frontispiece to 'Timon,' showing the man-hater tired with labour, is well designed. Many other illustrations, full page and others, are given.—*Our Own Country*, Part LVII., opens with a view of North and South Shields. It has views of the Tyne, including, of course, Newcastle and the Priory ruins at Tynemouth, and of Newbourn and Hexham. Southern Pembrokeshire is also illustrated, the views including Manorbier and Carew Castles.—Part XXV. of *Old and New London* begins at St. Clement Danes, with a view of the theatre once existing in Portugal Street. Lyons Inn, Old Craven House, 'The Cock and the Magpie,' near where Pepys saw Nell Gwynne, &c., are given, and we then reach Lincoln's

Inn, of which there are many views. Some old views of the Strand from the river have great interest, though the perspective shows Harrow-on-the-Hill occupying the place of the British Museum.—*Neumann's History of Music*, translated by F. Praeger, Part XIX., has portraits of Sebastian Bach and Rameau, and opens out a very interesting chapter on 'Lully and the Old French Opera.'—*Picturae Australasia*, Part XII., gives representations of the marvellous cliffs, Mount Victoria. Turning to the Blue Mountains, it depicts the Kaloomba Falls, Govett's Leap, and other points described by Mr. Darwin; Geelong and Springfield are also described.—*Celebrities of the Century*, Part IX., 'Gregory' to 'Horne,' has lives of Grillparzer, Guizot, and the Maharajahs of Gwalior. Such names as Hall, Hamilton, Hare, Horne, Herschel, and Hill furnish matter for attractive biographies. Many living men are also dealt with.—Of many good and well-illustrated papers in the *Woman's World*, 'Woman's Dress in Florence' is the most interesting.

THE Rev. J. Cave-Browne, Detling Vicarage, Maidstone, writes: "In your very flattering notice of my 'History of All Saints' Church, Maidstone,' you throw down a challenge to me to bring out in *extenso* the highly interesting and valuable registers of that parish. May I avail myself of your pages to say that if the Harleian or any other society would undertake to print, I would gladly transcribe and edit them?"

#### Notices to Correspondents.

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A. P. H. ("Collyridians").—From Greek *κολλύρα*, a sort of bun or cylindrical cake. A set of Arabian Christians, principally women, who appeared in 873 A.D., who worshipped the Virgin Mary, and made offering to her of a toasted cake called *collyris*. See Cobham Brewer's 'Dictionary of Phrase and Fable.'

C. A. WARD ("Sir Walter Raleigh").—There is nothing to connect this worthy with Gray's Inn. A William Rawleigh, son and heir of B. Rawleigh, of Landbeach, co. Camb., is the only man of the name on the Gray's Inn registers.

J. B. PALMER ("Enigma," *ante*, p. 228).—It is to be feared that your case is not singular, and that the answer is not known. Some information concerning the subject will appear.

W. P. ("Oft in the stilly night").—Is not this one of Moore's Irish melodies; and are not the words his?

J. C. WELCH ("Bibliography of Dialling").—See *ante*, p. 244.

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## Notes.

## MARIO PAGANO.

This unhappy patriot and humane jurist deserves a brief memorial. My authority is the "Biblioteca Scelta del Foro Criminale Italiano, diretta dall'Avvocato Giuseppe Tocagni; della Raccolta Vol. ii.....Milano, per Francesco Sanvito, successore a Borroni e Scotti, 1858." The writings of Beccaria and of Pagano are printed together in the octavo volume now before me, and memoirs of each jurist are given. Pagano is the less known of the two. Hence this note. Pagano, like S. Alphonso Liguori, and like the distinguished Rossetti family in our own time—the Rossettis coming from the town of Vasto, the ancient Istonium—was a native of the now dissolved Neapolitan kingdom, having been born, towards the middle of the last century, of respectable parents, at Brienza, near Salerno, which latter town has a castle and an ancient university. The whole district is in the Abruzzi hills. Early sent as a student to Naples, Pagano combined study with "athletics," as we would now say, and distinguished himself at once as a skilful fencer and as the pupil and friend of the learned Genovesi and Grimaldi. He had a handsome, intellectual, and fascinating figure and countenance, but enthusiasm and a noble hatred of injustice were his spiritual characteristics. When he joined the bar he chose criminal as opposed to civil practice, as that course

seemed to give his humanitarian instincts a nobler vocation. To his disgust he found the criminal courts not so much a shrine of justice as a nest of "jobs" and venal corruption, or else the mere instruments, under forensic and judicial forms, of a political despotism. But he was soon noted as incorruptible himself, and gained the Naples Chair of Diritto Criminale. He was an advocate not only eloquent, but also intrepid, and his biographer, rather rhetorically perhaps, calls him the Plato of Naples. Luigi Medici, an honest minister, supported him. Carrying out the principle of Beccaria's 'Dei Delitti e delle Pene,' Pagano, as a second law reformer, wrote his legal tract 'Sul Processo Criminale,' Beccaria having attacked a vicious system of law, and Pagano attacking a vicious procedure. The 'Saggi Politici,' which followed, was an essay, based on Giov. Batt. Vico's lines, on the origin of civil society. Like Burnett, he maintained that the cradle of mankind had been in Asia. But, strangely enough, almost as I write, I have just read that Mr. Andrew Lang and other eminent students are now reverting (for "nothing is new under the sun") to Buffon's and Bailly's theory that not south-western Asia, but northern Europe, and possibly northern Asiatic Russia, are the true cradle at least of the Aryan races. But this only *en passant*. Pagano's theories on the origin of humanity I may pass over. He was not an antiquary, but a jurist and politician. He prophesied Nihilism:—

"Despotism promotes the destruction of the State, i. e., it promotes anarchy. Thus we may say that Despotism makes the State a corpse: Anarchy bleaches it—and the end is a skeleton."

Pagano, as an Italian, was bound to write a play or two; but his tragedies, 'Gerbino' and 'Corradino,' are long forgotten, which I trust will never be the case with his heroic personality. His friends were nobles, but with generous popular sympathies.

The excesses of the French Revolution drove the Queen of Naples to despotic extremes. The gaol, the firing platoon, and the gallows were the order of the day, and the 'Giunta di Stato' reproduced in the secular region the horrors of the Roman Inquisition. Vitaliani, Galiani, and Dideo, the leading Liberals, were hanged. Pagano's zeal as an advocate in defending the political prisoners inflamed the Neapolitan Court—a Bourbon one—against him. But in despite of their hostility Pagano was made Judge of the Admiralty Court. He displayed integrity and humanity; yet two *miserables*, highly placed, named Capuozzolo and Vanni, denounced Pagano, who, as though it had been the days of Tiberius and Sejanus and the herd of *delatores*, was lodged in prison, where he was treated, though untried, with great rigour. Like Boethius, he occupied his time in writing. He was finally tried and degraded from his profession. Flying to Rome,

he was well received by the Republicans, then in the ascendant. But those were evil days for liberty. The great powers were leaguings against Republican France, and (for the occasion) the Pope and the Sultan of Turkey were on friendly terms. Pagano left Rome for Milan. Later on he was nominated by General Championnet as a member of the Provisional Government of Naples; but he offended the barons by attacking their feudal privileges, and yet, by a strange irony of fortune, he was himself denounced as an aristocrat. His "paper" constitution, based partly on classical and partly on French revolutionary precedents, was momentarily adopted, but the reaction soon took place, and the short-lived "Republic of Naples" collapsed. The British Government was in Italy, as then it was everywhere—for it was the hour of monarchical reaction—reinstating the old sovereigns, and Nelson with the British fleet aided the cause of the Neapolitan monarchy, for which he and his government are heartily abused by poor Pagano's biographer:—

"Nelson, degno satellite d'un governo, un di, artefice di tutte le calamità dell'Europa, lacerò la capitolazione e caricò di catene i patrioti."

Among other distinguished political victims, who were all, as it seems, executed, were Nicola Caracciolo, who was certainly sacrificed by Nelson to appease Lady Hamilton; Domenico Cirillo, an eminent physician and botanist; Francesco Conforti, a publicist; Nicola Pacifico, whom Genovesi calls "gloria di tutta la botanica"; Vincenzo Russo, a young and eloquent orator and publicist; and, unhappily, a lady was also executed, Fonseca Eleonora Pimentel, "rarissima donna, che possedeva le scienze più astruse, e che brillava straordinariamente nell'amena letteratura." Pagano, "the Phocion of Naples," was also condemned to death. On October 6, 1800, Pagano died on the gallows. But for him death had no terrors. "Visse da Aristide e morì come Socrate." H. DE B. H.

#### ANIMAL SYMBOLISM IN THE MIDDLE AGES.

I have recently been favoured with the loan of a volume, purchased for a few *centesime* in a small Italian town, which is the reprint of a very ancient book entitled 'Il Fiore di Virtù.' The work is well known in Italy, if not in England, and has been frequently reprinted since it first issued from the press in the fifteenth century. The author is unknown, but the evidence of style and one or two other features tend to fix the date of the original MS. at about 1320. Gamba, 'Serie dei Testi di Lingua,' Venezia, 1839, p. 141, and Zambrini, 'Opere Volgari,' Bologna, 1878, p. 413, enumerate most of the editions, some of which are in the British Museum Library. There is also an early French version, and one in English of the Elizabethan period. But the English version omits the

most interesting portions of the original Italian, and is translated only "out of the French." The volume which I have seen has been edited by P. Fiacadori, of Parma. Though written in a simple style, it is the work of a man who was well informed, for numerous ancient writers are quoted, both amongst the Christian fathers and the classical authors. The book consists of a series of descriptions of the most common virtues and vices, with examples drawn from history and from the animal world. The curious part of it is the symbolism—the choice of the characteristic qualities of animals to illustrate human virtues and vices. The natural history is that of the times, and, although always interesting, is not always correct.

The passion of love, for instance, is symbolized by the lark (*allodola*), which, if brought to the bed of a sick man, turns away if the patient is likely to die, but fixes its gaze upon him if he is bound to recover. In like manner true love avoids all that is base and wicked, and delights only in that which is lovely and of good report.

Envy, again, is symbolized by the kite (*nibbio*), because this bird, if it sees even its own chicks grow fat in the nest, pierces them with its beak to make them thin and feeble; so envy manifests itself in intolerance of others' prosperity and delight in others' misfortunes.

Joy is symbolized by the cock (*gallo*), which crows for joy all day and even by night.

Sadness by the raven (*corbo*), which, when it sees its chicks issue from the egg with plumes that are white, and not black like its own, abandons them in sorrow.

Peacefulness is symbolized by the beaver (*castoreo*), an animal which possesses "certain little grains of which remedial medicines may be made," and for this, above all, hunters seek it; "and since the beaver knows by experience, or by instinct, the intention of the hunters, when it sees no other means of escape, draws out these grains with its teeth and delivers them to its pursuers, thus recovering the peace which it desires."

Rage is symbolized by the bear (*orso*), greedy of honey, attacked on all sides by the bees which it designs to rob, till its rage is ungovernable.

Mercy is figured by the stork (*figliuoli dello uccello Ipega*), for when they see that their parents are old and decaying, young storks build a nest for them and feed them, and rob themselves of their own feathers to give them warmth.

Cruelty is given to the basilisk (*basilisco*), a serpent which kills only for killing's sake, and which empoisons the very herbage in which it rests.

Generosity is the mark of the eagle (*aquila*), the most generous of all the feathered tribe, leaving always the half of its prey to other birds.

Avarice is attributed to the toad (*botta*), which eats even earth, and very little of that, for fear that the ground should be entirely consumed.



"That is why toads are always so shamefully meagre and worn."

Correction is symbolized by the wolf (*lupo*), because when it goes after its prey and its foot is caught in a snare, it releases its foot with its teeth, biting and punishing itself to teach avoidance of future danger.

Flattery is compared to the mermaid (*sirena*), which shows only its more lovely upper parts and enchants the mariner to his destruction.

Prudence is symbolized by the ant (*formica*), which labours all the summer to hoard up a store of provisions for the winter season.

Folly finds its type in the bison (*bis selvatico*), which hates every object coloured red, and is thus taken by the hunters.

Justice, in the queen-bee (*regina dell' api*), who rules the hive absolutely according to reason, and all respect her as their chief.

Injustice belongs to the devil (*diabolo*), who, as do all demons, acts without reason and always out of an unalterably perverse and evil will. Devils are perpetually at discord amongst themselves, and delight in the torments of those whom they have tempted to their ruin.

Loyalty is symbolized by the crane (*gruga*), since the cranes have a king whom they serve and most loyally obey. In the night they place their sleeping monarch in safety, and form a circle around him to protect him from harm, with two or three sentinels to keep guard and avoid surprises. They sleep also with one foot uplifted, holding a stone, which they drop if disturbed and are quickly awakened.

Clever deceit is attributed to the fox (*volpo*), because when he wants food he extends himself on the ground as if dead till birds and other animals approach, thinking themselves safe, and are quickly dispatched.

Truthfulness is symbolized by the partridge (*pernice*), for these birds are accustomed to fitch eggs from one another and hatch them, but the young birds by instinct recognize their true mothers and follow them; so truth will in time "out."

Falsehood is given to the mole (*tapinara*), which is blind and cannot live in the open air, just as a lie when the light of truth is shed upon it dies at once.

Courage is symbolized by the lion, which sleeps always with its eyes open, ready for the hunter, but meets him without fear and fights to the last.

Fear finds its emblem in the hare (*lepre*), the most timid of animals, frightened even at the least rustle of the leaves.

Magnanimity is symbolized by the falcon (*gir-falco*), which will die of hunger rather than eat carrion, and which attacks the larger birds, disdain the smaller.

Vainglory is given to the peacock (*pavona*), so full of himself that he finds all his delight in displaying his feathers in order to be admired.

Constancy is the attribute of the phoenix (*fenice*), which lives 315 years and does not move when his nest is on fire, assured that he will be reborn at the end of nine days. "In fact, some humours of his body produce a worm, which is developed little by little, its wings shoot out afresh, and it becomes a new bird, which in consequence of its continual renewal never dies; thus there exists in nature one only phoenix."

Inconstancy is attributed to the swallow (*ron-dinella*), always flying round and round, and eating here and there without rest.

Temperance to the camel, who can go so long without food and drink; intemperance, to the unicorn (*licorno*); humility to the lamb; pride to the hawk; sobriety and abstinence to the wild ass; gluttony to the vulture; chastity, to the turtle-dove, which after the decease of either male or female observes a perpetual widowhood; luxury to the bat (*pipistrello*); moderation, to the ermine (*ermellino*), which eats only once a day; and silence to the cock, who before crowing claps his wings thrice.

In some MSS. this work bears the title of 'Similitudini degl' Animali.' It would seem to have inspired the 'Della Proprietà degl' Animale' of Sacchetti, and perhaps also 'Gl' Animali Parlanti,' of Casti, who imagines a time

— che le bestie antiche  
Possedean la ragione e la loquela.

Is there any good work on the animal similitudes or symbolism of the Middle Ages?

J. MASKELL.

PLURALS OF WORDS ENDING IN O.—At 7th S. viii. 200, AN OLD SUBSCRIBER, who gives no address and characterizes *quartoos* as ungrammatical, is invited to cite any rule of grammar that is violated in that plural. I can find him what he is asked for at p. 38 of Adam's 'English Grammar,' 1871:—

"Certain words ending in o of foreign origin change o into oo. *Cargoes, echoes, heroes, negroes, potatoes, volcanoes*.....Others, including all proper names, are unchanged. *Cantos, grottos, quartos, Calos, Scipios*."

Again, at p. 18 of Yates's 'Civil Service English Grammar,' second edition, 1884:—

"The following nouns ending in o take *es* in the plural. *buffalo, cargo, echo, grotto, hero, manifesto, negro, potato, and volcano*. The rest of the nouns in o which have been thoroughly naturalized follow the general rule, as *canto, cantos; solo, solos*."

Thus in the latter of these grammars *quarto* is omitted from the words taking *s* in the plural, while in the former it is given as an example of words not doing so.

Lindley Murray, 1871, is neutral. At p. 51 he says:—

"Nouns which end in o have sometimes *e* added to form the plural, *cargoes*....., sometimes only *s*, as *folios*....."

Only giving examples of each, and not including *quarto* in either set.

These authorities may, perhaps, be condemned as belonging to the dark ages of English grammar, which, according to present information, seem to have terminated very recently, but the matter seems worth ascertaining.

It seems odd that in importing into the English language words from such different sources, as *potato*, *quarto*, *calico*, *negro*, and *sago*, we should form their plurals in a way as exceptional in the languages they come from as in ours.

As for modern usage as affecting the particular word *quarto*, I find two able writers in 'N. & Q.' of September 7 spelling the plural with an *e*, while one of them, as I should have expected, spells the plural of Malvolio without an *e*. In *John Bull* of September 7 I read, "sober scientific *quartos*."

The evidence of many of the plurals in *oes* is tainted by the singular being also found with the apparently redundant *e*, as *potatoes* (Gay and Sydney Smith), *calicos* and *cargoes* (instances given in the 'New English Dictionary'). Accidentally, under the head of "Cargo," occurs a different instance of a perversely redundant *e* following *o*, namely, in Barbadoes.

KILLIGREW.

**DOG LAW, 1808.**—The following is a copy of an original document in my Banks Collection, and at the present time may prove of interest:—

Middlesex, Parish of Heston.—By the Common law of the Land "If any Person have a Dog liable to hurt people and he hath notice thereof, and if, after, he doth any hurt to Cattle or otherwise, it is a Misdemeanour of the highest kinds;—and if he doth bodily hurt to any of His Majesty's liege subjects so that death ensue, it is Manslaughter or Murder in the owner of the said Dog, after notice, according to the circumstances." These are to give you notice by order of the Magistrates assembled in Petty Sessions this 19th day of January, 1808, at the Three Pigeons, New Brentford, that if, from and after the date of this Notice, any Dog your property, is found at large out of your house, such Dog will be destroyed, under the authority of the said Magistrates;—and if any mischief or accident ensue, the Law will be put in force in all its rigour against you.

Signed by order of the Magistrates,

RALPH BERRYVILL, Constable.

Personally served on Sir Joseph Banks Bart.

this 24 day of February 1808.

Sir Joseph Banks resided at Smallbury Green, Heston.

T. O. NOBLE.

Greenwood Road.

**GENERAL DE PAOLI.**—Under a licence from the Home Secretary, dated July 22, 1889, the remains of General de Paoli were exhumed in Old St. Pancras Churchyard, on August 31, for conveyance to his native Corsica, to find burial in the little oratory attached to the mansion in which he was born, alongside those of his brother Clément, who also fought during his whole life for the independence of the isle. To set at rest any doubts caused by the late Dean Stanley's error ('Historical

Memorials of Westminster Abbey,' 1882, p. 306) in stating that the remains of Paoli had already been removed to Corsica, M. Franceschini Pietri, the great-nephew of the illustrious patriot, had the vault in Old St. Pancras Churchyard opened on August 8, and found the leaden coffin inscribed as follows:—

Pascal de Paoli  
Corsozum olim  
Supremus  
Dux et Moderator  
Natus Die V Aprilis  
Ann : Dom : 1725.  
Vitâ Functus Londinii  
Die V Februarii  
Ann : Dom : 1807.  
Requiescat in Pace.

The entry of the burial in the register of Old St. Pancras reads:—

"February, 1807.—Names and Where Brought from :  
Pascal de Paoli, St. Marylebonn. Age : 82. Died : 5.  
When buried : 13.—117. 11s."

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

**FOLK-LORE : CAUL.**—The following newspaper cutting is worth preserving, for a finer example of the development and modernization of an old superstition could scarcely be found:—

"An extraordinary affair has occurred at Maryport. A few days ago the wife of a labourer in the town gave birth to a son. When the child was born it was found that its head was covered with a veil or caul. The veil was placed on one side, and no notice was taken of it until some hours after the child's birth. When examined, however, it was found that the words 'British and Foreign Bible Society' were deeply impressed upon the veil. When this discovery was made the greatest excitement prevailed in the neighbourhood, some of the women declaring that nothing short of a miracle had been enacted. The doctor, who inquired into the matter, however, soon explained the affair. The veil, whilst in a pliable condition, had been placed upon a Bible, on the cover of which the words 'British and Foreign Bible Society' were deeply indented. The words were in this way transferred to the veil; but some of the inhabitants still ascribe the affair to supernatural influence, and declare that the child is a 'missionary born,' and that they will evidently watch his career with a great amount of interest."—*Leeds Mercury*, Sept. 14.

M. P.

**GLASGOW THEATRES IN 1830 : CHARLES MATHEWS.**—The following notes are taken from the MS. diary of a gentleman who at the time was a student of medicine at the University of Glasgow:—

"Tuesday, 26 January, 1830.—At 9 P.M. went to the play.....The play 'King John'; the part of Philip Falconbridge by Mr. Barton (Edinburgh); figure and action good, voice remarkably bad, seems to want teeth, or if this is not the cause, he has an impediment in his speech; cannot conceive how he can have arrived at any note, for in speaking he puts you in pain. Mr. Alexander took the part of King John; for him it was tolerable, but he is no actor, is only a buffoon. Frimbley took the part of Hubert, and did well. Miss Phillips sang Macgregor's Gathering, a fine national song, and she executed it well,

but it seems more fitted for a man's voice than a woman's; however Miss P. is a good singer; her appearance is tolerably good, fair, but with red hair, and has an obliquity in vision. Frimbley's dance, a medley horn-pipe, good. Interlude of 'Matrimony,' poor thing altho' laughable. Farce, 'Ellen Rosenberg.' Rosenberg the exile, Mr. Barton; Ella Rosenberg, Mrs. Heila, a masculine woman, plays tolerably well, the principal performer that Alexander has, indeed in some scenes she was good. Mr. Mason as Captain Stone (?) good; he was formerly manager of this theatre, and then of the Queen-st. one, and lost by the last his all. Left at 12½.

"Friday, Febr. 5.—Went to the Theatre to see Mathews. 'Home Circuit,' and 'Before Breakfast,' as a farce. Full house ..... Mathews is a tall, awkwardly made man, rather inclined to corpulency, but his limbs are quite disproportionate in thickness to his body, one leg is much shorter than the other, and he must have many ups and downs, which by the by is his trade. His appearance is somewhat droll, and yet it is not strikingly so, unless he is giving some of his characteristic sketches, and then his appearance is totally changed. He is like the chameleon, and can assume any color; like the mocking-bird, he can imitate almost every sound, whether human or not; he can assume almost every shape, indeed he is imitable in what he professes, and we shall ne'er see his like again. He has not by any means a pretty face, all the asperities or angles are rounded; it is confoundedly red, perhaps from good living; his hair is scant, and dark coloured, eyes good, nose nothing particular, mouth distorted by paralysis, chin rounded. His voice has nothing particular in it when speaking or conversing in common conversation, and it is owing to the changes he can work in voice and person that we are struck with him, for it is not his person, face, or figure, but his abilities that please us.

"Saturday, Febr. 6.—Livingstone in, from Hamilton; came in last night to see Mathews; thinks that he has great abilities for a comic performer, thinks that he could personify 'Paul Pry' well."

W. C. B.

**BROOSE.**—In the Clarendon Press 'Burns,' just issued, Mr. J. L. Robertson explains "broose," as it has been explained since the days of Jameson, to mean a race at country weddings, resulting in a dish of brose as prize. Poor as Scotland was, I cannot think that on a wedding day the characteristic feature of that day should be a dish of unattractive brose. The identical custom prevailed in Iceland up till 1767, when Eggert Olafson brought home his bride. This was called the "brúð-guma-reið," the bridegroom's procession. "Brúð" signified becomes "broose," and retains the correct vowel sound (*vid. Vigfusson, s.v.*).

JAMES MACLAREN.

**BLUNDERS OF CRITICS.**—After the samples we have had of poets' blunders, it is only fair that the critics should have their turn. I have not read Sir Edward Hamley's recently published volume of 'Essays,' but the accomplished literary leader-writer of the *Daily News* has twice referred (and upon each occasion with approval) to an extraordinary bit of criticism upon Keats's 'Eve of St. Agnes' contained in it. Sir Edward complains of the absurdity of representing the heroine of the poem as keeping a store of "spiced dainties" in

her chamber closet, and appears (as does also our critic's critic) to have entirely overlooked the fact that these

jellies soothe than the creamy curd,  
And lucent syrups tinct with cinnamon,

had been placed there for the occasion by Porphyro's friend, the aged beldame, as promised in stanza xx. Her purpose was to provide refreshment for the lovers before their long and perilous journey, and the incident, so far from being a blot upon the poem, is an evidence of the care with which every detail in its story had been prearranged.

C. C. B.

**SECRET CORRESPONDENCE BY MEANS OF POSTAGE-STAMPS.**—Such a correspondence might very easily be carried on. A postage-stamp can be stuck on each of the four corners of an envelope in at least twelve different positions, forty-eight in all. These twelve different positions can be repeated on quite eight to ten other points of the envelope, if it is square and of good size, ninety-six to one hundred and twenty in all. This will give us, say, one hundred and fifty different modes, easily distinguishable one from another, of applying a stamp on an envelope. Let each one of these different positions or modes (or as many of them as are wanted) represent a word or a sentence, and let these words or sentences be tabulated so as to form a code, such as is used by those who telegraph to very distant parts of the world—and the system of correspondence is complete. If adopted (and I dare say it has already been adopted), it would, I fear, be used principally by lovers, but it might evidently be used as a cipher for all purposes, and a cipher that could not possibly be found out unless the code were laid hold of.

The only objection is that it would be difficult, if not impossible, to carry on any lengthy correspondence in this way; but it would be very easy to substitute pieces of coloured or white paper of the shape of stamps for stamps, and to paste or gum them in various preconceived positions on a sheet of note paper, instead of on the envelope, and then there could be no limit to the length of the correspondence.

F. CHANCE.

Sydenham Hill.

**SIR WILLIAM D'AVENANT AND THE DUC DE ROQUELAURE.**—Of Gaston-Jean-Baptiste, Duc de Roquelaure, it is said that he might have made his escape from Rabelais in order to occupy the place of buffoon in the court of Louis XIV. All the floating stories of the day were attached to him. It is, therefore, not very surprising to find told concerning him a well-known story attributed also to Sir William D'Avenant. On account of the loss of his nose D'Avenant, as well as for other causes, was the butt of the poets and wags of the court of Charles II. One of the best-known stories concerning him is that an Irishwoman said to him once,

"God bless your honour's eyesight!" "Why?" asked the astonished poet. "Because in case you lose it you will not be able to wear spectacles," or words to that effect, constituted the answer. Now this story is told of the Duc de Roquelaure in a curious, untrustworthy, and unsavoury record of his adventures. It was in this case an Auvergnat who said to the duke, "Monseigneur, que Dieu veuille vous conserver la vue"; and being asked why, replied, "C'est qu'il me semble, monsieur, que si votre vue s'affaiblissait vous avez un nez qui ne serait guère propre à porter des lunettes." Roquelaure and D'Avenant were contemporaries. The story is more probably true of the Englishman. I do not even know whether the facial disfigurement which certainly affected D'Avenant befell also Roquelaure. More than one reference is, however, made to it. Roquelaure is said to have pleaded the case of this Auvergnat successfully to Louis, who asked him the cause of his interest. "Ah, Sire," exclaimed the duke, "votre majesté ne voit-elle pas bien que sans ce magot-là je serais le plus laid homme de France? N'est-ce pas-là une assez grande obligation?" This story also sounds suspiciously like the plea said to have been put in by Denham at the Restoration in favour of a pardon for Wither. "Don't hang George Wither, your majesty, as it be only that I be not called the worst poet in your majesty's dominions."

H. T.

UNPUBLISHED LECTURES OF CARLYLE.—The London correspondent of the *Manchester Guardian* writes:—

"I have just been shown a unique manuscript in the shape of a verbatim report of a course of twelve lectures on the Literature of Europe, delivered by Carlyle in May and June, 1838. These lectures discuss the literature of Greece, Italy, Spain, France, Germany, and England—of course giving special prominence to Dante, Luther, Shakespeare, Johnson, and Goethe. They have never appeared in print, as Carlyle would only publish the lectures on 'Heroes,' and this is probably the only record of them in existence, &c. Lecture 9, on Rabelais and Voltaire, is unfortunately missing, its absence being accounted for by the following note:—'Being confined to my bed with a new access of the Malaria I brought back from Rome I was enabled (*sic*) to attend lecture 9, in which Rabelais was discussed and Voltaire.'—J. C. A."

The MS. alluded to is not unique, as I have one, evidently a copy similar to that noted above, also wanting Lecture 9, several blank leaves intervening between the eighth and tenth lectures. The title of my copy is given thus:—

On the History of Literature, or the Successive Periods of European Culture.

Period First.—Lecture 1. Of Literature in General. Language, Tradition, Religions, Races. The Greeks, their Character in History, their Fortune, Performance, Mythologies, Origin of Gods.

Lecture 2. Homer. The Heroic Ages from Æschylus to Socrates; Decline of the Greeks.

Lecture 3. The Romans. Their Character, their For-

tune, what they did from Virgil to Tacitus. End of Paganism.

Lecture 4. Middle Ages. Christianity; Faith, Inventions, Pious Foundations, Pope Hildebrand, Crusades, Troubadours, Nibelungen Lied.

Lecture 5. Dante. The Italians, Catholicism, Purgatory.

Lecture 6. The Spaniards. Chivalry, Greatness of the Spanish Nation; Cervantes, his Life, his Book; Lope; Calderon. Protestantism and the Dutch War.

Lecture 7. The Germans. What they have done; Reformation, Luther, Ulrich Hutton, Erasmus.

Lecture 8. The English. Their Origin, their Work and Destiny, Elizabethan Era, Shakespeare, John Knox, Milton; Beginning of Scepticism.

Lecture 9. Voltaire. French Scepticism from Rabelais to Rousseau. (Wanting.)

Lecture 10. Eighteenth Century in England. Johnson, David Hume.

Lecture 11. Consummation of Scepticism; Werterism; the French Revolution.

Lecture 12. Of Modern German Literature. Goethe and his Works.

From the fact that Lecture 9 is omitted in my MS. it would seem to be a copy of that made by J. C. A. Who was J. C. A.; and are these manuscripts from his shorthand notes, or how obtained?

F. W. C.

MINI-MITUDE.—In the *Times* for Sept. 14, Prof. Sir William Turner is reported to have said, in his address on heredity before the British Association, in speaking of the physical basis of heredity: "These nuclei are so small that it seems almost a contradiction in terms to speak of their magnitude, rather one might say their minimitude, for it requires the highest powers of the best microscopes to see them and follow out the process of conjugation." Commenting on this, the *St. James's Gazette* of Sept. 17, says:—

"The average reader of the proceedings of the British Association would need a special vocabulary to help him out with the lucubrations of the savants. But even the average reader, who submits like a lamb to the newly invented technical terms, will kick when he finds Prof. W. Turner suggesting *minimutude* as the opposite of *magnitudo*. If *minimutude*, why not *maximutude*? The antithesis of *magnitudo*, one would think, should be *parvitudo*, and a pretty word that would be."

The word *parvitudo* does not exist in Latin, and *parvitas* is only used once by Cicero.

DE V. PAYEN-PAYNE.

THE DUCKING STOOL.—'N. & Q.' has contained much information concerning this instrument of torture. It may be well, therefore, to reproduce the following in its columns:—

"A contemporary states that last week the Grand Jury of Jersey City—across the Hudson River from New York—caused a sensation by indicting Mrs. Mary Brady as 'a common scold.' Astonished lawyers hunted up their old books, and discovered that scolding is still an indictable offence in New Jersey, and that the ducking stool is still available as a punishment for it, not having been specifically abolished when the revised statutes were adopted."—*Catholic Household*, Aug. 3, p. 10.

K. P. D. E.

DICKENS AND BESANT.—During a recent holiday I read for the second time Dickens's 'Great Expectations.' Almost immediately afterwards I read Mr. Besant's 'Children of Gibeon.' I do not know whether any of the critics noticed the resemblance, but it struck me at once. In both there is a convict who returns to be a terror and a nuisance to his friends; in both cases the convict is pursued by one of his early victims, who has been patiently watching for his opportunity; in both cases the opportunity arrives, and convict and victim are drowned in a death-struggle, the one pair in the Thames, the other in one of the London docks.

W. C. B.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

JUDICIAL WHIPPING IN ENGLAND.—In some verses which afterwards became the subject of an action for libel, Walter Savage Landor wrote:—

At a cart's tail some years ago  
The female thief was dragged on slow,  
The stern beadle's eager whip  
Followed the naked haunch to clip, &c.

Is there any foundation for this allegation? In all sketches which I have seen of a judicial whipping, whether at the cart's tail or the whipping-post, the culprit (whether male or female) is merely stripped to the waist. Most probably Landor had never seen a female whipped in England. Was the mode of whipping to which he refers adopted in his native country (America) or in Scotland?

How was whipping in the army and navy inflicted in the last century? In a sketch of Hannah Snell (who enlisted as a soldier) which I read some time ago Hannah is stated to have been twice flogged—on the last occasion on board a ship—evidently without discovering her sex. This seems impossible if she had been stripped to the waist. I doubt whether she was flogged at all.

Were private whippings and whippings for breaches of prison discipline (under which head I suppose those at Bridewell are to be classed) inflicted in the same manner as public ones?

On another point I would be glad to be informed. Though only the nobility were legally exempt from corporal punishment, so far as I can learn it was never inflicted on persons belonging to the better class. A few persons in the rank of gentlemen appear to have been whipped under the Stuarts, but always for offences supposed to be of a seditious or blasphemous character. I have never heard of a lady being judicially whipped in England for any offence, unless we go back to Queen Boadicea. Possibly, however, some of your readers can correct me on this point.

A SCEPTIC.

FRANCIS FRANCES.—This artist was born at Antwerp 1546, *obit.* 1616. I have seen a painting signed by him done on copper. It seems to represent the Tower of Babel, or is a parody on it. I should like to know if it was his usual plan to paint on metal, and whether many of his works are known, especially the work I have above mentioned.

OWEN DAVIES.

PALÆOGRAPHY.—Euripides in one of his plays introduces a peasant who, being unable to read, describes the shape of the old Greek letters in the name "Theseus," which he had seen in an inscription. Where is this passage to be found?

A. S. P.

MARGARET SYMCOTT OR ELEANOR GWYNN.—Will some one of your readers and writers help me to solve the following query? Manning and Bray, in 'History of Surrey,' vol. iii., say as follows:—App. xvi., "Margaret Symcott or Eleanor Gwynn"; xxii., "Margaret Symcott, i.e., Eleanor Gwynn"; xxxi., "Margaret Symcott, King Charles's Eleanor Gwynn." I have quoted it from this authority, having no other. A definite answer will oblige me.

WILLIAM RENDLE.

RADCLIFFE.—Could any correspondent kindly give information concerning one Anthony Radcliffe (or his ancestors and successors), of Kell Head, Cloughbrae, Dumfriesshire, who was buried at Crummertrees in the year 1800, and who claimed to be a direct descendant of the Earl of Derwentwater? Also information of Arthur and Edward Radcliffe, London merchants, who died about the middle of the last century?

W. J. P.

Newcastle-on-Tyne.

WILLIAM MARKWICK.—Is anything known of the drawings or unpublished manuscripts of this naturalist, mentioned by him in his 'Catalogue of Birds found in the County of Sussex,' which was printed in the fourth volume of the *Transactions* of the Linnean Society of London? If they are still in existence they would probably be of considerable service to my friend Mr. William Bower, of Cowfold, near Horsham, who is preparing a work on the ornithology of that county, and on whose behalf I make this appeal to the readers of 'N. & Q.'

ALFRED NEWTON.

Magdalene College, Cambridge.

THE 'PREM SAGUR'.—I have been asked for an answer to the following question: By whom and when was the 'Prem Sagur' written (probably incorrectly spelt), a Hindu book, giving an account of Krishna, his birth and life?

C. F. S. WARREN, M.A.

Longford, Coventry.

OLD INNS AND TAVERNS OF LONDON AND SUBURBS.—Where can I inspect a good collection of drawings, photographs, and prints of these, more

particularly those in the counties of Surrey, Kent, and Middlesex? I am anxious to know if any drawings or photographs were taken of the "Old White Horse Inn," Brixton Rise, Surrey; the "Old Horse and Groom Inn," Streatham, Surrey; and the "Old Greyhound Inn," facing Streatham Common, Surrey, all of which have been pulled down and rebuilt. I should be glad of any information as to their history and when erected.

J. R. D.

'THE YOUNG ROSINIAN.'—I shall be grateful to any one who will put me in the way of procuring a novel which appeared under this title in 1809. I have tried the second-hand booksellers.

ANDREW W. TIER.

The Leadenhall Press, E.C.

MISPRINT IN THE OXFORD BIBLE.—Has it been noticed that there is a serious misprint in the Oxford edition of the Bible? My copy is "Pearl 16mo. refs. Oxford Facsimile Series, No. 6." Proverbs vi. 20 reads "My son, keep thy father's commandment, and for like not the law of thy mother." This should, of course, be "forsake." The error is a curious one in such a generally correct edition.

WILLIAM CROOKE.

146, Leinster Road, Dublin.

"ONE WOODCOCK MAKES NO WINTER."—This proverbial expression occurs in J. Wilson's play of 'The Cheats,' 1664:—

"Aft. Thou art a strange fellow. What dost think of those

Have gone before us, and commend it too?

Jol. One woodcock makes no winter."

P. 22, reprint, 1874.

Is this proverb an invention on the part of Wilson, or can an earlier use of it be cited? Ray gives "One swallow makes not a spring, nor one woodcock a winter."

F. O. BIRKBECK TERRY.

The Paddocks, Palgrave, Diss.

1 KINGS x. 3.—The Authorized and Revised Versions of this passage agree in translating it, "Solomon told her all her questions: there was not anything hid from the king which he told her not," the obvious meaning of which would seem to be that Solomon told the Queen of Sheba all the things that he did not know—everything that was hid from him he told her. The intended meaning, however, is that he kept back nothing from her of all the things which he knew. The Septuagint renders it, "There was not a word overlooked [παρεπαμμένους] by the king which he did not tell her." The Vulgate has, "Non fuit sermo qui regem posset latere, et non responderet ei." Has the sentence ever been understood in its literal acceptance, that Solomon confessed to her all the things of which he was ignorant? The commentaries I have referred to give no light on the matter.

Woodford.

A. SMYTHE PALMER.

ENGLISH GODDAMS.—Dawson Turner, in his 'Account of a Tour in Normandy,' 2 vols., 1820, writing of the lady abbess of a convent of Ursulines, says:—

"She has upwards of a dozen English heretics under her care; but she will not compromise her conscience by allowing them to attend the Protestant service. There are also about ninety French scholars, and the inborn antipathy between them and the *insulaires* will sometimes evince itself. Amongst other specimens of girlish spite the French fair-ones have divided the English damsels into two *genera*. Those who look plump and good-humoured, they call *Mesdemoiselles Robins*; whilst such as are thin and grave acquire the appellation of the *Mesdemoiselles Goddams*, a name by which we have been known in France at least five centuries ago. This story is not trivial, for it bespeaks the national feeling; and, although you may not care much about it, yet I am sure that five centuries hence it will be considered as of infinite importance by the antiquaries who are now babes unborn."

What authority has the writer for stating that the English were given the appellation of "Goddams" five centuries ago?

J. WHITELEY WARD.

MILTON AND VONDEL.—In Southey's review of Hayley's 'Life' (*Quarterly Review*, March, 1825) occurs the following passage:—

"If Milton was incited by the perusal of any poem upon the same subject to compose his 'Paradise Lost,' we are persuaded it was by studying the 'Lucifer' and the 'Adam in Balingeschap' of Vondel; for he tried his strength with the same great poet in the 'Samson Agonistes,' Vondel being, indeed, the only contemporary with whom he would not have felt it a degradation to vie."

I shall be glad to know any earlier references to this subject.

O. S. W.

SIR THOMAS LEIGHTON, OF FECKENHAM, CO. WORCESTER.—He was knighted in 1679, was Constable of the Tower and Governor of Jersey and Guernsey temp. Elizabeth. He married Anne, daughter of Sir Francis Knollys, K.G. Where shall I find a reliable pedigree of his descendants? According to Playfair, Betham, and most of the usual authorities, he had issue an only son Thomas, who married Mary, younger daughter and coheir of Edward, Lord Zouch, of Heryngworth, by whom he left two daughters and coheirresses—Elizabeth, married to Sherrington Talbot, of Lacock; and Anne, wife of Sir John St. John. On the other hand, T. O. Banks ('Peerage,' ii. 628) gives to Thomas Leighton, the son, no fewer than four sons, of whom the eldest, Edward, he states, married a Mary Stanley, and left issue three sons and three daughters. A third account makes the wife of Sherrington Talbot the daughter of Sir Thomas Leighton the father, instead of Thomas the son, and this, I believe, is in accordance with one of the pedigrees produced in evidence at the Shrewsbury peerage claim. It is to be observed that prior to the termination of the abeyance of the barony of Zouch in 1815 in favour

of the eldest coheir, Sir Cecil Bishopp, the representatives of Thomas Leighton and the daughter of Lord Zouch were coheirs to that barony, as they appear to be still to one or two other abeyant peerages.

Leigh, Lancashire.

W. D. PINK.

**HOGARTH'S PORTRAIT OF FIELDING.**—Is the original pen-and-ink sketch, which was engraved in facsimile by James Basire, still in existence? According to Mr. Dobson,

"it was engraved with such success that the artist is said to have mistaken an impression of the plate (without its emblematic border) for his own drawing."

Several years ago I bought from an old print-selling friend in Green Street, Leicester Square, a copy of this engraving without the border and accessories. My friend, who had a large experience in these subjects, told me it was a very early proof, and extremely rare. It might certainly pass, on a cursory inspection, for a pen-and-ink drawing.

W. F. PRIDEAUX.

Jaipur, Rajputana.

**SOUTHWARK FAIR.**—In 'N. & Q.' 6th S. vii. 48, 334, I find it stated that this fair was finally suppressed in 1763. Is this not an error? as I read in No. 13,271 of the *Gazetteer and New Daily Advertiser*, for Thursday, September 12, 1771, the following:—

"Next Thursday the Right Hon. the Lord Mayor, Aldermen, &c., will go from Guildhall to proclaim Southwark Fair, which is annually held by statute; after the ceremony is over they will be elegantly entertained at the Court-house, St. Margaret's-hill.—No drolls or puppet-shows are permitted at this fair."

J. R. D.

**WALKING-STICKS.**—Has any one ever traced to its origin the custom of carrying a walking-stick? What is the earliest reference to the habit being practised in England? A. L. HUMPHREYS.

Ealing Dean.

**GEMS.**—Can any one give me the reason for giving different gems to the months, as January, garnet; February, amethyst, &c.? Also, origin of the meaning given to those gems or others bearing significance? A. Z.

**ANNE OF SWANSEA, AUTHORESS.**—Does any one know anything of this lady? When did she live; and what was her surname? Did she not write romances? Was she a writer for the *Minerva Press*? I think Thackeray mentions her in one of his lectures or essays, but I do not remember which. I do not think, however, that Thackeray does more than allude to her in passing. Any information concerning her will oblige.

JONATHAN BOUCHIER.

Ropley, Alresford.

**SIR CHARLES WAGER.**—(1) What is known of the birth and parentage of Admiral Sir Charles

Wager? I possess the following MS. note (or extract) concerning him, which does not promise well for my inquiry:—

"Of the family from which Sir Chas. Wager was descended, the rank and circumstances of his parents, the place & time of his birth, the education which he received, the events of his earlier years, and the period of life at which he entered into the sea-service, there are no accurate & well authenticated particulars: but it is highly probable that he was sprung from a family not distinguished either for antiquity or wealth, & that the rank which he afterwards attained, & the fortune he acquired, were solely the reward of his own personal merit & professional services."

But perhaps some member of the Parker, Watson, Allix, or Wilmahurst family can throw light on the subject.

(2) I also possess a notice of a Capt. Charles Wager, R.N., who died at Deal Feb. 24, 1665. What relation was he to the admiral?

GUALTERULUS.

#### AUTHORS OF QUOTATIONS WANTED.—

That earlier time,  
The bygone rule of force and crime,  
The good old days when might was law  
And sword and chains held men in awe.  
DE V. PAYEN-PAYNE.

#### Replies.

DOUGLAS.

(7th S. vii. 247, 329, 432, 490; viii. 189.)

I have read MR. NEILSON's last article hereon with interest and with advantage; and having done so I would fain have kept silence, yea, even from good words, for my heart is by no means hot within me on this subject. MR. NEILSON's courteous, and even complimentary appeal has indeed a really chilling effect. He wishes me to "remove the stigma" of a mere private opinion; which opinion, moreover, was by no means meant as a stigma, and is of no more value than that of the man who died o' Wednesday, supposing that obscure individual to have had ordinary sense and judgment, and to have exercised them upon truthful and sufficient evidence.

It seems to me, after considering MR. NEILSON's paper, that the evidence of Froissart is sufficient and truthful, and is not contradicted in the main by any of the authorities (so far as I understand them) which are cited in the paper. Let us take them in order. No. 1 says that Douglas was going "towards the Holy Land to the aid of Christians with the heart of King Robert of Scotland," and that he was "on his way to the Holy Land against the Saracens." But it does not explain why he was going thither by Spain, which is certainly a long way round, instead of going, as I believe most Crusaders did, either by Venice or some other Italian port, or else by the South of France. And as to

this point the condition of the Holy Sepulchre and the question of crusading in Spain are, I submit, irrelevant. The one thing we have to find out is, What was Bruce's behest, and what was Sir James's promise?

No. 8 exhibits a discrepancy, not rare among ecclesiastics, between the Ven. Archdeacon Barbour and the Rev. Canon Froissart. But is it a real discrepancy, or only an omission? Barbour says that Bruce wished his heart "to travail upon God's foes." As MR. NEILSON points out, he says nothing more than this concerning Bruce's wishes; and certainly he does not say that the foes of God whom Bruce meant were the Saracens of Spain. From a Christian point of view, the Saracen headquarters were at Jerusalem. It seems odd, too, that Bruce should have made no provision for the burial of his heart after its travail. Barbour does not say that he made none; he simply omits to say what the provision was. Froissart supplies this omission. His statement about it is ignored, but not contradicted, by MR. NEILSON's authorities numbered 3, 4, and 5, and is confirmed, more or less explicitly, by the authorities numbered 6, 7, 8, and 10. As to No. 11, I do not understand it.

No. 9 is the authority of Froissart himself, which I quoted. And here I perceive that one must not only verify one's references, but also give them *in extenso*, lest haply he be accused of "blowing hot and cold" therewith. To save space, I left out the passage to which MR. NEILSON refers, because it did not appear to affect the argument one way or other. However, here it is. "When I had most to do," says the king to Sir James,

"I made a solemn vow, which as yet I have not accomplished, whereof I am very sorry: which was, if I might achieve and make an end of all my war, so that I might once have brought this realm into rest and peace, then I promised in my mind to have gone and waged war against Christ's enemies, adversaries to our holy Christian faith. To this purpose my heart hath ever intended, but our Lord would not consent thereto; for I have had so much to do in my days, and now in my last enterprise I have taken such a malady, that I cannot recover. And since it is so that my body cannot go, nor achieve that which my heart desireth, I will send the heart instead of the body, to accomplish my vow; and because I know not, in all my realm, any knight more valiant than yourself, nor of any body so well adapted to accomplish my vow instead of myself, therefore I require you, my own dear especial friend, that you will take on you this voyage, for the love of me," &c.

What voyage? After a few expressions of tender trust, the king goes on, in the words I quoted before, to direct that Douglas shall take his heart and present it "to the Holy Sepulchre"; adding an explicit charge that whosoever Sir James went he was to proclaim that that was its destination. Does not all this show what "voyage" the king meant? And there is nothing in the quotations from Barbour to suggest that he did not mean it.

But MR. NEILSON thinks it unfair in me to have left out also "the express statement of Froissart that Douglas, in fighting in Spain, 'considered that if he should go thither he should employ his time and journey according to the late king's wishes.'" Well, let us then have Sir John's *ipsissima verba* here too, as they are given by my Lord Berners. Froissart says that Douglas went first to Sluys, in Flanders; adding, significantly, that he went there "to hear tidings, and to know if there were any noblemen in that country who would go to Jerusalem, to the intent to have more company." "And," he continues, "when he had thus tarried there the space of twelve days, he heard it reported, that Alphonso, King of Spain, made war against a Saracen King of Granada; then he determined to draw to that party, thinking surely he could not bestow his time more nobly, than to wage war against God's enemies: and that enterprise done, then he thought to go forth to Jerusalem, and to achieve what he was charged with."

Clearly, then, according to Froissart, "that enterprise," namely, fighting the Saracens of Granada, was, in the mind and conscience of Douglas, no part of "what he was charged with." It was an episode—a mere preliminary to his behest. It is fair, however, to call attention here to a real discrepancy between Froissart and MR. NEILSON's authorities numbered 1 and 2. Froissart says that Douglas sailed from Montrose to Sluys; MR. NEILSON, apparently following Barbour, says that he sailed from Berwick to Seville. And Froissart implies that Sir James only went to Spain because of the report above mentioned, whereas MR. NEILSON quotes a letter which, if Douglas obtained it before he left Britain, would imply that he had from the first intended to go to Spain. On the other hand, Barbour, as quoted by MR. NEILSON, suggests, in accordance with Froissart, that Douglas had not heard of Alphonso's war with Granada until he arrived on the Continent.

After saying thus much in response to an appeal that could not properly be disregarded, what more can I say? Simply this, that I have written the foregoing with reluctance and regret, and with a due respect both for the name and fame of Douglas and for the patriotism and good faith of MR. NEILSON. This case of Bruce and Douglas has always seemed to me one of the most pathetic instances in all history of the vanity of human wishes. The devout and noble purpose of a dying king, that his heart should lie in God's sepulchre, after having travailed against God's foes who held that sepulchre, is frustrated; and this, not because the paladin who undertook his trust was wanting in sincerity or chivalrous ardour, but because, like Launcelot in another field of ethics, his faith unfaithful kept him falsely true—yes, even though he himself was the soul of honour.

Whether all this be so or not, the belief that it was so and the psychological interest of such a



belief, was the only motive of that casual remark which has led to the present discussion. And therefore I now beg leave to withdraw from the controversy.  
A. J. M.

THE "GRAVE MAURICE" (7th S. vii. 487; viii. 15, 75).—That the Maurice of the signboard was the son of the Queen of Bohemia is not, as MR. CHRISTIE seems to think, a baseless supposition on my part; and the Prince was "a graf or count," for he was a Pfalzgraf, or Count Palatine of the Rhine, which in England at that time (and for at least a hundred years before) was always pronounced Palsgrave. "Goody Palsgrave" was the epithet bestowed by Queen Anne upon her daughter, in contempt for her lack of ambition: "Good Palatine" is not only inaccurate, but misses the point intended.  
HERMENTRUDE.

There seems to be at least a literary reason for supposing that the "Grave" on the signboard was an adjective after all. For in Beaumont (?) and Fletcher's play 'Love's Cure; or, the Martial Maid' (I. ii.) Bobadilla says:—

Why, I but  
Taught her a Spanish trick in charity,  
And holpe the king to a subject, that may live  
To take grave Maurice prisoner!

And Seward's note is:—

"Grave is printed in the last editions with a great letter and in Italics, as if it was a proper name, whereas it is an epithet only, and a characteristic of Prince Maurice of Nassau, who after performing great actions against the Spaniards, is said to have died of grief, an account of the siege of Breda."

Of course, Seward may be in error.

EDWARD H. MARSHALL, M.A.

James Howell wrote concerning the "Grave Maurice," Prince of Orange, and the following entries are from the index to the 1650 edition of his 'Familiar Letters':—

"Of Grave Maurice, Prince of Orange, and of his regular cours of life.

"Of Grave Maurice's death, and of the taking of Breda."

J. F. MANSERGH.

Liverpool.

OLD JOKES IN NEW DRESS (7th S. viii. 66, 136).—*Apropos* to those already indicated, in *re* Serjeant Robinson's 'Reminiscences,' it may be mentioned that Mr. O'Flanagan describes ('Munster Circuit,' p. 139) Judge Day a tall man and Assize-Judge Brown a dwarf occasioning this epigram:—

As brawny Day and puny Brown  
Came thundering into Limerick town,  
"Lord!" cries a lout, with wondering eyes,  
"Call you them Judges of Assize?"

This epigram, laying the scene in England, and making Justices Williams and Tindall the subjects of it, instead of Day and Brown, appears at p. 157 of Mr. Serjeant Robinson's amusing volume. I

may add that Judge Day's representatives in Ireland are positive as to the Hibernian origin of the epigram.

Serjeant Robinson assigns to Dr. Maginn the recipe for making punch, "First put your sugar and lemon in, then your spirits, and every drop of water you add spoils the punch." Does not this occur in Sir Samuel Ferguson's 'Father Tom and the Pope'? I have heard it also attributed to W. H. Maxwell.

Mr. Robinson observes (p. 227) that the author of the following remark was Sugden: "What a pity Brougham does not know a little Law—for then he would know a little of everything!" These words would seem to have been the property of O'Connell (see 'Correspondence of Daniel O'Connell,' vol. ii. p. 9, London, John Murray, 1888). The words are also assigned to O'Connell by the *Irish Monthly*, edited by Rev. M. Russell, brother of Sir Charles. EBLANA.

[Hood's lines may be quoted:—

The great judge and the little judge,  
The judges of assize.]

SIR WILLIAM FRASER notes that the Hampshire gardener who had never heard of the Duke of Wellington said, on being told of his death by Roebuck, "I am very sorry for the 'gentleman,' but I never heard of him." That is certainly very remarkable, as the "elderly gardener" of 1852 must, one would suppose, have heard of the battle of Waterloo, fought only thirty-seven years previously, if not of some of the more recent political events of the duke's life. Moreover, he was living in the duke's own county! Was he a temperance gardener, or did he frequent his village ale-house? The application of the term "gentleman" to the great duke recalls to my mind a similar application to the unfortunate Duke of Monmouth—also similar ignorance on the part of a Dorset coachman. Some few years ago, when in Dorsetshire with Sir William Fraser, we made an excursion from Wimborne to the scene of the Duke of Monmouth's capture after the battle of Sedgemoor, a deep ditch on a farm on Lord Shaftesbury's estate. It is close to Wimborne, but the driver of our carriage had never heard of the battle of Sedgemoor, of the Duke of Monmouth, or the place of his capture. Yet all this had convulsed the West of England, and particularly Somersetshire and Dorsetshire, only two hundred years before. After long delay and many inquiries, the driver at last returned and said, "I think, sir, I have found out where the 'gentleman' was taken!"

J. STANDISH HALY.

Temple.

There are few of us who are past our *première jeunesse*, I fancy, but must have our righteous souls vexed from day to day by the arbitrary ascription of the traditional jokes with which our elders delighted us in days gone by to new names.

We hug the original ascription, which from that simple fact acquired a prescriptive right of possession, and the new one (which may be just as correct, or as incorrect) is odious as a usurper or interloper. For my own part, I hate to take up a so-called comic paper of the day, for the irritation it gives me to meet invariably some dear old joke hashed up in a new sauce in the attempt to make it "topical" at the moment, and generally spoilt in the cooking. It cannot but lose the racy twang it left when we savoured it for the first time on an *à propos* occasion. It is a common mechanical art of the present day to obtain an old book at some public library and work a selection of its contents "up to date"; just as many a popular air has been constructed by altering the time of an established favourite.

Still, of course, it often happens that "*les beaux esprits se rencontrent*," and it could hardly but be that the same play of words should occur to a variety of people. Many of us, of course, know that we have ourselves made jokes which we have afterwards seen put in type by those who have not had the opportunity of plagiarizing us, thus proving a dual origin.

I do not know why MR. FITZPATRICK calls "clock," as applied to stockings, an obsolete word. I hear it in daily use, and the jokes cited about it are so obvious they might occur to many people. He will find another such in a book called '*Law and Lawyers*.' I forget the ascription, but some remark on the salient beauty of a certain clocked stocking having been made, the wearer retorts he did not know he was wearing a *striking* clock.

I do not know, either, why CUTHBERT BEDE should think it so improbable that there should have been a Hampshire labourer who had never heard of the Duke of Wellington. An almost parallel case came within my own knowledge. Some children in a convent school at the time of the Crimean war were indulging in boisterous rejoicing over the news that Sebastopol was taken. "Mercy to the prisoner is enjoined us by our holy religion," observed a lay sister; "let us say a Hail Mary for him, poor fellow, however bad he may have been."

R. H. BUSK.

I find that the speech is attributed to Douglas Jerrold in '*Jeux d'Esprit*,' edited by Henry S. Leigh (Chatto & Windus, "The Mayfair Library," n.d.), p. 68.

CUTHBERT BEDE.

The prototype of Mr. Paul Rooney, the fashionable attorney, and one of the most prominent figures drawn in '*Jack Hinton*' (published in 1842), was Mr. P—— M——, a man of mark, and a member of the Liberal party in his native city, Dublin. Lever, as a good Conservative, supported his cause in his writings; and he therefore gave some freedom to his imagination when depicting the characters of the hospitable and good-

hearted Mr. and Mrs. P. Rooney. The following anecdote, however, does not appear in '*Jack Hinton*,' although Lever was heard to repeat it on more than one occasion, viz.:—

"The swell society in which Mr. P—— M—— moved led to jealousy; and many efforts were made to take down the pride supposed to be fostered by such privileges. 'I dined at the Duke's yesterday,' he once said, 'and, strange to say, there was no fish. 'Oh, perhaps they ate it all in the parlour!' was the reply of Pat Costello."—*Vide* '*The Life of Charles Lever*,' vol. i. p. 297, 1879, by W. J. Fitzpatrick, LL.D., M.R.I.A.

HENRY GERALD HOPE.

Freegrove Road, N.

POMPEII (7th S. viii. 107).—Perhaps D. VALE need not be anxious about our pronunciation of Latin. But if it is the spelling which is in question, there is no uncertainty about that, for the *ei* is an integral part of the original name. Tacitus has: "*Et motu terra, celebre Campaniæ oppidum, Pompeii, magna ex parte proruit*" ('*Ann.*' xv. 22).

It was near the Sarno, and so there is the line of Statius:—

*Nec Pompeiani placeant magis otia Sarni.*

1 '*Silv.*' ii. 265.

In Greek it is Πομπήϊος, Πομπεία, Πομπήϊα.  
ED. MARSHALL.

In pronouncing ancient Pompeii with an English pronunciation we follow the custom which, in the absence of any means of ascertaining the pronunciation of Latin in the last days of Pompeii, obtains with regard to the literature of that period. In doing our best to pronounce modern Pompeii as the word is now pronounced on the spot we must surely be right, until familiarity or convenience causes the name to be Anglicized, as in the cases of Florence and Leghorn, when we may perhaps call it Pompey.

KILLIGREW.

PORTRAIT OF AN EARL OF ANGUS (7th S. viii. 107).—The earl thus vaguely inquired after by MR. PATTERSON bore the title as Master of Douglas, being John, eldest son of James, second Marquis of Douglas, by his first marriage with Lady Barbara Erskine. He is stated to have fallen at the battle of Steenkirk, 1692, and was succeeded in the mastership, under the same courtesy title, by his half-brother Archibald, subsequently third Marquis and first Duke of Douglas. If any portrait of the first colonel of the Cameronians exists, the most likely place for it clearly is, or was, Hamilton Palace. It would be interesting to know whether the family pictures have shared the fate of other collections which formerly enriched Hamilton, or whether they still hang on the walls of the palace.

NOMAD.

MITTENS OR GLOVES AS FUNERAL DECORATIONS (7th S. viii. 188).—In past times the custom prevailed in Derbyshire of giving gloves at funerals to all who attended—black in ordinary cases, white

if the deceased were a young virgin. In the latter case, the pall was borne by her maiden companions, who likewise carried garlands of white flowers, which were placed upon the grave. In 1817 Lysons noticed ('Mag. Brit.,' v. cxxli) "the ancient custom of hanging up in the churches garlands of roses, with a pair of gloves cut out of white paper, which had been carried before the corpses of young unmarried women at their funerals, still prevails in many of the parishes of the Peak." Some quarter of a century later I remember seeing several of these curious and interesting memorials of the dead hanging in the old church (now destroyed) at Matlock town, and others in the churches of Ashford-in-the-Water, Hope, and, if my memory serves me, Castleton, all in the Peak district. The Rev. Dr. Oox, in his 'Notes on the Churches of Derbyshire,' makes mention of others, and there is an article upon the subject, by the late Llewellynn Jewitt, in the first volume of the *Reliquary*. It appears that the Matlock garlands were, in 1859 or thereabouts, added to the church spoil with which the late Mr. Thomas Bateman, of Middleton, enriched his museum. If so, they have probably been transferred to Sheffield by the collector's son and successor, in company with corbels, coped tombs of Saxon workmanship, monumental effigies, headstones, and incised slabs, portions of crosses, &c., all of which are duly catalogued, and many of them, as we learn from the printed catalogue, were most improperly, if not sacrilegiously, carried off during the restoration of several Derbyshire churches, particularly from Bakewell. The Ashover garlands are, I have every reason to believe, still hanging in the church, and I trust that it will be long before any relic-hunter or museum purveyor is permitted to lay hands upon them.

ALFRED WALLIS.

Exeter.

Mr. E. W. Beck, in 'Gloves, their Annals,' &c., London, 1883, gives a long account of this custom. The practice seems to have been very general in the seventeenth and eighteenth centuries, and lingered longest in Derbyshire. Dr. Cox, in his 'Churches of Derbyshire,' mentions a number of churches where gloves so placed were once to be seen. The following lines, attributed to Anna Seward, and referring to Eyam, are given by Mr. Beck:—

The gloves suspended by the garland's side,  
White as its snowy flowers with ribbon tied;  
Dear village! long may these wreaths funeral spread—  
Simple memorials of the early dead.

A. L. HUMPHREYS.

Eccleston Road, Ealing.

About thirty years ago I saw hanging in the then unrestored church of Flamborough, Yorkshire, a white pair of lady's gloves, and was told they commemorated the interment of a maiden.

I have since heard that they remain in the same place.  
O.

[Other interesting communications have been received, and are at the service of O. G. if he will send a stamped and directed envelope.]

BELLS, PAGAN AND CHRISTIAN (7th S. viii. 23).

—To supplement with a few lines the communication of H. DE B. H. I am not quite sure that the mention of bells is not more frequent in antiquity than he intimates. The use of *κῶδων* for a small handbell occurs in a passage to which he has no reference, where at the end of the fourth book Thucydides notices the time of the fruitless attempt of Brasidas at Potidæa by τοῦ γὰρ κῶδωνος ραπε-  
*ρχθέντος*, the bell which was passed on from one sentinel to another round the walls, or carried by the governor to try their watchfulness. Nor, again, has he a notice of the bells on the harness of the horses to which there is allusion in the 'Septem contra Thebas,' circ. v. 395-400.

Polydore Vergil carries back the reference to the time of Moses:—

"An quid gratius ipso tintinnabulo, quod alii campanam, nonnulli nolum nuncupant, inveniri potuit? quod licet recens inventum non sit, Mosis enim temporibus teste Josepho in lib. iii. 'Antiq.' ejus usus erat, de quo Martialis ait:

Bedde pilam, sonat aes thermarum, ludere pergis!

Utriusque tamen (scil. et horologii) pariter auctor latet.  
'De Invent. Rer.,' l. iii. c. xviii.

Much remains concerning the use and superstition in respect of bells in mediæval times.

ED. MARSHALL.

PHONOGRAPH (7th S. vi. 125, 253).—I do not think that the subjoined curious passage—relating to a machine intended, to a limited extent, to perform the same duty as that which a modern phonograph does—has been before noticed in this connexion. It is taken from 'The Secret and Swift Messenger' (ed. 1707), by Bishop Wilkins:—

"There is another Experiment.....mentioned by Walchius, who thinks it possible so to contrive a Trunk or hollow Pipe, that it shall preserve the Voice entirely for certain Hours or Days, so that a Man may send his Words to a Friend instead of his Writing. There being always a certain Space of Intermission, for the Passage of the Voice, betwixt its going into these Cavities, and its coming out; he conceives that if both ends were seasonably stopped, whilst the Sound was in the midst, it would continue there till it had some vent. 'Huic tubo verba nostra insuuremus, et cum probe munitur tabulario committamus,' &c. When the Friend to whom it is sent, shall receive and open it, the Words shall come out distinctly, and in the same Order wherein they were spoken. From such a Contrivance as this (saith the same Author) did Albertus Magnus make his Image, and Friar Bacon his Brazen Head, to utter certain Words" (pp. 71-2).

J. F. MANSEGH.

I send you the following extracts from a letter addressed to *Public Opinion* by Mr. W. H. K.

Wright, of Plymouth, thinking them sufficiently curious to find a place in 'N. & Q.', and that something more might be elicited respecting the author of the book from which they are taken:—

"The volume is entitled 'The Comical History of the States and Empires of the Worlds of the Moon and Sun. Written in French by Cyrano Bergerac, and newly Englished by A. Lovell, A.M. London: Printed for Henry Rhodes, next door to the Swan Tavern, near Bride Lane, in Fleet Street. 1687. Licensed May 30, 1686. Ro. L'Estrange.' In it are given a graphic account of the writer's adventures in the Sun and Moon. In one of the cities of the latter he meets an inhabitant of the Sun who had also visited the moon on a voyage of discovery.....Before leaving, the latter gives him a book, 'which is the great work of the philosophers, composed by one of the greatest wits of the Sun.'.....My Spirit had translated these books into the language of that World, but because I have none of their print, I'll now explain to you the fashion of these two Volumes. As I opened the Box (the cover of the book) I heard within somewhat of Metal, almost like to our Clocks, full of I know not what little Springs and imperceptible Engines. It was a Book indeed, but a Strange and Wonderful Book, that had neither Leaves nor Letters; In fine, it was a Book, made wholly for the Ears and not for the Eyes. So that, when anybody has a mind to read in it, he winds up that Machine, with a great many little Strings; then he turns the Hand to the Chapter which he desires to read, and straight as from the Mouth of a Man, or a Musical Instrument, proceed all the distinct and different Sounds, which the Lunar Grantees make use of for expressing their Thoughts, instead of language. When I since reflected on this miraculous Invention I no longer wondered that the Young Men of that Country were more knowing at Sixteen or Eighteen Years old than the Grey Beards of our Climate; for knowing how to Read as soon as Speak, they are never without Lectures, in their Chambers, their Walks, the Town, or Travelling; they may have in their pockets, or at their Girdles, Thirty of these Books, where they need but wind up a spring to hear a whole Chapter and so more, if they have a mind to hear the Book quite through, &c."

Addison, in the *Spectator*, No. 241, foreshadowed the electric telegraph, and now we find the phonograph anticipated two hundred years ago.

G. H. THOMPSON.

Alnwick.

[The original work of Cyrano de Bergerac was written near the middle of the sixteenth century. A very rare and undescribed edition, dated 1659, is before us. Cyrano had then been dead four years, so the parallel dates back nearly 240 years.]

'DE TRIPLICI HOMINIS OFFICIO' (7th S. viii. 28).—A notice of Edward Weston, author of the above and other works, is contained in Wood's 'Athense Oxonienses,' ii. 573, 574, ed. Bliss. He was son of William Weston, of Lincoln College, Oxford, and of Lincoln's Inn, by his wife, daughter of John Story, LL.D., entered at Lincoln College in 1578, afterwards at Rheims, Rome, Douay, and finally Canon of St. Mary's, Bruges.

W. E. BUCKLEY.

TOM-CAT (7th S. v. 268, 309, 350, 455; vi. 109).—One of your correspondents at the last reference remarks that probably as early an instance of the

use of this term as can be found is in a quotation given by him from 'Peter Pindar's Prophecy,' 1789. I have just met with an earlier example of its use:—

"I tuned my fundamental bass so musically, that a neighbour on his return home, taking me for one of those animals whose mewings I counterfeited, picked up an unlucky client lying at his feet, and threw it at me with all his force, saying, 'The devil fetch that *tom cat*!'"—Smollett's translation of 'Gil Blas,' bk. ii. c. vii.

The date of the translation is, I believe, 1749.

F. C. BIRKBECK TERRY.

JOHN DUNS SCOTUS (7th S. vi. 425; vii. 133, 451; viii. 49, 112).—As there is, I presume, no immediate hurry for determining the date of the Cologne MS., Mr. Rigg will kindly pardon me if I do not reply to all the statements contained in his last rejoinder. I would humbly suggest that our controversy be suspended until some one well versed in mediæval palæography may have an opportunity to examine and report his views about the age of the Kalendarium. Perhaps Dr. Höhlbaum could be induced to give his opinion on the subject, and publish an extract from the MS. in his *Mittheilungen aus dem Stadt-Archiv von Köln*, so as to enable one to examine it as an historical document. This would probably be a more satisfactory way of testing its age than criticizing it as an examination-paper in Latin composition and grammar.

May I ask Mr. Rigg to kindly point out to me where I have made the absurd suggestion that "the pomp which attended the reinterment in 1509 is presumptive evidence of a prior transference from the tomb near the sacristy"? And also where I have admitted that "there is.....no evidence of the bones so transferred having ever rested in the tomb at the entrance of the sacristy"? The original place of burial and the first disinterment are mentioned both by Tritheim and Wadding, who, writing on the spot, could gather their information from records preserved in the monastery. According to the latter author the original tomb at the entrance of the sacristy was "close to the altar of the Three Kings," and the first transfer of the bones is mentioned also in the Cologne chronicle, edited by A. Milman, and printed in 1499.\* My suggestion was, and my "pious opinion" is, that, considering the esteem in which Duns was held, his first reinterment, like the second, must

\* I presume this is the same book as 'Die Cronica van der billiger Stat van Coellen,' printed at Cologne (in 1499) by Johan Koelhoff. I subjoin a copy of the entry in question, which, however, does not mention anything about the original interment: " [A.D. 1308] In dē vurs lair vp den viii. dach in aller hilligē maent/ starff iso Coellen d' groisse subtilij doctor Johannes Scotus/ den men noempt Doctor subtilis eyn broeder van der Mynebroeder orden, ind ward begraven so den Mynebroederen jn choir vader der clocken as vvaswijset die overschrift by sime graff."

have been carried out with a certain amount of pomp; and all I admit is, that we do not know the date and details of that ceremony.

On what ground does MR. RIGG suspect that the burial register at Cologne has been tampered with? As one of the duplicate tablets was exhibited in such semi-public place as the sacristy, the monk who, in his zeal "for the honour and glory of his house," would have attempted to interpolate the entry of Duns's death would have had little chance of escaping detection.

To revert to the passage from the *Kalendarium*, I grant it looks somewhat suspicious on closer scrutiny. The first part, so far as the first semicolon, seems to be the original entry, in which "Idus Nov." is, no doubt, an error of the copyist for "VI. Idus Nov." (the octave of All Hallows Day). The rest of the passage, I admit, must have been added by a later hand. "Tempore Alberto [sic] imperatoris Romani" is also an error, because Duns died during the interregnum which followed the death of Albrecht I., who was slain on May 1, 1308, and whose successor, Henry VII., as we know, began his reign on Nov. 27 of that year. If we could attach any importance to the omission of the word "primi" after the name of the sovereign, we might assume that the addition to the original entry was made before the reign of Albrecht II., i.e., before March 18, 1438.

MR. RIGG is right. Though I nowhere mentioned the fact, I did wonder in what state the tomb was at present, and am much obliged for his urbanity in satisfying my curiosity. It is a pity his friend has not favoured us with a short description of what he saw in order to satisfy us that the tomb is "a brand new affair," and not the same elaborate memorial which Wadding saw and described in the first half of the seventeenth century.

As MR. RIGG has taken offence at the words "sceptic" and "Pyrrhonism," and considers them opprobrious epithets, it becomes me to withdraw them at once and express my regret for having made use of them.

I am much obliged to the REV. ED. MARSHALL for having directed my attention to Dean Milman's 'Latin Christianity.' I now find that Wadding, too, discredits the statement (to be found in Trithemius, Sixtus Senensis, and Bzovius) that Duns was a hearer of Alexander of Hales at Paris. If the pupil was, say, over seventeen at the time of his master's death in 1245, he must have been more than eighty (not sixty) in 1308, according to Cocker's 'Arithmetic.'

L. L. K.

THE SURNAME BEAVEN (7th S. viii. 228).—There is a family at Bedminster (Bristol) which spells its patronymic in this way; but whether or not it is of Wiltshire origin I cannot say, for, although I am a native of Bristol and was resident there during the first twenty years of my life, I

have no personal acquaintance with any member of that family, nor have I any reason to believe that it is related to me. My father was a Wiltshire man, born near Bradford, and he, my grandfather, and my elder uncle used the same spelling as myself, while my younger uncle (a surgeon at Rochester) adopted the version Beavan, which I have always regarded as a mere eccentricity. Whether or not my remote ancestors were Welsh I have not the least idea: I can only say that my father resented any such imputation as equivalent to defamation of character. He was not a philosopher, neither am I. I always tell those of my correspondents, and they are legion, who spell my name wrongly, that it affords a perfect rhyme to "heaven," and if the original spelling has really been altered at any more or less remote period, I think that consideration may afford a hint of the reason for the alteration.

ALFRED B. BEAVEN, M.A.

Preston.

Beaven is merely a variant of Beavan, and not of Bevan. Bevan = ab-Evan, i.e., "the son of Evan." Cf. Bloyd for ab-Lloyd, Bethell for ab-Ithell, &c. In the same way Evan and Evans have become by imitative corruption (so common in English nomenclature) Heaven and Heavens, of which I see instances in my 'London Directory' (1870). One of the most English-looking of this large class of Welsh surnames is Baynham, which can be proved to be ab-Eynon, i.e., the son of Eynon, and is therefore a variant of Binyon, Benyon, Pinnion (again imitative), or Pinyon. I may add that Evans is met by Bevans or Bevin, and that again by Beavins ('London Directory,' 1870), another instance helping to answer I. M.'s query, who need not for a moment hesitate in accepting the statement that Beaven and Beavan are but variants of the Welsh Bevan.

C. W. BARDSLEY.

Ulverston.

Is this a form of Bevan = Ap-Evan?

C. C. B.

[Other replies are acknowledged with thanks.]

CEMETERY GUIDES (7th S. vii. 508; viii. 134).—'Irish Graves in England,' by M. McDonagh, Dublin, gives a guide to several celebrated graves.

W. LOVELL.

Temple Chambers, E.C.

THE REV. F. W. FABER, D.D. (7th S. viii. 249).—If CUTHBERT BEDE will please to look at the following extract from 'The Historical Register of the University of Oxford,' University Press, 1888, he will see exactly what the case is:—

"Francis A. Faber. University. 2 cl., 1826. Fellow of Magdalen.

"Frederick W. Faber. University. Eng. Verse, 1836. 2 cl., 1836. Johnson's Theol. Scholar, 1837."

Both Francis and Frederick were at Univ. Coll.

Francis became Fellow of Magdalen. Frederick, the poet, did not change his college. The name appears correctly as "Frederick William" in the 4th edition of 'Hymns A. M.'

ED. MARSHALL.

That the Christian names of the late Father Faber of the Oratory were Frederick William, and not Francis William, is absolutely certain. If any additional authority to substantiate a generally recognized fact were wanted it would be supplied by the book now before me, Galignani's one-volume edition of 'Wordsworth's Poetical Works,' Paris, 1828. This book was given by Faber to my eldest brother, who was his contemporary and friend at Oxford, from whom I have inherited it, and on the inside of the cover I find written in his own hand "Frederick William Faber, Balliol Coll." CUTHBERT BADE speaks of biographical dictionaries giving the name as Francis William. If he will refer to the 'Dictionary of National Biography,' vol. xviii., he will find the name given correctly.

EDMUND VENABLES.

I knew the Faber family very well some fifty years ago. The father was agent to the Bishop of Durham, Van Niddert, and lived at Bishop Auckland. He had three sons, Francis, Henry, and Frederick. Francis and Frederick both took holy orders, Henry was a solicitor. Frederick William is the name of the poet and theologian.

E. LEATON BLENKINSOPP.

[Many replies to the same effect have been received.]

HERALDRY: DESCENT OF ARMORIAL BEARINGS (7th S. vi. 427, 496; vii. 132, 175, 278, 376, 497; viii. 111).—I thank MR. BOUCHIER for his kind attempt (at the last reference) to recover my lost article for me. The one, however, he suggests (4th S. vii. 147) is not that I was in search of (that was as to the marshalling of a widow's arms); but he has been the means of my discovering it myself by a somewhat laborious search through each single-volume index, *s. v.* my own name, and I find it at 6th S. v. 229, as being an article of nearly three columns in length on the differencing of arms, and to which I would now somewhat tardily refer your correspondents.

J. S. UDAL.

Inner Temple.

BOOK ON GENEALOGY (7th S. viii. 107).—Sims's 'Manual for the Genealogist, &c.,' new edition, 8vo., London, 1888, published by Avery, Greek Street, Soho, will doubtless meet the requirements of W.; and one might add Marshall's 'Genealogist's Guide to Printed Pedigrees,' second edition, 8vo., London, 1885, Bell & Sons, York Street, Covent Garden, W.C.

A. VICARS.

ENIGMA (7th S. viii. 228, 274).—As silence is supposed to imply assent, I ought at once to state,

in reply to C. C. B., that I am not what he is good enough to suppose me to be, *i. e.*, I am not the editor of "Charades, Enigmas, and Riddles, collected by a Cantab." A. J. M.

AUTHOR WANTED (7th S. viii. 208).—The author of the 'Revisal of Shakespeare's Text' was Mr. Heath. It was first published in 1765; the full title runs as follows: "A Revisal of Shakespeare's Text. Wherein the Alterations introduced into it by the more Modern Editors and Critics are particularly considered." MORRIS JONAS.

PLURALIZATION (7th S. vii. 142, 309, 471, 517; viii. 155, 216).—Doubtless MISS BUSK's meaning could not have been better expressed, for "she herself has said it"; doubtless "it is an error" (possibly a "vulgar" one) to treat a word as plural merely "because it happens to end in s"; doubtless "the question of the plural treatment, or otherwise, of some sigmated words is fair matter for discussion," and doubtless MISS BUSK is prepared to adduce some good reason, etymological "or otherwise," for not treating the word "rites" as a plural. May I thank her in advance for imparting it to this reader of 'N. & Q.'?

F. W. D.

REYNOLDS (7th S. viii. 188).—The following anecdotes do not support the absurd story about Sir Joshua, the child model, and the bad shilling. Reynolds having heard of a young artist who had become embarrassed through an injudicious marriage, immediately visited the young man to inquire into the truth of his melancholy situation. After conversing some time on the subject, Sir Joshua told the artist that he would do something for him, and then, taking him by the hand, he squeezed it in a friendly manner and hurried away; while the astonished artist found in his hand a bank-note for one hundred pounds!

And on the occasion when Gainsborough asked him sixty guineas for his 'The Girls and the Pig,' Reynolds, believing it was worth more, paid him one hundred guineas for the picture. Zoffani, too, on his arrival in England, found a good friend in Sir Joshua Reynolds, who not only gave him the price he named for his first picture, but afterwards added twenty guineas to the purchase money. "Sir Joshua Reynolds," says Edmund Burke (who was one of his executors), "had too much merit not to excite some jealousy, too much innocence to provoke any enmity. The loss of no man of his time can be felt with more sincere, general, and unmixed sorrow." HENRY GERALD HOPE.

Freegrove Road, N.

PORTRAIT OF IGNATIUS SANCHE (7th S. vii. 325, 457; viii. 32).—The small engraving of Sancho mentioned by WIGAN forms the frontispiece to the first volume of 'Letters of the late Ignatius Sancho, an African,' London, 1782. The frontispiece to

the second volume is a pretty emblematic engraving, also by Bartolozzi. A memoir of Sancho's life is prefixed to the 'Letters,' which is said by Lowndes to be written by Joseph Jekyll, but I am not aware upon what ground. From the preface to the 'Letters,' which is written in the third person, it would appear that the editor was a lady. All the subsequent lives referred to by your correspondents seem to be merely *refaccimenti* of the memoir. If the 'Letters' are genuine, Sancho must have been a phenomenal African. He was evidently a pet of the ladies, and had a large acquaintance among the literary and artistic celebrities of the day. His 'Letters' are headed with a long subscription list, in which, sparsely swimming in a vortex of aristocracy, we note such fish as Edmund Burke and Edward Gibbon, Isaac Reed and George Steevens, William Beckford and George Augustus Selwyn, together with the whole Bunbury family, with whom Sancho was apparently intimate, Sir Charles and his brothers, Henry the caricaturist with his wife, the Jessamy Bride, and their little son "Master Bunbury," and last, but not least, the mamma-in-law, Mrs. Horneck. Although the editor asserts that the letters were not intended for publication, they begin with a quotation from Pope, and have a distinct literary "tang." They are mostly written in the jerky style of Sterne, of whom Sancho was a great admirer, but here and there one comes across a passage of Johnsonian sonority and amplitude of diction. Although a Whig in politics, who voted for Mr. Fox in the Westminster election of 1780, and disapproved of the American War, Sancho cannot resist a fling at "Washintub," by which disrespectful *sobriquet* the Pater Patriæ appears to have been known amongst the ex-butler's fashionable patrons. The following passage, which I have extracted from a letter dated Dec. 22, 1771 (vol. i. p. 36), may perhaps refer to Gainsborough:—

"My kind remembrances to Madam Tilda—tell her, if she's a good girl, I will try to recommend her to Mr. G——, the painter, for a wife:—he is really, I believe, a first-rate genius—and, what's better, he is a good young man—and I flatter myself will do honor to his science and credit to his friends."

Honest Sancho's weakness was a love of preaching, and he was never happier than when bestowing advice on his young friends.

W. F. PRIDEAUX.

Jaipur, Rajputana.

HERALDIC (7th S. viii. 168, 237).—One would be disposed to consider the marshalling of the arms of the see of Worcester as the sinister impalement on the monument in Worcester Cathedral to be an error of the stone-carver, for instances of the kind abound all over the country. And when we take into account the slight knowledge of heraldry probably possessed by the workmen, such a mistake might easily be made.

There is an instance in point on the rather unheraldic seal of the chapter of St. Patrick's Cathedral, Dublin, on which the arms of Archbishop Brown (who was deprived of his see by Queen Mary, and is supposed to have died in 1556), are marshalled as the dexter impalement, while those of the see of Dublin are on the sinister. The engraver has fallen into a double error here, for the seal is dated 1574, when Adam Loftus was archbishop. The arms, though rather indistinct from their minuteness, are evidently Brown, as blazoned in Rye's 'Norfolk Armories,' p. 80, for Browne, Bishop of Norwich, Az., on a chev. or, between three martlets arg., as many sa.; on a chief gu. a rose between two stumps of trees eradicated of the second. So in this instance there can be no other solution of the query than that the engraver was at fault. Engravers and stone-carvers have much to answer for in the numerous heraldic phenomena that were and are still prevalent.

ARTHUR VICARS.

PEDRO GOMEZ (7th S. vii. 427, 497; viii. 72, 237).—I must thank MR. HORE for the correction. Lazaro Gomez has, however, a brother Pedro, whom I had in my mind when replying. The former, like his namesake, remains poor, but contented; the latter achieves wealth and distinction.

A. H. BARTLETT.

156, Clapham Road.

THEATRE (7th S. viii. 249).—I cannot tell how Dryden pronounced this word, but he certainly did not make what J. C. calls a "slurring monosyllable" of it. The line is one of the twelve-syllable Alexandrines common in his poems: there are four more (lines 539, 545, 575, 582) on the same page, 551, of the Globe edition.

C. F. S. WARREN, M.A. ]

Longford, Coventry.

SOURCE OF BALLADS (7th S. viii. 227).—MR. TREHERNE will find 'The Lay of the Capstan Bar,' under the title 'Sound without Sense,' in J. Ashby-Sterry's 'Lazy Minstrel' (Fisher Unwin).

R. F. COBBOLD.

'The Cruise of the Caliban' (not Calabar) is from 'Lilliput Levée' (Strahan & Co., London, 1867). I wish some reader of 'N. & Q.' would say who is the author of this volume of poems.

W. H. PATTERSON.

Belfast.

'THE REPOSITORY' (7th S. viii. 185).—This publication, in 4 vols. 1777–1783, 12mo., was edited by Isaac Reed.

DANIEL HIPWELL.

REFERENCE TO QUOTATION WANTED (7th S. viii. 229).—Mr. William Henry Smith, a staunch Baconian, in his *l'écrit* 'Bacon and Shakespeare' (1884), states this: "In 'Reliquiæ Wottonianæ,' 1685, there is a short ode ascribed to Fra. Lord

Bacon, entitled 'The World.' The short ode, one of thirty-two lines and half-lines, inclusive, begins thus:—

The world's a bubble—and the life of man  
Less than a span.  
In his conception wretched, from the womb  
So to the tomb.  
Nurst from the cradle, and brought up to years  
With cares and fears.  
Who then to frail mortality shall trust,  
But limns in water, and but writes in dust.

The last line differs from that quoted by LÆLIUS.  
FREDK. RULE.

'ONE TRACT MORE' (7th S. viii. 88).—This was written, in the year 1844, by Mr. Monckton Milnes, afterwards Lord Houghton. The *Annual Register* for 1885 observes that it "was not the least noticeable *brochure* sent forth in the course of this ecclesiastical *mélée*."

EDWARD H. MARSHALL, M.A.

Hastings.

THE "YELLOW STICK" (7th S. viii. 29, 75).—In Keltie's 'History of the Scottish Highlands,' vol. ii. p. 28, an account is given

"of the conversion of the simple islanders of Coll from Popery to Protestantism. The laird [Maclean of Coll] had imbibed the principles of the Reformation, but found his people reluctant to abandon the religion of their fathers. To compel them to do so, he took his station one Sunday in the path which led to the Roman Catholic church, and as the clansmen approached he drove them back with his cane. They at once made their way to the Protestant place of worship, and from this persuasive mode of conversion his vassals ever after called it the religion of the gold-headed stick."

It will thus be seen that the "yellow stick" was the laird's gold-headed cane. The story is also (and, I think, more graphically) told by McLan in his 'Costumes of the Clans,' in the chapter on the Macleans, but I have not the book here, so cannot give the exact reference.

JOHN MACKAY.

Cambridge, Mass., U.S.

THE QUEEN'S WELSH PEDIGREE (7th S. viii. 224).—Her Majesty is undoubtedly the "legal representative" of Llewellyn the Great, and also of Llewellyn, the last Prince of Wales of the ancient line, inasmuch as she is the lawful sovereign of Wales, and therefore legally represents all the sovereigns who have reigned before her over the Principality.

The Welsh descent of Her Majesty, through Margaret, Queen of Scots, the eldest daughter of King Henry VII., cannot be disputed. She is also undoubtedly descended from Ralph, Lord Mortimer of Wigmore, who married Gladys, daughter of Llewellyn ap Iorwerth; but the heir general and representative of Roger Mortimer (the son and heir of Ralph and Gladys) in 1806 was Henry Benedict, Cardinal York, the last of our Stuart princes, and upon his death in 1807 the representation of the said Roger vested in the princes

of the house of Savoy in Italy, from whom it has passed to H.R.H. the Princess Louis of Bavaria, who is the present representative of the Princess Gladys of Wales, as also of King Henry VII., who claimed to be descended from the only daughter and heir of Llewellyn ap Gryffydd.

As to whether the last Llewellyn's only daughter Gwenllïan, or Guendolen, was or was not the same as Catherine who became the wife of Philip ap Ivor, is a question many genealogists (myself amongst the number) would like much to have decided. The young princess and her cousin, the daughter of Prince David, were both sheltered within the convent walls of Sempringham in September, 1289, when Edward I. desired Thomas de Normaville to inform him as to their state and wellbeing.

C. H.

CRABBE'S 'TALES' (7th S. vi. 506; vii. 114; 214, 373, 511; viii. 116).—Although my note at 6th S. vii. 511 had, I must confess, no special reference to the incident in Crabbe's 'Tales' alluded to by MR. BOUCHIER, I have, as requested by him, read the 'Learned Boy,' and I am sorry I am still unable to agree with him entirely. I admit that the chastisement was severe; but the provocation of the farmer was great, and it would appear from the poem that the castigation was really the result of a mind overflowing with parental anxieties and grievous disappointment and in a momentary passion, and was not given "deliberately and with forethought." In reply to his son's appeal for mercy, the father says:—

Hadst thou been humble, I had first design'd  
By care from folly to have freed thy mind;

showing that his first intention was anything but the use of forcible correction; but from the conversation which he overheard between Stephen and his grandam his righteous indignation got the better of him, and he felt that "care" would do no good, but that "force must folly guide" and "pain must humble pride," and that "smart" was the "only cure." It sometimes happens, too, that the result justifies the means; and it may as well be assumed that the correction had a beneficent and lasting effect on Stephen's mind as not, though Crabbe does not point this moral, but leaves his reader to imagine it or not as he pleases. Not to mention the atheistical and immoral tendency of the boy's stock of literature, its destruction by burning was the best course, looking at the weakness of his mind, which is emphasized throughout the poem. So far as Crabbe's approval is concerned, it must not be forgotten that he was a clergyman, and, from his profession, would not tolerate atheism and immorality.

I think, again, that MR. BOUCHIER's argument in his last paragraph (*ante*, p. 117) admits of contradiction. It surely does not follow that, supposing a man errs in one respect, that he is, *ipso*



*facto*, incapable of giving sound advice on another subject. Personally, I always thought that Solomon's wisdom was generally admitted.

It is evident that Mr. BOUCHIER's opinions and mine in this respect radically disagree. And I agree to differ. He is in favour of the present generation being brought up in *unwhippedness* (*ante*, p. 146). I am not. Could I bring myself to believe that as good a result could be obtained without the use of the rod, my opinion might be modified. At present I am heathen enough to disbelieve it. ALPHA.

LANE: FISHER (7th S. viii. 229).—Sir Clement Fisher, second baronet, who married Jane Lane, died *s.p.* April 15, 1683, and his distinguished wife died September 9, 1689. Both were buried at Packington, in Warwickshire. Two of Jane Lane's sisters were buried in the churchyard of this parish, namely, Grace Lane, who died July 16, 1721, "aged about eighty," and Dorothy Lane, who died November 22, 1726, "aged about eighty-two." Another sister, Lettice, is said to have been buried at Martley (a parish adjoining this), but I have never been able to verify this. Can any reader of 'N. & Q.' do so? J. B. WILSON, Knightwick Rectory.

AUTHORS OF QUOTATIONS WANTED (7th S. viii. 209).—

Theme of the young and beacon of the wise refers to the "Land of Albania where Iskander rose," and is from Byron's 'Childe Harold,' canto ii. stanza 38. ESTZ.

### Æstetianus.

#### NOTES ON BOOKS, &c.

*The Register of Admissions to Gray's Inn, 1521-1889, together with the Register of Marriages in Gray's Inn Chapel, 1695-1754.* By Joseph Foster. (Privately printed.)

We have here another of Mr. Foster's heroic and chivalrously undertaken labours. It is not likely that the records of the Inns of Courts, rich as they are in historic associations, will be long unpublished. Meanwhile, Mr. Foster has by his own personal zeal and industry brought within general reach those of Gray's Inn, not the least interesting among our Inns of Court. Apart from the great men, from Bacon, Burleigh, and Gascoigne to Barry Cornwall, who have rendered illustrious the records of Gray's Inn, many names belonging to the most distinguished families in England appear in its pages. Sir John Fortescue's statement "that knights, barons, and the greatest nobility of the kingdom often place their children in these Inns of Court, not so much to make the laws their study, much less to live by their profession, having large patrimonies of their own, but to form their manners," is quoted by Mr. Foster. This statement goes back to the days of Henry VI. From that time downwards young men of family and influence have been glad to rank as Templars or as members of Lincoln's Inn or Gray's Inn, as our literature abundantly testifies. Nowadays, even, when a man aims at exercising magisterial influence in his native county he is called to the bar as a means of obtaining some insight into the laws he expects to administer. How important a field to the genealogist is

opened out by the publication of these registers is at once apparent. Since Dugdale, more than two centuries ago, drew upon these records for his 'Origines Juridicales' they have remained virtually inaccessible, and little consulted. Such will no longer be their fate, Mr. Foster, as a worthy successor of Col. Chester, having accomplished a task the magnitude of which has appalled his predecessors.

Through want of support—the list of contributors is once more a reproach to individuals and to libraries—Mr. Foster has been compelled to forego his intention of rendering his register alphabetical. He has, accordingly, followed the arrangement of the successive sheets. This is, of course, according to date. In folio 612, thus, under the date Aug. 2, 1608, are recorded the entries of George Grey, son of Henry, Lord Grey of Groby, and John Molyneux, Esq., cousin and heir of Edmund Molyneux, Knight (one of the judges of the Common Pleas). Other entries follow under Aug. 5, 6, and 9. A full index follows, and gives the names and year, with the page of the volume, as "Molyneux, John, 1608, p. 117," "Grey, George, 1608, p. 117." If not an ideal method, this is at least easy and adequate. The entries prior to 1580 are arranged chronologically from Harleian MS. 1912, compiled by Simon Segar, a member of the society and a grandson of Sir William Segar, Garter King of Arms.

The original transcript of the register was made by Mr. G. E. Coke, now Norroy King of Arms, who allowed it to be copied by the late Col. Chester. In mentioning these names in connexion with Mr. Foster we give them as those of men to whom genealogists are under highest obligation. We turn then to the subscribers. Of these individuals more than half are familiar in the pages of 'N. & Q.' It is, however, in the libraries we find most cause for reproach. Thirteen American libraries and one Australian library are in Mr. Foster's list. Two Oxford and two Cambridge colleges subscribe. Three Manchester institutions and the royal libraries of Berlin and Stockholm. Three copies are subscribed for by London institutions, namely, the British Museum (MS. Department), the London Library, and the Corporation Library. The general result is, however, miserable, and it is scarcely credible that the other Inns of Court and the prominent clubs should not put such volumes on their shelves. It is not our *métier*, however, to scold, and our interest in Mr. Foster extends only to challenging support for a man who is doing work the full interest and importance of which have not yet obtained adequate recognition.

*Dictionary of National Biography.* Edited by Leslie Stephen. Vol. XX. *Forrest—Garner.* (Smith, Elder & Co.)

THE appearance of the twentieth volume of the 'Dictionary of National Biography' will be accepted as a landmark of its progress. So far the punctuality of the successive volumes has been consistent and creditable, and though rumours concerning the suffering of Mr. Stephen through his devotion to his task have been disquieting, the same exact supervision has been exercised over each succeeding volume. Not especially noteworthy as regards the names it contains is this latest instalment. Sympathetic lives of John Forster and William Edward Forster are written respectively by Mr. Charles Kent and Mr. T. Humphry Ward. Then come Forsyths and Fortescues without end, not a few of the members of the latter family being described by Mr. G. K. Fortescue, assumably a descendant. James Foster, a not very distinguished divine, is the first person treated by the editor, who takes him as representing as a thinker "the drift of the dissenters of his time towards rationalism." Mr. Stephen sends also Sir Philip Francis and Thomas

Fuller. He sums up very lucidly and ably the evidence for and against ascribing to Francis the authorship of the letters of Junius, and draws a striking and dramatic picture of his odd and disagreeable individuality. Fuller, Mr. Stephen finds, has been called "dear Thomas" and "quaint old Tom Fuller" "with a rather irritating iteration." He is too just, however, to arraign Fuller for this weakness of writers who probably know little concerning him, and pays an admirable, just, and thoughtful tribute to the good-natured, fantastic enthusiast. Mr. Lee's communications are neither numerous nor long. It is possible, indeed, to believe that in one or two early communications he was setting contributors an example of brevity, in the delusive hope that they would be led to imitation. Foxe, the martyrologist, is the most important biography, but the life of Abraham Fraunce, the Shropshire poet, is a model of useful, condensed, and admirably conveyed information. Prof. Laughton has, of course, many important lives, in which Franklin stands pre-eminent in interest. Dr. Norman Moore and Mr. H. B. Tedder are frequent contributors, the latter sending an excellent account of the Foulises. Mr. Bullen's signature appears to Mary Firth, known as Moll Cutpurse, and Canon Venables sends an account of James Gardiner, Bishop of Lincoln. The other Gardiner, Bishop of Winchester, is in the hands of Mr. J. Bass Mullinger. Mr. Cosmo Monkhouse is responsible for Thomas Gainsborough. Among many excellent articles by Mr. Russell Barker, those on John Hookham Frere and the Frosts are conspicuous. Sir Bartle Frere belongs to Prof. Douglas. Among the valuable biographies of the Rev. W. Hunt is that of Charles James Fox. Mr. T. F. Henderson deals with the wicked Lord Lovat and with poor Prince Fred, who "was alive and is dead." Caroline Fox, the diarist, is in the competent hands of Dr. Garnett.

*Historic Towns.—Carlisle.* By M. Creighton. (Longmans & Co.)

WITH the possible exception of Exeter, this is the best of the "Historic Towns" yet issued. The author evidently knows not only Carlisle, but the neighbourhood of the famous Border city, and is able to bring before us the kind of life led there in past ages. There are few towns in England with such a martial history as Carlisle. Lying near Scotland, it was always more or less prepared to stand a siege, and was the centre of protection, or supposed protection, to the scattered villages around it. To most of us its history and interest come to an end with the defeat of the house of Stuart.

There are few sadder pages in English story than that which tells us how Col. Francis Townley volunteered to stay behind and take the command at Carlisle in December, 1745, while the retreating army marched back to Scotland. And how like the Stuarts it sounds when, as Mr. Creighton tells us, "Prince Charles Edward spoke some hopeful words of encouragement to the men whom he was leaving to certain death." It is impossible to think of Carlisle at this period without thinking also of 'Waverley.' The hand of the mighty magician has touched it, and for all time the traces of that touch will linger. And how tenderly he did it. 'Waverley' is true history, whatever may be said of some of Scott's other books. Mr. Creighton tells us of the sad days of 1746. He is just, and does not exaggerate the cruelty of the revenge taken after Culloden; but it was a terrible revenge, though it may have been a terrible necessity.

There is much in this volume that will be of great interest and amusement to the general reader. We can only hope that other towns may be as fortunate in their historians as Carlisle has been; it is no mean

achievement to be able to write the history of a place, and make it appeal alike to the scholar and those who seldom read anything excepting novels.

We have received from Mr. J. Walter Thompson, 38, Park Row, New York, a handsome volume entitled *Advertising in America*, which contains facsimile illustrations of the first (or title) pages of the leading American newspapers and magazines, with much valuable information concerning their character, circulation, and advertising prices. The book is printed in English and French, being intended primarily for the use of exhibitors at the Paris Exposition.

'RAMBLES IN BOOKLAND' is the title of a new volume of literary essays by Mr. W. H. Davenport Adams, announced for immediate publication by Mr. Elliot Stock.

We are glad to hear that the Thoresby Society has secured a habitation at the Law Institute, Albion Street, Leeds. The name of the old local historian shows that the object of the society is to gather all historical and antiquarian details concerning the capital of the woollen trade and its neighbourhood. Prof. Ransome, of the Yorkshire College, or Mr. E. Wilson, of Red Hall, Leeds, will answer all queries.

### Notices to Correspondents.

*We must call special attention to the following notices:*

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

TO secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

H. A. W.—1. ("Recordations.") Ducange says, "Recordatio est rei factæ ad memoriam reducta series, et in curia enarrata."—2. ("Capiscoll.") "Capischolia, dignitas capitis scholæ."—3. "Semaister" is the title applied to the priest who is on service for the week as officer in a religious community or in a chapter. The exact nature of his duties we cannot define.—4. "Necrologue" has, we believe, no necessary connexion with the martyrology.

OWEN DAVIES ("Hogarth's 'Modern Midnight Conversation'").—Nothing further is known concerning this picture. You might show the print to an expert or at the British Museum. They are liberal and obliging in communicating information.

W. M. E. F.—The ballad of 'Alonso the Brave and the Fair Imogene' appeared in 'The Monk,' by Lewis, vol. iii. p. 63, ed. 1796, and is in the *Gentleman's Magazine* for September, 1796, p. 773.

A. R. R. ("Allusion in Browning").—The Duke of Norfolk, near the time of the repeal of the corn laws, was said to have recommended curry to the poor as a food. Here is doubtless the allusion you seek.

M. E. is anxious to find the report of a speech by a Cabinet minister quoting the verse "Is thy servant a dog," &c.

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## Notes.

## JOHN AS A ROYAL NAME.

The Christian name John, so common amongst Englishmen in general as to have given rise to the national *sobriquet*, has not for many generations found favour in our royal family, perhaps owing to the evil memory of the only monarch who was so called. Nevertheless, during the 321 years of Plantagenet rule in England there were twelve princes of the blood who bore this name. Some of these are but little known to the general reader of history. Only one became king, although three others were in direct succession to the throne. The following is, I believe, a complete list of Plantagenet princes named John:—

1. John, Earl of Mortaigne, Gloucester, and Cornwall, youngest son of King Henry II., born December 24, 1166, died October 19, 1216; afterwards King John.

2. John, eldest son of Richard, King of the Romans, and grandson of King John, born January 31, 1231/2, died September 22, 1232.

3. John, fourth (some say eldest) son of King Henry III., born *circa* 1250, died before 1256.

4. John, eldest son and heir of Prince Edward, afterwards King Edward I., born July 12, 1266, died August 1, 1272.

5. John, Lord of Beaufort and Nogent Larcand, third and youngest son of Prince Edmund,

Earl of Lancaster, and grandson of King Henry III., born before May, 1286, died *circa* 1326.

6. John, Earl of Cornwall, second and youngest son of King Edward II., born August 15, 1315/16, died September 14, 1336. He was heir presumptive to the throne from the time of his brother's accession, 1326/7, until the birth of his nephew Edward, the Black Prince, 1329/30.

7. John, Earl of Kent, second and youngest son of Prince Edmund of Woodstock, Earl of Kent, and grandson of King Edward I., born April 7, 1330, died December 26, 1352.

8. John (of Gaunt), Duke of Lancaster, K.G., fourth son of King Edward III., born June 24, 1340, died February 2, 1398/9.

9. John, eldest son of Prince John, Duke of Lancaster, and grandson of King Edward III., born *circa* 1364, died 1365/6.

10. John, third son of Prince John, Duke of Lancaster, and grandson of King Edward III., born 1366, died young.

11. John, Duke of Bedford, K.G., third son of King Henry IV., born *circa* 1369, died September 14, 1434. He was heir presumptive to the throne from the time of his nephew's accession, 1422, until his own death.

12. John, fifth son of Prince Richard, Duke of York, K.G., and brother of King Edward IV., born November 7, 1448, died young.

Succeeding dynasties have furnished us with no prince of the name until, after the lapse of 423 years, the youngest son of H.R.H. the Prince of Wales (who was born at Sandringham April 6, 1871, and died the day following) was christened Alexander John.

A curious fatality seems to have connected the life of a princess of the royal house of Plantagenet with this name. The Princess Elizabeth of Lancaster (who was born 1362/3, and died November 24, 1425) was the second daughter of John of Gaunt, Duke of Lancaster. She married three times. Her first husband was John Hastings, Earl of Pembroke, from whom she was separated before he had attained man's estate. Her second husband was John Holland, Duke of Exeter, who was beheaded January 9, 1399/1400. Her third husband was John Cornwall, Lord Fanhope and Milbroke, who outlived her. She had a son John, to whom was restored his father's title of Duke of Exeter in 1443. Her daughter Constance married secondly Sir John Grey, K.G., eldest son of Reginald, Lord Grey de Ruthyn. She had two brothers John, who both died young. John, King of Portugal, and John, Duke of Bretagne, were her brothers-in-law; John, Earl of Pembroke (father of her boy-husband), and John, Duke of Bretagne (who afterwards married his sister-in-law, Lady Joan Holland), were her uncles by marriage; John, Duke of Bedford, John, King of Castile, and Don John of Portugal were her

nephews; whilst, curiously enough, she had not a single cousin-german of the name, her first husband, the young Earl of Pembroke, being the son of her uncle-in-law by a second marriage.

H. MURRAY LAKE, *Chester Herald*.

#### SHAKSPEARIANA.

'*KING JOHN*, III. i. 283.—

But thou hast sworn against religion,  
By what thou swear'st against the thing thou swear'st,  
And makest an oath the surety for thy truth  
Against an oath.

Up to this point the text of the remonstrance of Pandulf explains itself as clearly as can be expected in a studied specimen of casuistry. The phrase of "an oath made against an oath" is validated by the first lines of the speech:—

And like a civil war set'st oath to oath,  
Thy tongue against thy tongue;

and by a following phrase also:—

Therefore thy later vows against thy first  
Is in thyself rebellion to thyself.

But a real difficulty confronts us in the continuation:—

Against an oath; the truth thou art *assured*  
To swear, swears only not to be forsworn:  
Else what a mockery should it be to swear!

The mischief here evidently lies in the negative term *assured*. The argument which has to be accommodated by whatever change is made, runs to the effect, "What a mockery should it be to swear, unless the proper tenor of the oath—such an oath as thou art alone authorized to swear—is not to be forsworn." To read "the truth thou art *assured* to swear," using *assured*, as Shylock does, in the sense of having sufficient surety, would suit the argument; and the general parallelism with the phrase "surety for thy truth" in the preceding line is quite in the style of his eminence's inversions and repetitions throughout the speech. Another suggestion would be "*secure* to swear," but more risky.

W. WATKISS LLOYD.

'*CYMBELINE*, I. iv. 1 (7th S. vii. 124; viii. 223).—Unwilling as I am to rush in where angels so frequently tread—namely, among the red-hot ploughshares of Shakspeariana—I cannot but venture a respectful remark upon Mr. W. WATKISS LLOYD's emendation of this passage. Iachimo says concerning Posthumus that when he saw him in Britain he (Posthumus) was of a crescent note, and was expected to prove so worthy as since he had been allowed the name of. Nevertheless, says Iachimo, "I could then have looked on him without the help of admiration," i. e., I did not think much of him, or, at any rate, I thought myself as good as he was. But Mr. LLOYD says that "help of admiration" is nonsense, and proposes to read "eyes of admiration." If we may read *eyes* for

"help," then, as Mr. SPENCE says in the very next column, "we may read any one word for any other." And what is gained by this change? Surely to say that admiration does not help A to look at B is a perfectly intelligible and Shakspearian way of saying that A does not particularly admire B. Admiration, for instance, the personified quality so called, does not at this moment help me to look at Mr. LLOYD's amendment.

There was once an English Prime Minister, and a clever one too, who used to say to the advocates of this or that alteration, "Can't you let it alone?" Oh, how often do these wise words come into the mind of the humble outsider as he wanders pensively up and down the tangled forest of Shakspeare criticisms!

A. J. M.

'*THE TEMPEST*, III. i. 13–15.—

I forget:

But these sweet thoughts do even refresh my labours  
Most busy, least when I do it.

The REV. MR. SPENCE has, I cannot but think, written too hurriedly. Ferdinand has, indeed, momentarily (but only momentarily) forgotten his labours. Part of his soliloquy has been spoken while bearing his logs to the pile, and while arranging them there; and it is only to a slight after rest that he refers when he says "I forget." Then excusing himself, as a lover will, for thinking of his mistress, he goes on to say that, whether he be working or resting, his thoughts of Miranda do even refresh these labours, in like manner as he has just said:—

The mistress which I serve quickens what's dead,  
And makes my labours pleasures.

I will not, however, go further into Mr. SPENCE's note, holding it better to explain than to emend, or to attack the reasons given for so-called emendments. I say to explain, since for some years this passage has seemed intelligible to me, I remembering that the *last* of the folio was an ordinary mode of spelling our *least*, and that the punctuation of that folio—as is that of many old books, I might say of nearly all old plays—is not unfrequently incorrect, and therefore placing the comma before *least* (as given above) instead of after it.

My constant thoughts of her, says he, do even refresh my constant labours—a truth every one must admit, whether he be in love or out of it. One who has to plod a long distance, over, it may be, bad or rocky ground, if his thoughts be fixed simply on the road, its length and tediousness, thinks it longer than it is, and becomes the more tired. But if he be occupied with and pleased by the changing scenery, or by pleasant thoughts that engross his attention, or by a question of moment, he may, indeed, sometimes stumble, but he finds himself at his journey's end without feeling the labour of it or the full lapse of time and distance. Ferdinand, however, does not stop here, but con-



tinues his strain—because it is in praise of his mistress—and gives himself a reason for so forgetting himself and his labours. I am most busy, and feel its effects most, feel most, both in body and mind, that I am busily engaged in a heavy and tedious task, in which I take, and can take no interest, when I do it least, i. e., when I least indulge “in this sweet thinking of her.”

Stay!—may be the ejaculation of a reader—this cannot be, for it is thus made to refer to the plural antecedent “these sweet thoughts.” Not so quickly, say I. Let the objector think a moment. If he be at all read in our old authors, he will remember the sometimes loose, and the sometimes to us apparently loose manner in which they used their pronouns, and in especial he will remember how, in explanation of this sometimes only apparent looseness, it not unfrequently happens that the writer is thinking of and referring more to his thought than to his previous expression of that thought. Here Ferdinand, or Shakespeare, uses it as referring to and agreeing with that “constant thinking of her” rather than to his fore expression of the same in “these sweet thoughts.”

One example of a similar use of it, from ‘Oymbeline,’ V. i. 15, will, I think, sufficiently exemplify this sometimes Elizabethan custom. Posthumus, exclaims to the gods:—

You some permit  
To second ills with ills, each elder worse,  
And make them dread it.

Here the *it* most unmistakably refers not to the doer's last committed crime, but to his “guilty career,” as described in the second line, which, mysterious and even seemingly wrong, ends in justifying the ways of God to man. There comes, says our moralist, a time when even such criminals look back on their career, if not with horror, yet with dread. But as he is thinking more of this criminal career where ills are seconded with ills, each elder worse, than of the ills themselves, he, where nineteenth century writers would use “dread them,” uses “dread it.”

I would add, before concluding, what may be a second possible, though not, perhaps, very probable, explanation of Shakespeare's use of *it* in our present passage. It may have been done of set purpose, lest his hearers should erroneously refer the more literally grammatical *them* to Ferdinand's just six words before expressed *labours*, which, besides their nearness in expression, were to the on-lookers visibly in the plural.

BR. NICHOLSON.

‘HENRY V.,’ II. iii. (7th S. vi. 84, 304; vii. 302; viii. 163).—“His nose was as sharp as a pen, and,” &c.—To MR. HALL's grammatical objection I reply by quoting Mrs. Quickly herself:—

“There is no honesty in such dealing; unless a woman should be made an ass and a beast, to bear every knave's wrong.”—‘2 Henry IV.,’ II. i. li. 39–41.

So, too, Fluellen:—

“Though he be as good a gentleman as the devil is, as Lucifer and Belshebul himself.”—‘Henry V.,’ IV. vii. 144, 145.

MR. WYLIE will find an able advocacy of the “Perkins” emendation in the March number of *Blackwood*. His own proposed substitution of *pin* for “pen” is very happy. I should not be surprised if this recommended reading were finally adopted.

To DR. NICHOLSON my only reply is, “They who live in glass houses should not throw stones.” If I have erred—I am not yet convinced I have—as to Sir John Falstaff's nose, my error is nothing compared with DR. NICHOLSON's blunder as to the colour of Sir Andrew Aguecheek's *hosa*. (See his note and my reply, 5th S. xi. 124, 204.)

Against DR. NICHOLSON's disparagement I have the private consolation to be able to place the opinion of others fully his equals (a distinguished editor of Shakespeare for one), who consider my suggestion worthy of a place among conjectural emendations deserving notice.

R. M. SPENCER, M.A.

Manse of Arbuthnot, N.B.

#### FRANCESCO REDI'S ‘BACCO IN TOSCANA.’

I have lately read Redi's remarkable, I may say extraordinary (and far from easy), dithyrambic poem ‘Bacco in Toscana,’ and I have noted some curious parallels to, as well as contrasts with, passages in other poets which I may perhaps be allowed to point out in ‘N. & Q.,’ as I fancy Redi is not much known to English readers generally, unless they happen to be fond of Italian poetry. I must premise that the poet's glowing praises of the wines of Tuscany are not to be taken *au grand sérieux*, as he was himself a water-drinker, which makes his poem still more remarkable. My authority for this is Longfellow:—

Even Redi, though he chaunted  
Bacchus in his Tuscan valleys,  
Never drank the wine he vaunted  
In his dithyrambic sallies.

It is amusing to contrast the contempt with which Bacchus—who is the speaker all through—regards beer generally, and “il sidro [cider] d'Inghilterra” in particular, with the praise which Ronsard bestows on English beer in a poem quoted in Cary's ‘Early French Poets.’ It is startling to find Ronsard, who was the poet laureate of fountains and roses and kisses, singing the praises of English “heavy wet.” (“Heavy wet,” strictly, is stout or porter, I believe!) I cannot quote Ronsard's exact words, as this poem is not in my selection from Ronsard (Paris, 1885). Redi says (vv. 229–234):—

Chi la squallida cervogia,\*  
Alle labbra sue congiugue

\* “Cervoise” in old French.

Presto muore, o rado giunge  
All' età vecchia e barboglia.  
Beva il sidro d' Inghilterra  
Chi vuol gir presto sottterra.

Whether Redi, like his predecessor Ronsard, ever visited England, I do not know; but from what he says of "the beautiful ladies who gladden the Thames" he would seem to have been here in person. He, or at least Bacchus, is as strongly opposed to tea, coffee, and chocolate as to beer and cider. Tea and chocolate he profanely calls "medicines"; and as to coffee—to which I fancy his modern countrymen are as devoted as the French are (see Goldoni's play, 'La Bottega del Caffè')—he calls it "amaro e reo caffè," says that it is only fit for Arab slaves and janizaries, that he would rather drink poison, and that the Danaides invented it "down in Tartarus, down in Erebus." These sacrilegious sentiments seem to the present writer, who, like Redi himself, is non-alcoholic, and loves his tea and coffee nearly as much as the French poet Delille ('Les Trois Règles') did, "flat burglary as ever was committed"! Here again, however, we are not to take for granted that Redi is speaking seriously—at all events with regard to coffee and chocolate. Being an Italian, possibly he did not particularly relish tea. As Redi was born in 1626, and died in 1697, he saw the general introduction of tea and coffee into Europe.

It is extremely improbable that Redi had ever read, or even heard of, 'Gammer Gurton's Needle,' and yet one passage in the 'Bacco' is curiously like the following lines in the 'Jolly good ale and old' song:—

No frost, no snow, no wind, I trow,  
Can hurt me if I wold,  
I am so wrapt and thoroughly lapt  
Of jolly good ale and old.

Bacchus says (vv. 797-806):—

E sol per gentilezza  
Avallo questo e poi quest' altro vaso;  
E sì facendo, del nevoso cielo  
Non temo il gelo;  
Nè mai nel più gran ghiado io m'imbacucco  
Nel samberluocco,  
Come ognor vi s'imbacucca  
Dalla linda sua parrucca  
Per infino a tutti i piedi  
Il segaligno e freddoloso Redi.

The following remarks (vv. 69-90) I confess I do not see the force of. Bacchus says of the "sì divino Moscadelleto di Montalcino" that although for a jest (per scherzo), he would sometimes drink a single cup of it, he would not fall into the trap of drinking three, but that he would reserve it—

Per stravizzo e per piacere  
Delle vergini severe  
Ohe racchiuse in sacro loco  
Han di Vesta in cura il foco,  
Per le dame di Parigi,  
E per quelle

Che sì belle  
Rallegrar fanno il Tamigi.

Why "Moscadelletto" should be especially suitable for the vestal virgins and the ladies of Paris and London is not very obvious to me, but it is perhaps clear to others.

Étienne, in his 'Histoire de la Littérature Italienne,' ed. 1875, p. 488, says of the 'Bacco in Toscana' that it is "un essai fort habile d'harmonie imitative et un tour de force ingénieux de versification; ce n'est pas de la poésie." I can hardly agree with this criticism. The lines 832-905 contain much of the poetic force and spirit which we should expect in a dithyramb, nor is this the only poetical passage in the lyric.

The word *cantimplora* (v. 292) would seem to have some connexion with *chante-pleure*, about which there was a discussion in 'N. & Q.' last year (7th S. vi. 127, 191, 252); but as *cantimplora* means a wine-cooler, an ice-pail, and *chante-pleure* a garden watering-pot, &c., possibly the resemblance between the two words is accidental.

May I take this opportunity of thanking your correspondents who recently (7th S. viii. 12) recommended me histories and handbooks of Italian literature; and especially those who drew my attention to Étienne's excellent work above quoted, and to O'Byrne Croke's convenient 'Outlines of Italian Literature'?

JONATHAN BOUCHIER.

Ropley, Alresford.

P.S.—May I ask any of your readers to whom Italian is thoroughly familiar to explain the following words, which are not in either of my very full dictionaries (Meadows's and Millhousen's): *affricogno* (v. 588), qy. a form of *affricano*, the south-wind (?); *cucurucù*, seemingly an onomatopoeic word expressive of a tune played on the *mandola* (v. 855). Also, does the last line of the poem, "Tutti [i. e., i Satiri] cotti come Monne," mean that "all were as intoxicated as monkeys"? (Monkey is one meaning of *Monna* in Meadows).

Redi occasionally indulges in compound words which are something like the marvellous compounds which I believe Aristophanes and Plautus invented for the edification of their audiences; e. g., "capri-barbicornipede," "leggiadribelluccia."

[*Affricogno*, a particular kind of vine tree. *Cucurucù*, the crowing of a cock.]

PLATONIC YEAR.—In many modern English dictionaries (Wright's 'Universal Pronouncing,' Ogilvie's 'Imperial,' Hunter's 'Encyclopaedic,' Worcester) this expression is explained to mean the period of the precession of the equinoxes, now known to occupy about 25,800 years, at the end of which the poles of the earth's axis will point to the same places in the celestial sphere as at the beginning. But this motion of the earth's axis was not known until long after the time of Plato, its effect upon the apparent places of stars being

first noticed by Hipparchus. The name, therefore, thus applied is quite a misnomer. The ancients had a notion (purely imaginary) that there was a perfect year, at the end of which all the orbs (the moon, the sun, and the five known planets) would return to the same places. Plato in 'Timæus' (xxxix.) alludes to this; hence the name, which, of course, refers to something very different from the precession of the equinoxes. With it was connected the absurd idea that all the events of the previous period would in a new one be re-enacted in the same order; and this is alluded to by Fuller in his 'Holy War,' quoted by Johnson. The expression occurs in Hudibras in the form of "Plato's year," any great length of time answering the poet's purpose. Let us hope that English dictionaries will not in future identify it with the motion of the earth's axis and the precession of the equinoxes, with which it has no connexion. Across the Channel they do not appear to err in this respect. Larousse defines the platonic year as "révolution à la fin de laquelle on suppose que les corps célestes se trouveront au même lieu où ils étaient lors de la création." Littré and the dictionary of the French Academy give similar definitions.

W. T. LYNN.

Blackheath.

**LOST NAMES.**—The disappearance of certain family names may perhaps be of interest to some of your readers, and if you think them worth notice, I give you the following cases:—

1. A family called Vetripont once lived in Cumberland, connected, I believe, with the Cliffords. I have seen the name in Peterborough Cathedral.

2. Ralph Vestenden carried the standard of Edward IV. (a black bull) at Towton. This name seems to have disappeared.

3. Sir John Chidioke, killed in the Wars of the Roses. His effigy, in alabaster, with his wife by his side, may be seen in Christchurch Abbey, Hants.

4. Sir John D'Abernnon, of Stoke D'Abernnon, Surrey, may be added to those whose names have disappeared.

No doubt more might be mentioned.

GEO. J. STONE.

**BRENNUS.**—Lemprière says that some authors maintain erroneously that there was but one Brennus, and he mentions two. But it has been said that the word means commander-in-chief. Faccioliati says there is a mountain of Cisalpine Gaul so named; also that some Brennus founded the city Brennona, which we now call Verona. The chief of the Thessalians was styled *rayós*, which is a commander literally. Further than this, *Pen-dragon* is generalissimo; *pen*, head, and *dragon*, leader in war, probably from some kind of snake-crest worn by the general. Now *pen*, I think, and *bren* would be kindred, and so it might serve for the

mountain or the leader. That the two words are the same may be gathered from the fact that *brenin* is Welsh for *king*, and both words meet in the Welsh designation of the heraldic king-at-arms, which is *brenin-pen-beirdd*. C. A. WARD.  
Walthamstow.

**COURT ROLLS KEPT IN CHURCH.**—Hallam, in his 'Middle Ages,' chap. viii. part i. (1872, ii. 232) translates from Hickeys a document of the reign of Canute, relating to a dispute about the ownership of certain lands. The case was heard in the county court at Agelnothes-stane (which Hallam says is Aylston, in Herefordshire), and Thurkil, husband of one of the parties concerned, "rode to the church of St. Ethelbert, with the leave and witness of all the people," and had the result "inserted in a book in the church."

About 1542 John Dodington writes to William Plompton, Esq.:—

"The cofer wherin your said court rowles lieth is nought and the lock thereof not worth a pene, and it standeth in the church at Sacomp [Sacombe, co. Herts.], where every man may come at his pleasure" (Plumpton Corresp., 239).

In 1809 the court rolls of the manor of Howden were kept in Howden Church (Skelton Inclosure Act). W. C. B.

**DEATH OF MEDORA.**—I think it has escaped the notice of many of the numerous readers of Byron that the death of Medora in 'The Corsair' was caused by lightning. The two following lines seem to me to prove this:—

The lightning came, that blast hath blighted both,  
The Granite's firmness, and the Lily's growth.

W. B.

**LITERARY PARALLEL.**—The last verse of Waller's exquisite song, "Go, lovely rose," viz.—

Then die, that she  
The common fate of all things rare  
May read in thee:

How small a part of time they share,  
That are so wondrous sweet and fair!—

is curiously like a passage in Pliny's 'Natural History,' book xxi. i., where, speaking of Nature, he says:—

"Quippe reliqua utis alimentique gratia genuit: ideoque sæcula annosque tribuit illis. Flores vero odoresque in diem gignit: magnâ, ut palam est admonitione hominum, quæ spectatissimè florent, celerrimè marcescere."

W. E. BUCKLEY.

**BASE, N.—BASTARD, N.**—I have noticed this several times in wills in the Lichfield registry. One sample may be enough. By will of April 14, 1538, "Richard Harneys, of the parresche of Schenton, Esquiers," thus made one bequest: "Item, I gyf and bequeth to my Son' John' Harneys, a basse by Marget Boocher, iijl. vjs. viijd." The bequest occurs between other bequests to the testator's son and heir, Giles Harneys, and his son

Nicolas Harneys, as if the base-born were as much one of the family as the legitimate sons. The same man's inventory spells *kitchen* "cheechyn," and in that has "ij chavars, iij. iiijd." which must be "chafers," I suppose. F. J. FURNIVALL.

**THE HIGHEST TOWER IN CORNWALL.**—The enclosed cutting from the *Western Morning News* of September 20 may interest some of your readers. I am under the impression that the subject has been recently under discussion in 'N. & Q.' but I cannot find it:—

*The Highest Tower in Cornwall.*

SIR,—The following measurements, which have been kindly sent to me by the Revs. H. N. Purcell, A. H. Malan, and J. Lyde Hunt, may prove interesting to your readers. Two measurements have been taken, (1) to the top of the pinnacles, (2) to the top of the battlements.

Fowey—(1) 126 ft. and a few inches; (2) 107 ft.

Altarnun—(1) 109 ft. 8½ in.; (2) 95 ft. 7½ in.

Kilhampton—(1) 94 ft. 9 in.; (2) 84 ft.

In my former letter I gave the measurements of Probosc Tower—(1) 123 ft. 6 in.; (2) 105 ft. 6 in.

So it is clear that Fowey has the highest tower.

Yours truly,

C. FOX HARVEY.

The Sanctuary, Probosc, September 19th.

W. M. B.

"BY HOOK OR BY CROOK."—The origin of this proverbial phrase is obscure, and indeed it seems strange that things identical in form—a hook and a crook—should have been placed in opposition to one another. It often happens that when the origin of a word or phrase is unknown a history is invented to account for it. In the *Morning Post* of Sept. 14 the editor made use of the familiar phrase; whereupon this letter was addressed to him by Mr. George Croke Robinson:—

"In your leading article of September 14, on the Boulanger situation, I noticed the well-known words 'by hook or by crook.' Will you allow me to differ with the orthography of the latter word, and to prove my position by the following anecdotes? About a century ago two celebrated king's counsel flourished, named respectively Hook and Croke (pronounced 'Crook'), the latter being an ancestor of my family. They were generally opposed to each other in all causes *célèbres*, and people said, 'If you cannot win your cause by Hook you will by Croke.' Hence arose the familiar saying, 'By Hook or by Croke.'"

Of course Mr. Robinson wrote this in perfectly good faith, on the strength of a tradition in his family. In reply I sent the following:—

"In a letter dated September 15, Mr. Croke Robinson informed your readers that this phrase originated in connection with an ancestor of his about a century ago. Would Mr. Robinson be surprised to hear that in the reign of King Henry VIII., Skelton wrote the following lines:—

'Nor will suffer this boke,

By hooke ne by crooke,

Prynted for to be.'

'The Boke of Clout.'

[The 'Boke of Colin Clout,' l. 1240.]

But since I wrote my letter DR. MURRAY has kindly given me a reference more than a century

earlier than Skelton's, "And compellen men to bie alle this with hok or crok" (Wyclif's 'Select Works,' Th. Arnold, ed. 1871, iii. 331).

J. DIXON.

**RESTORATION OF PARISH REGISTERS: COOMBE KEYNES AND WOOL, CO. DORSET.**—It is gratifying to record the recent restoration to their proper custody of registers which had been long missing. The annexed account of their disappearance will be found in Hutchins's 'History of Dorset,' third edition, 1861, vol. i. p. 362:—

"The registers of Combe Keynes and Wool began about 1592; the most ancient was very fairly written and well kept till the Restoration, but, to the disgrace of the parish authorities, it has lately been lost. It was missed in the summer of 1838, when the church was under repair. It was the practice at that time to keep the registers in the iron chest in the chancel, but during the repairs of the church the chest was removed either to the curate's house or the churchwarden's. It cannot now be ascertained how the book was lost."

The registers were found with the papers of Mr. John Waldron Carter, a solicitor, and late churchwarden of Wool, and restored to the parish on the death of his widow by her executors, Mr. Charles Henry Warne and Mr. J. R. MacArthur. They consist of two volumes. No. 1 is a register of Combe Keynes and Wool, dating, for marriages, Sept. 8, 1583, to Aug. 2, 1811; baptisms, July, 1585, to Sept. 15, 1811; burials, March, 1586, to Nov. 8, 1810. No. 2 is a register of banns and marriages of Wool parish, dating from June 9, 1772, to May 11, 1812. The ancient register was received by the Rev. Arthur R. Hartley, Vicar of Wool, from Messrs. MacArthur & Dolling Smith, of 29 and 30, John Street, Bedford Row, London, solicitors, on July 30, the more recent volume on July 20.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

**SIGNS SCULPTURED IN STONE.**—Until the early part of the eighteenth century, when the plan of numbering came into vogue, not only taverns, but all houses of business were distinguished by signs. On the rebuilding of the City after the great fire a good many of these, instead of being hung out, were sculptured in stone and let into the brick fronts of the new houses, usually above or below a first-floor window. A few old signs of this description still remain in London and Southwark. One, "The Bell," No. 67, Knight-rider Street, was removed only a few weeks ago. The only English specimen I have yet seen outside London is "The Mermaid." Perhaps I may hear from your readers of other instances.

PHILIP NORMAN.

**CHARE.**—What is the derivation of this word, meaning a street or lane, e.g., Manor Chare, Pudding Chare, both in Newcastle-on-Tyne?

J. P. H.

**ROBERT GLOVER, THE MARTYR.**—Can any reader give me the pedigree of Robert Glover (the martyr), burned at Coventry Sept. 19, 1555, or any other reference to Glover pedigree? It is in one of the Harleian MSS., I believe.

A. K. GLOVER, Ph.D.

Cambridge, Mass., U.S.

**CHARLES CLARK, OF TOTHAM, ESSEX.**—Can any of your readers supply information about this gentleman, who had a private press, where he printed many curious pamphlets and broadsides? His rhyming bookplate, headed "A Pleader to the Reader not a Heeder," is probably known to a good many of your subscribers, as books containing it frequently turn up. I have a considerable collection of his *brochures*, which, if of little value as literary productions, are at least quaint and curious.

BERTRAM DOBELL.

**COURT-MARTIAL.**—Can any one give information as to a court-martial held on an officer of the name of Quentin during the Peninsular War, or not long afterwards?

H. WEDGWOOD.

81, Queen Ann Street, W.

**ORDER OF THE SAINT ESPRIT.**—Which of the French kings gave the order of the Saint Esprit (the "Cordon bleu") to his cook; and what was the cook's name?

R. M. T.

**WAR SONGS AND BATTLE CRIES.**—Can any one give me information on this subject—words and tunes of those of any nation and any period? Books of reference on them or any notes would be of great value.

LAURA ALEXANDRINE SMITH.

19, Portedown Road, Maida Hill, W.

**THE REGISTER OF ST. MARY WOOLCHURCH HAW, IN THE CITY OF LONDON.**—I am requiring information respecting the present resting-place of a volume described as the "Register of the Parish Church of Woolchurch, manuscript on vellum, folio," forming lot 778 in the catalogue of the library of Sir Peter Thompson, Knt., sold by Mr. R. H. Evans, of 26, Pall Mall, London, on April 29, 1815, and succeeding days. The register appears to have been sold for 2*l.* 12*s.* 6*d.*

J. M. S. BROOKE.

Lombard Street, E.C.

**QUEEN ELIZABETH'S MONUMENTS.**—Turning over the pages of Seymour's 'London and Middlesex,' I noticed the records of our great queen, and there may be others, beyond the four in the churches of St. George, Botolph Lane (p. 440 b); of St. Bennet, Gracechurch Street (p. 444 b), which

has a long inscription, including the lines commencing "Britain's blessing"; of St. Clement, Eastcheap (p. 469 b); and of St. Martin Organs (p. 470 b). These were no doubt destroyed in the Great Fire of London in 1666. Is there any record of how these came to be put up, whether by order of King James I., or only by the affection or esteem of her subjects?

W. PAPWORTH.

**BEZA'S LATIN TESTAMENT.**—What is the date of Beza's Latin Testament, a translation of the notes of which was inserted in Tomson's version of the New Testament printed by Christopher Barker in 1576?

J. R. DORE.

Huddersfield.

**FRENCH PHRASES.**—What is the origin of the following?—

1. "Potron - Jaquet," "Potron - Minet," day-break.

2. "Compère-loriot," a sty on the eye.

3. "Marcher sur la chrétienté," to wear shoes and stockings in holes (Spiers). Is this a common metaphor? Can any one point out an example in a French standard writer?

4. "Pour le roi de Prusse," defined in M. Gasc's 'Pocket Dictionary' as "for nothing."

5. "Vide-bouteilles," a small country box with garden.

6. In writing a French postcard I used the word "charabia" (broken French). My correspondent asks me if it is *argot*, a question I am unable to answer. May I request your occasional correspondent M. GASC kindly to do so? The word is in his 'Pocket Dictionary,' ed. 1889, but it is not in Spiers's 'Dictionary,' ed. 1869, from which I infer that it is a recent coinage.

7. In M. Alphonse Daudet's charming tale 'La Belle-Nivernaise,' Louvean, the "patron" of the barge, tells the police superintendent that she is "un rude bateau monté par un équipage un peu chouette." This is explained in a note in M. Boiellé's edition as "manned by a smartish crew"—the said crew, by the way, consists of one man with a wooden leg and one eye. As "chouette" means a "common brown owl" (Spiers), what are the steps by which "un peu chouette" has come to mean "smartish"? M. Boiellé says, "Of the French slang, 'Elle est chouette, celle-là.'"

JONATHAN BOUCHIER.

Ropley, Alresford.

**ROBERT, DUKE OF NORMANDY, son of William I.** Whom did he marry?

HERBERT W. B. THORP.

Macclesfield.

**GRIMSTON ROAD, CO. NORFOLK.**—At the church at this place it is the custom, I am told, for the bishop to preach once in a certain number of years. Though the church is now in ruins and roofless, the custom has nevertheless been carried out quite

recently, my informant tells me—in fact, within the last six or seven years. Can any one give the exact facts of the custom and its origin? Possibly the bishop has some rights in the place in return for his periodical sermon.

ALPHA.

'LADY OF THE LAKE,' CANTO I. 13.—Do not the numerous islands, each claiming to be "an inlet in an inland sea," only exist in poetic imagination, "the lonely isle" being the only island at the Trossachs end of Loch Katrine?

KEN.

JAMES HART, PHYSICIAN, OF NORTHAMPTON, 1612.—Is anything known by Northamptonshire genealogists of the life or pedigree of this worthy, who wrote several creditable medical books, especially 'The Diet of the Diseased,' 1633?

J. F. P.

PENNY LAND.—On p. 58 *supra*, SIR HERBERT MAXWELL, commenting on the etymology of Paignton, remarks that "penny land" "was an ancient form of land measurement." Will he or others among the readers of 'N. & Q.' give some particulars of this form of land measurement? We have in this parish the field names Farthing Croft, Penny Farm, Forty Penny Farm, and Five Pound Nook. I have sometimes thought that the first two, at any rate, might have been named from an early payment of a nominal rent; but the usage hinted at by SIR HERBERT MAXWELL gives promise of fuller light.

W. THOMPSON.

Sedburgh.

PELLETS ON ENGLISH SILVER COINS.—The device of a cross with three pellets in each angle was, I believe, first adopted for the reverse of our pennies under Henry III. This simple ornament spread over a great part of Europe, probably on account of the English sterling being so largely counterfeited. I have heard, but I cannot remember on what authority, that there is a religious signification in these pellets; that they represent the eucharistic wafer. I am inclined to think that this is a misconception, but should be glad to hear what authority there is for an opinion which I have understood is widely spread.

ASTARTE.

ARMORIAL BEARINGS.—I should be obliged if any of your readers could elucidate the following points. The Act 32 & 33 Vict. cap. 14, part 5, referring to the use of armorial bearings, says that on payment of the statutory fee of one guinea you are granted a licence authorizing you to use armorial bearings not registered in the College of Arms. Does that mean that you are at liberty to assume and use any design you please (not already used by any one) as armorial bearings? Also, can a person legally announce in a daily paper that he intends henceforth to use armorial bearings of such and such a description, much in the same way as announcing a change of name? If such proceed-

ings are illegal, against what Act are you offending, and to what arms does the Act refer?

A. R. I. B. A.

"WHAT IS EVERYBODY'S BUSINESS IS NOBODY'S BUSINESS."—Who originated this saying? It was made use of by the Earl of Chesterfield in 1744 with reference to Pope,

"whom he considered as not inferior to Horace, and imputed the asperity of his muse to the feelings of the poet rather than to the natural disposition of the man."—'Miscellaneous Works,' by Mats, 1777, 4to., i. 133.

Horace Walpole notes in the margin of his copy upon this:—

"Whether this was not exactly the case, or that Lord Chesterfield could not resist a *bon-mot* that presented itself, it did happen that when one of Pope's last satires was published, a gentleman in the presence of Lord Chesterfield said, he wondered nobody beat Pope for his abusiveness. Lord Chesterfield said, 'Sir, what is everybody's business is nobody's business.'"—R. S. Turner's reprint of Walpole's 'Notes on Chesterfield' for the Philobiblon Society, p. 83.

W. E. BUCKLEY.

FAL IN PLACE-NAMES.—Can any of your readers help me as to the meaning and derivation of the first syllable of such words as Falmouth, Falmer, (Sussex), originally spelt Falemouth and Falemere?

COACH.

PENN, OF WHAT PLACE?—In the third edition of Burke's 'Encyclopædia of Heraldry' occurs the following coat, viz., "Penn (Buckinghamshire).—Ar., on a chev. sa., three fleurs-de-lis or." Where was the seat, and what is the lineage of the family bearing this coat? They do not seem to be identical with the Penns of Penn, in said county—certainly not the arms, for, according to Fuller ('Worthies') and the existing evidence of the sixteenth-century brasses in Penn Church, that family bore Ar., on a fess sa., three plates. The omission from this edition of Burke of all mention of this ancient family of knights and gentlemen, who were centuries ago lords of the manor of Penn and high sheriffs of Bucks, is surprising.

P. S. P. CONNER.

126, S. 18th Street, Philadelphia.

VICKERS AND PIGOTT.—The Vickers family of St. Catherine's, Dublin, to whom my father was nearly related, was connected with the family of Pigott of Delbrook, Dublin, and Maquires of Pater's Place, by intermarriage, and also by consanguinity. Will any correspondent who may chance to see this query kindly give me any information as to how this relationship existed?

J. VICKERS.

THE ROUND ROBIN TO JOHNSON.—Among those who signed the round robin was William Vachell. Dr. G. B. Hill, in a note to his edition of Boswell's 'Johnson,' vol. iii. p. 83, says that "Vachell seems only known to fame as having signed this round

robin," and attended Sir Joshua's [Reynolds] funeral." I have seen a letter of Vachell's dated from Coptfold Hall, Essex, in 1801, and manifestly in the same handwriting as the signature to the round robin. Is this William Vachell, of Coptfold Hall, who died in 1807, aged seventy-two, the same as William Vachell of Hingeston, Cambridgeshire, who was High Sheriff of Cambridgeshire and Huntingdonshire in 1783? J. SARGAUNT.  
Felsted.

**GREEN FAMILY.**—Can any of your readers give information as to what became of the family of Green of Stanlynch, co. Wilts, who were there in 1623 (see 'Visitation of Wilts'), and what relation they were to Green of York, who bore the same arms? F. W.

**THOMAS SHIPMAN.**—Will some reader kindly give me particulars of Thomas Shipman, the author of 'Carolina; or, Loyal Poems'—when this work was published, its characteristics, date of death of author, and his station in life? J. T. G.

**SIR THOMAS PERT**, Vice-Admiral of England in the reign of Henry VIII. Where was he born? Where was he buried? JENKINS.

**JEREMIAH NEEDHAM SMITH**, of Shoreditch, citizen and armourer and brasier of London, married Elizabeth Morton, from Billericay, Essex, apparently in 1771 or 1772, daughter of Charles (?) Morton, who is said to have had an estate at the latter place, which he gambled away. J. N. Smith had relations of the same name at South Lynn Plain, Norfolk. I should be grateful for any notes regarding these two families. J. G. BRADFORD.

157, Dalston Lane, N.E.

**'A GARLAND FOR THE NEW ROYAL EXCHANGE.'**—Can any of your readers inform me who was the author of a book with the following title: "A Garland for the New Royal Exchange.....Imprinted at London, January the 23rd, Anno 1845." It was printed, in an edition of fifty copies only, at the expense of Sir William Tite. It consists of imitations of the works of celebrated poets, as Sir Philip Sydney, Sir Walter Raleigh, Spenser, Shakespeare, Ben Jonson, &c. BERTRAM DOBELL.

**SIR JOHN KENDALL**, Knight of St. John of Jerusalem, Rhodes, &c., and Grand Prior of the order in England from 1491 to 1501, when he died at Clerkenwell.—Will any reader of 'N. & Q.' help me to settle the question, Of what country and family was this John Kendall? He is mentioned by Thoresby, Vertot (in his 'Knights of Malta'), Grainge (in 'The Forest of Knarebro'), 'The Plumpton Correspondence,' where he is seen to have been on terms of intimacy with the Plum-

tons of Plumpton, and elsewhere. I believe him to have been of Yorkshire, and his nephew, Sir John Tong, of the same order of knighthood, was certainly so, a John Tong being Mayor of York in 1477. A medal, engraved in Pinkerton's 'Medallie History,' struck to commemorate the presence of John Kendall at the siege of Rhodes, gives his arms as Argent, fretty gules, a chief azure. These are similar to arms of Curwen, Salkeld, FitzHugh, Ellaker, and others, but unlike those borne by Kendalls of Hertfordshire, Leicestershire, Ripon, and other families of the name.

W. OLEMENT KENDALL.

Pateley Bridge, Yorkshire.

#### AUTHORS OF QUOTATIONS WANTED.—

Where and by whom are some lines about an empty house, beginning—

I think there's nothing, I'll not say, appeals, &c.?

MACROBERT.

#### Replies.

#### CATS AND RAIN.

(7th S. viii. 148.)

Undoubtedly, as the Editor has pointed out, this is a generally familiar prognostic. Nevertheless, it may be worth while to place on record the result of a series of years' steady observation of this coincidence. The study of folk-lore naturally makes one curious to test the truth of sayings that have long obtained, and this comes so easily within the field of observation that it only required a little patience and perseverance to note the result.

That result has been undeniably in favour of the folk-lore saying. The hall barometer may be misinterpreted, and the newspaper "forecasts" may err, but the cat never faileth. If he wash over one ear once or twice there will be a shower; if over both ears many times there will be a downpour, "as sure as eggs is eggs," as another folk-lore saying has it.

All science is but the noting of more or less frequently recurring coincidences, and to make out a reason for a more frequent coincidence constitutes the whole difference between "knowledge" and "superstition." In all probability if a nature-student takes the trouble to investigate the matter he will find that the condition of the atmosphere when rain is imminent irritates the keenly sensitive perceptions of the cat, or in some way induces a licking fit; but the coincidence will remain the same whether a reason be found for it or not.

Another cat weather-forecast occurs when a steady old Tom, long past the frivolities of youth, suddenly takes to capering about, and kicks all the rugs into cocked hats. This fit generally portends the break-up of a fine season, but it is a prognostic which does not so constantly present itself for observation as the other.

As assertion is apt to provoke controversion, it

is necessary to point out that for a perfect instance of the first prognostic the paw must go right over the outer side of the ear; the thrusting it into the innermost recesses of the inside may forbode nothing, and the creature is so slippery and so rapid and furtive in its movements that it requires keen observation to detect when the fatal limit is passed. I speak from observations made in company with incredulous, but after trial convinced, friends.

An equally unfailing folk-lore prognostic of rain is a donkey braying—in England. It also serves as a type of the localization of such prognostics; for in Italy, for instance, the donkey's bray has no such significance.

Similarly, we had some time ago in 'N. & Q.' a quotation of a bit of English folk-lore to the effect that a fire found burning from overnight was the token of a death. Now, of course, this is an unusual circumstance with a (coal) fire that has not been purposely "banked up and damped down." But in Italy one as often as not finds in the morning red embers under the white ashes of the (wood) fires.

R. H. BUSK.

For passages on this subject see Brand's 'Popular Antiquities,' iii. 98, ed. Knight, 1841; Swainson's 'Handbook of Weather Folk-lore,' Edinb., 1873, p. 230. Melton, in his 'Astrologaster,' p. 45, tells us:—

"29. That when the cat washes her face over her ears, we shall have great store of rains."

So Herrick, 'Hesperides' (i. 180, ed. Pickering, 1846; ii. 51, ed. Grosart, 1876), in the poem "His age, &c.," stanza 12:—

True Calenders, as Pusses care  
Wash't o're to tell what change is neare.

This holds in French folk-lore, e.g.:—

Quand le chat se frotte l'oreille  
C'est le temps vif qui se reveille.—Herault,

and elsewhere. It is not included by Virgil among the weather prognostics in the First Book of 'The Georgics,' though a quotation by Mr. Swainson from the Milanese shows that the belief prevails now in northern Italy.

W. E. BUCKLEY.

It may be worth noting that the idea that if a cat cleans herself behind her ears it is going to rain is an old one. Topsell, in his 'Historie of Four-footed Beastes' (1608), s. v. "Of the Cat," remarks that she washes "hir face with her fore feet; but, some obscure, that if she put her feet beyond the crowne of her head, that it is a presage of raine" (p. 105).

J. F. MANSEGH.

Dr. Jenner's verses do not quite accurately represent the popular notion upon this subject. It is when cats "wash" behind their ears that rain is foretold, as DR. FURNIVALL's friend evidently meant. In illustration of this old belief Dyer quotes from Herrick:—

True calendars, as pusses care  
Wash't o're to tell what change is neare,

which, by the way, I cannot find in the 'Hesperides'; and from Swan's 'Speculum Mundi' (1643):—

"It is observed by some that if she put her feet beyond the crown of her head in this kind of washing, it is a signe of rain."

O. C. B.

I have heard it remarked in North Yorkshire that when a cat "washes over" both ears it is a sign that a stranger is coming; and also that if a cat sits with its back to a fire rain is not far distant.

F. C. BIRKBECK TERRY.

The Paddocks, Palgrave, Diss.

The sign considered to be a prognostic of rain is when the cat washes herself by placing the paw behind the ear, and working it to the front right over her head, more as if she was brushing her hair than washing herself. How is it that our learned Editor attributes the 'Signs of Rain' to Jenner? Surely Darwin wrote them. But his description has nothing characteristic in it:—

Puss on the hearth, with velvet paws,  
Sits smoothing o'er her whiskered jaws.

"Jaws" is but a sad concession to rhyme, instead of sense, which mars the rationality of so much poetry. To constitute the true sign of rain the paw must work from the back right over the ear, and then whether the rain will follow I will not venture to say. Such is the value of folk and philosophic observation. But the blue pimpernel, or poor man's weather-glass, is far more trustworthy.

O. A. WARD.

Walthamstow.

[In answer to MR. O. A. WARD, the lines are assigned to Jenner on the strength of 'The Naturalist's Poetical Companion,' a pleasing selection of verse, which has received less attention than it seems to merit.]

KOSHER (7th S. viii. 85, 213).—This is a Hebrew word, meaning "fit" or "proper." Here is the word in Hebrew כֹּשֶׁר. The expression "Kosher meat" means that it is proper to be eaten, the animal having been examined after death. "Kosher rum" is authorized by the chief Rabbi; whether it is prepared by him is doubtful, to say the least. The word "Kosher" is not limited to goods eaten at Passover. "Kosher cigars" are supposed to be made without paste; or rather, in cigars generally, the leaf is rolled and some substance not "Kosher" is used to cause adhesion, hence Kosher cigars. I do not know who smokes Kosher cigars. I once tried to smoke one; but I have never smoked another. A Biblical reference is supplied in Esther viii. 5, and the thing seems (?) right before the king. See Gesenius, 'Lexicon.'

On the subject of Kosher meat your correspondents will find much information in the *Nineteenth Century* for September, pp. 409-422, in an article by Dr. Behrend, 'Diseases caught from Butcher's



Meat,' especially at p. 417, where the Jewish method of examining the animals is described.

M. L.

**LIGHT-KEEPERS AND DEATH AT THE SMALLS** (7th S. viii. 26, 79).—Near to the end of the third edition of Cooke's 'County of Devon' there is given an "additional account of Eddystone Light-house," in which it is explained that after the destruction, in 1703, of Winstanley's erection

"a second was not commenced till the year 1706, after the making of an act, vesting the duties payable by shipping passing the light-house, in the Trinity-house, and empowering the master, wardens, &c., to grant leases. In consequence of these powers, they agreed with a Captain Lovel, or Lovet, for a term of ninety-nine years, commencing from the day that a light should be exhibited. Upon this agreement Capt. Lovet engaged a Mr. John Rudyerd.....(who) erected a second light-house.....(which) was commenced in July, 1706; and sufficiently completed to exhibit a light on July 28, 1708."

The agreement would terminate in 1807, the year which is referred to by W. S. B. H. Rudyerd's structure was burnt in 1755, and it was in this lighthouse that the tragic incident related by Smeaton had occurred. J. F. MANSENGH.

**SIDNEY MONTAGU** (7th S. v. 282, 370, 456).—In Whalley's 'History of Northamptonshire,' vol. i. p. 368, a pedigree of Montagu of Horton in that county is given, and it is stated that Sidney, second son of George Montagu, by Elizabeth Irby, his wife, was killed in a sea engagement with the Earl of Sandwich May 28, 1672, confirming the probability I stated as to his identity in my reply last year. HORACE MONTAGU.

128, Pall Mall.

**WORDS THAT ARE NOT WANTED: RELIABLE** (7th S. viii. 86, 133).—Might one who is all but an outsider in such matters express his great delight at finding one of such knowledge, judgment, and authority as DR. MURRAY vindicating the status of this word. Why it should have been attacked, unless it were through ignorance, combined with a desire for oddity, has always been a puzzle to me. The objector was probably a cousin german of the so-called *Æsthetic* who mounted a peacock's feather—and I say this granting that the peacock's tail is a thing of beauty. Possibly, if one may hazard a guess, its rejection may have arisen from its non-appearance in our earlier dictionaries. Nay, even a later one, one which I am sorry I ever expended so much upon, and that is Richardson's, does not contain the word. BR. NICHOLSON.

**"GRAVES," "GRAVIES,"** IN JEREMY TAYLOR (7th S. viii. 244).—Surely the passage quoted by MR. MARSHALL needs no commentary. "Sacrifices" opposed to "feasts," "altars" to "tables," show that the author desired to illustrate his meaning by references to the religious ceremonies and domestic habits of "the ancients." Sometimes, he

says, in effect, they drank *hot* drink; sometimes they poured *cold* (libations to the souls of the departed or *manes*) upon their graves; sometimes they qualified their wines by pouring *cold* (water) into them; but, alike at table and altar, the service was "hot" or "cold," and not "lukewarm," the "grave" being taken as the altar of the *manes divi* who presided over tombs and burying-places, and were usually propitiated by pouring libations upon their sepulchres in February.

ALFRED WALLIS.

**PETER PAYNE** (7th S. viii. 247).—This "inevitable Englishman," according to Folkestone Williams, is really a great forgotten Englishman, one whose life should be chronicled in every English history. I have been studying his life and work in Bohemia for some years past, in the history of Bohemia and in the places where he lived and worked, and have been surprised to find our historians have so ignored him, and that our ecclesiastical writers have so slightly referred to him. Bohemian historians let him fill his true place in history, and that a great one. I have just finished a MS. upon his work with the Wyclifites in Bohemia, which is now in the hands of a publisher, and in that trace his career from his banishment from Oxford, where he was vice-principal of St. Edmund's Hall, to his death in Prague. A nobler, more manly, and fearless life it would be difficult to discover, and his influence upon the Wyclifites in Bohemia (whom we English call Hussites) was of immense power. JAMES BAKER.

**"THE DICK"** (7th S. viii. 207).—Probably a curtailment of "The Tumble-down Dick," an occasional sign, and, of course, a scoffing reference to Richard Cromwell. There was such a sign at Alton, in Hampshire.

JAMES E. THOROLD ROGERS.

Oxford.

Is not this word the same as "dyke," or "ditch"?

JULIUS STEGGALL.

[MR. WM. BENDIN repeats the conjecture of PROF. ROGERS, and A. H. that of MR. STEGGALL.]

**THE BEAUTIFUL MRS. HARTLEY** (7th S. viii. 229, 277).—There is little reason to doubt that the name of this distinguished actress was Elizabeth. It is so given by Bromley, without qualification. He enumerates four portraits of her, after J. Nixon, H. D. Hamilton, Reynolds, and *ad vivum*, engraved respectively by W. Dickinson, S. Houston (1774), G. Marchi (1773), and J. K. Sherwin (1782).

JULIAN MARSHALL.

[This information is also supplied by MR. DANIEL HIEWELL.]

**STELLA, LADY PENELOPE RICH** (7th S. vii. 347, 431; viii. 110).—There is, or was, a portrait of Stella, or, at least, one so described, in the

National Portrait Exhibition at South Kensington; an innocent-looking face, with black hair and eyes. Of Penelope Rich I know of no portrait. As this lady's husband was a baron, is it accurate to say "Lady Penelope Rich"? Should it not be "Penelope, Lady Rich"? HERMENTRUD.

GRANDFATHER OF WILLIAM THE CONQUEROR (7th S. viii. 208).—Arlotte, or Herleva, the mother of William the Conqueror, was the daughter of Fulbert, a tanner, of Falaise, in Normandy. He was rewarded for his too ready compliance with his lord's wishes in regard to his daughter by the post of chamberlain in the ducal household. If the duties of chamberlain to a reigning prince in those days were at all analogous to what they are at present, Fulbert's previous calling would hardly have qualified him for the appointment. Herleva afterwards married one Herlwin of Conteville, by whom she had issue, and his legitimate relatives of humbler rank were not overlooked by the mighty bastard when he had achieved the summit of earthly greatness. O. H.

Planohé, Somerset Herald, and the author of 'The Conqueror and his Companions,' says that the father of Herleve, or Arlotta, was a furrier, and incontestably a Burgess of Falaise, and Sir Francis Palgrave ('Hist. of Norm.'), upon the authority of Alberic Troisfontaines, says he was a brewer as well; but his name and that of his wife are variously given by different authors. By one he is called Fulbert and Robert, and his wife Dodo; by another Richard Saburpyr, and his wife Helen. Ducarel ('Ant. Ang. Norm.') names him Herbert or Verperay; Galeron ('Hist. de Falaise') Vertprey. CONSTANCE RUSSELL.

Swallowfield Park, Reading.

'La Grande Encyclopédie' (Paris, H. Lamirault et Cie, éditeurs, 61, Rue de Rennes), s.v. "Arlotte," says, "Arlotte ou Arlotte, bourgeoisie de Falaise au XI<sup>e</sup> siècle, qui fut maîtresse du duc de Normandie Robert-le-Diable, et mère de Guillaume le Bâtard, qui devint Guillaume le Conquérant." Nothing more. This work, which is being issued in weekly numbers, is the most complete book of its kind I know of. According to the custom which still exists in Normandy to designate the wife and the daughter of a man by the name of the man with a feminine ending, one might guess that the name of the father of Arlette or Arlotte was Arlot.

As for the etymology of the word *harlot*, Skeat, in his 'Dictionary,' s.v., says:—

"Originally used of either sex, and not always in a very bad sense, equivalent to modern English 'fellow.' Old French *harlot*, *arlot*, a vagabond; Low Latin *arlotus*, a glutton. Of disputed origin; probably from Old High German *Karl*, a man. Hence also *carlot* ('As You Like It,' III. v. 106) and the name Charlotte."

The Normans are addicted to giving nicknames, and in the country and small towns many people to this day are known, not by their proper name, but by their nickname. Supposing that the name of the skinner was Arlot, it might have been derived from the fact of one of his ancestors having been a vagrant in his youth and having settled rather late in life at Falaise. DNARGEL.

Paris.

[Very numerous replies to the same effect are acknowledged.]

REPRESENTATIONS OF TEARS ON TOMBSTONES (7th S. vii. 366, 477; viii. 16, 91).—In Hambledon Church, under the fine monument to Sir Cope D'Oyley, who died 1663, are inscribed the following lines:—

Ask me not who's buried here,  
Goe ask the Commons, ask the Shiere,  
Go ask the Church, They'll tell thee who,  
As well as blubber'd eyes can doe;  
Goe ask the Heralds, ask the Poore,  
Thine ears shall hear enough to ask no more,  
Then if thine eye bedew this sacred urne,  
Each drop a Pearle will turne  
T' adorne his Tombe, or if thou canst not vent  
Thou bringest more marble to this monument.

CONSTANCE RUSSELL.

Swallowfield, Reading.

ST. FELIX PLACE-NAMES (7th S. vii. 464).—There are these traces of St. Felix other than H. DE B. H., whose communications are so full of interest, mentions. Camden ('Brit.' coll. 470, 1, London, 1782) has this notice of him in connexion with his especial locality in Norfolk:—

"Sherborn [or Sherborn] upon this coast is well worth our notice, because Felix the Burgundian, who converted the East Angles to Christianity, built here the second Christian church of that province, the first he is said to have built at Babingley, where he landed. Of this place Thoke was lord when Felix came to convert the East Angles. Upon his conversion to Christianity he built here a church dedicated to St. Peter and St. Paul. It was very little, and, according to the custom of that age, made of wood, for which reason it was called Stock-Chapel, and was probably the very same that Felix is said to have built. As to Babingley, Felix, the apostle of the East Angles, coming about 680, built there the first Christian church in those parts; of which succeeding ages made St. Felix the patron. Some remains of this transaction seem to be found in the mountains called Christian Hills, and in Fritcham, which imports as much as the village or dwelling-place of Felix."

Babingley, united to Sandringham, has still the dedication of St. Felix (Bacon's 'Liber Regis,' p. 694, London, 1786).

There is a Feliskirk in Yorkshire, which has the dedication of St. Felix ('Liber Regis,' p. 1116). In Cornwall there is "Felax, *alias* St. Felix, *alias* Phillack and Gothian, R., St. Felix and Gothian" ('Liber Regis,' p. 306). These are churches with his name, apart from mere place-names.

He was, of course, Bishop of Dunwich (Bede, 'H. E.,' ii. 15). Baronius enumerates more than

sixty saints of the name of Felix. This one is commemorated on March 8.

Under Flinton, Norfolk, Camden observes that it is named "among many other places in the county" from St. Felix (p. 447). There is also a Flinton in Lancashire. ED. MARSHALL.

The "almost [but most undeservedly] forgotten" St. Felix, the evangelist of East Anglia and founder of the Norwich bishopric at the long since submerged Dunwich, "Felix, nominis sui mysterium factis exsequens," is gratefully remembered on the extreme western verge of the province, which, as Bede records, "as a pious cultivator of the spiritual field," "he delivered from long-standing unrighteousness and unhappiness." The little village of Babingley, on an inlet of the Wash, between Castle Rising and Sandringham, is identified by a long-standing historic tradition with the landing-place of Felix of Burgundy, when sent by Honorius "to preach the word of life to the nation of the Angles"; and with the site of the first Christian church erected in East Anglia. This is stated in Camden's 'Britannia' (ed. 1607), and is confirmed by Sir Henry Spelman in his 'Ioenia,' and Peter Le Neve in his 'Collections for Norfolk,' and is mentioned by Blomefield in his history of the county under "Shernbourne," where Felix is said to have built his second church. The church at Babingley, originally, according to Camden and Spelman, called by the name of its founder, is still dedicated to him. In the neighbourhood, Flitcham may also perpetuate his name as "the home of St. Felix," while the "Christian Hills" which rise near preserve the memory of the success of his mission. EDMUND VENABLES.

The church of Feliskirk, Thirsk, Yorkshire, is dedicated to St. Felix. W. C. B.

Flinton occurs in Lancashire (near Manchester) and twice in Suffolk (near Bungay and near Lowestoft). C. M.

Warrington Museum.

ROOK=SIMPLETON (7th S. vii. 423, 476; viii. 171).—In Figgins's facsimile of Oaxton's 'Game of Chess,' in the "fyfthe chappytte of the second book of the forme and maners of the Rookes," it says:—

"The rookes whiche ben vycayrs and legates of the kyng/ ought to be maad a knyght vpon an hors & a mantel and hood furrid with menseur holding a staf in his hand/ & for as moche as a kyng may not be in al places of his royaume / therfor the auctoritie of hym is gyuen to the rookes.....For it happeth ofte tyme that the mynystres by theyr pryde and orgueyl subuerte Justyce and do not right / Wherefore the Kynges otherwhyle lose their royaumes wyth out theyr culpe or gylte. For an vntrewe Juge or offycer maketh his lord to be named vntuste and euyl."

So it appears rooks were king's officers, and from the unpleasantness of the duties they often had to

perform were unpopular, and doubtless the objects of many tricks and evasions. Does not this throw light upon Dekkar's—

So many Bookes, catch-polls of poesey?

R. R.

Boston, Lincolnshire.

FEASTER AS A CHRISTIAN NAME (7th S viii. 229).—The names on the East Yorkshire coast are full of interest and significance. Though I have not met another Feaster Stubbs, who hoisted the arms of Fawside of that ilk, with its motto "Furth and fere Nocht" over his tavern in Robin Hood's Bay, yet in Whitby churchyard is a tomb to Hartas Fewster, who was the son-in-law of Crispin Bean. Whitby churchyard, reached after an ascent of two hundred steps, is a remarkable spot, not merely from its fine outlook, but also because there is probably no churchyard existing with more tenantless graves, or, to speak more by the card, memorial stones without graves attached. Tombstones in numbers are there found to the memory of the lost at sea—some "while engaged in the Arctic Fishery," some "lost on Hasborough Sands," some "in the Gulf of Bothnia," or "perished at sea off the island of Majorca," or "drowned in the Cattedag on Anholt Reef." It is a seaman's churchyard, and fitly crowns the lofty cliff overlooking the sea, which is gradually encroaching on it. It is a pathetic record of the risk encountered by those whose "paths" are "in the great waters."

Among the singular names in Whitby churchyard are Gathisides, Huntrode, Backas, Blackbeard, Hannah Andas. I also noticed as a Christian name Leenoch. G. B.

Edgmere, Slough, Bucks.

This is probably a variant spelling of the surname Fuster, Fewster, Fuyster, or Feuster. A Feuster was living in Yorkshire in 1450, and a Fuyster in 1472. It is a trade name, denoting a maker of pack-saddles. ISAAC TAYLOR.

This was probably a surname in the first instance. As such it is not uncommon. Mr. Bowditch, in his 'Suffolk Surnames,' gives several instances of its occurrence, and devotes two or three pages to a list of names of its class, such as Feast, Munch, Ohew, Dyne, Diett, Dainty, Sallade, Coolbroth, &c. Of course we are not to suppose that all such names are derived from the acts or the things to which they seem to point. C. C. B.

Feaster is the name of a farmer resident in this parish. As all manner of surnames are found used as Christian names, I suppose that Mr. Stubbs was named from some Feaster with whom his family was connected. E. L. H. TEW, M.A.

Hornsea Vicarage, East Yorks.

Is this a corrupt abbreviation of Sylvester?

W. E. BUCKLEY.

**HEMPLAND** (7th S. viii. 227).—Land whereon hemp is grown. Thus, in deeds in my possession mention is made of a close or croft called Hempgarth at Holme-on-Spalding Moor, 1712, and a piece of ground called a Hempgarth at South Cave in 1739, both in the East Riding of Yorkshire. Compare Hempholme in Poulson's 'Holderness,' i. 355, and another instance in the *East Anglian*, 1870, iv. 180. In the East Riding a hempgarth is also known as a towgarth.

W. C. B.

Perhaps the following quotation from Dr. Whitaker's 'History of Craven' may be of service to MR. PEARSON. The doctor is extracting particulars from two surveys (in 1603 and 1604) of the manor of Grassington, in the parish of Linton, and says: "Many hemp-plots are mentioned; whence I conclude that plant to have been in general cultivation."

A reference to the Statutes at Large will sufficiently account for the use of the term. 24 Hen. VIII., c. 4, enacted that every person having in his occupation sixty acres of land apt for tillage should sow one rood with flax or hemp seed, upon pain to forfeit three shillings and fourpence for every forty acres. By 5 Eliz., c. 5, s. 17, this statute was revived and made applicable to such parts of the country as the queen's proclamation should direct, the proportion of land to be sown with hemp-seed and the penalty incurred for neglect being both increased. The cause of the enactment is stated to be "for the better provision of nets, for help and furtherance of fishing, and for eschewing of idleness." The "hempland" of which your correspondent speaks no doubt originated in this way. The statute, however, was entirely repealed in the thirty-fifth year of Elizabeth.

W. THOMPSON.

Sedbergh.

It was no doubt a custom in ages gone by to have a plot of ground attached to cottages for the growing of a certain quantity of hemp. A few weeks ago in Brittany I observed several—I may say many—plots devoted to the growing of hemp, which is spun into coarse yarn for making bags, &c.

BOILEAU.

It may be of some advantage to MR. PEARSON to inform him that Holy-Oke's 'Rider' (1659) speaks of "a hempe croft" and that Miede's 'Dictionary' (1701) has "a hempe-close." Bailey defines a croft as being "A little close adjoining a House for Pasture or Tillage."

J. F. MANSEIGH.

Land where hemp was grown. Here we had hempgarths in connexion with cottages.

J. T. F.

Winterton, Doncaster.

**THE CHINGFORD OBELISK** (7th S. viii. 204).—I gather from MR. LYNN's note at the above refer-

ence that some erroneous remarks have been made respecting the original purpose for which the Chingford obelisk, near Epping Forest, was erected. It has been stated that it was originally placed there by the Ordnance Survey authorities, and "maintained at the instance of the Astronomer Royal," whereas in fact it was erected in 1824 by Mr. Pond, then Astronomer Royal, on a piece of ground leased to the Board of Admiralty for ninety-nine years from that date, solely for astronomical purposes, with the object of placing upon it a distant meridian-mark in the true meridian of the Royal Observatory, Greenwich; and Sir George Airy remarked in 1839 that the mark was placed as nearly in the meridian of Greenwich as it could be by the best instruments in the world. Reference to it was frequently made before 1836, and occasionally for a few years after, as a check on the adjustments of Troughton's transit instrument. The mark on the obelisk is now invisible through the transit circle, the present meridian instrument at Greenwich, owing to the obstruction of the view in the line of sight caused by the great increase of manufactories and other buildings in the East end of London. Though, as MR. LYNN remarks, the use of the mark became obsolete in, or shortly after, 1836, I remember viewing it through Troughton's mural circle more than forty years ago, about 1845; but at that time it was barely discernible.

MR. LYNN is quite correct in stating that the collimating reversed telescope used in the observations for determining the error of collimation of the transit telescope was on the south side of the transit-room when first used by Sir George Airy in 1836; but he omitted to add that in 1839 this collimator was transferred to the north side of the room, in which position it was used till the end of 1850, when the observations with Troughton's transit were discontinued. MR. LYNN's statement that on the substitution of the new transit circle for the old transit instrument in 1851 a new collimator was placed in the north of the principal telescope (which is not capable of reversal) in addition to the one formerly in use on the south side, also requires a correction. When the transit circle was erected on the site, not where the transit instrument stood, but where Troughton's and Jones's mural circle were formerly mounted, it became necessary, in consequence of the instrument being non-reversible, to have two collimators. One was, therefore, placed in the meridian on the north side of the room as before, and a second on the south side, both collimators being of about five feet focal length, furnished with object-glasses of nearly four inches aperture. The position of the transit circle is about nineteen feet east of the old transit instrument.

E. DUNKIN, F.R.S.

Kidbrooke Park, Blackheath.

**DERBYSHIRE WORTHIES** (7th S. viii. 188).—MR. HACKWOOD's Wirksworth list is evidently extracted

from Glover's unfinished 'History of Derbyshire,' a not remarkably accurate production, but one which must serve in default of something better. When will the Rev. Dr. Oox (whose 'Notes on the Churches of Derbyshire' and 'How to Write the History of a Parish' proclaim his fitness for the task) collect around him a band of independent workers and proceed with that 'History of Derbyshire' which his predecessor in the editorial chair of the *Reliquary* "nursed" during so many years?

But to return to MR. HACKWOOD's query. The three ladies whose names head his list have no especial claim that I can find out to rank as "Derbyshire worthies." The family of Bagshawe has been known and respected for generations; but I know nothing of Blackburn, a name which occurs not in Lysons's 'Derbyshire.' Ellen Buckley, 1680, is not on my notes; but William Buckley, yeoman, was lord of the manor of Ible in 1696, and Edward Buckley gave, in 1772, a sum of 40*l.* for teaching the youth of Hayfield. Anthony Bunting, one of a very ancient Derbyshire yeoman family, gave 5*l.* per annum to the Wirksworth almshouses in 1685. The Buxtons, or Buckstones, were of Bradborne and Brassington, and "German" is a distinctive Christian name in the family. In Brassington Church a stone tablet records the gift of 20*l.* per annum to the poor by Ann, daughter of German and Jane Buxton, who died 1674. The Cheneys were of Ashford and Moneyash. Daniel Deane, by his will, dated April 1, 1637, gave 20*s.* to the poor of St. Werburgh's parish, and 5*s.* to the poor of St. Michael's, Derby. I am not aware of any connexion with Wirksworth in his case. Agnes Ferne, or Fearn, is buried in Wirksworth Church. By her will, dated 1574, she devised a house and garden in Wirksworth on trust to the intent that if after her decease there should happen to be a free school in that town, her trustees should cause five marks out of the profits of her lands to be conveyed to the said school for ever. She also ordered 40*s.* yearly to be paid to the poor folk in a bede-house in Wirksworth, and directed 1*l.* 6*s.* 8*d.* out of lands in Kirk Ireton and Idridgehay to be expended in clothing for the most necessitous. Thomas Blackwall, of Wirksworth, left by will, dated 1524, bequests for masses to the parish church of Wirksworth, and other sums to different churches, as well as the curious bequest of "a fodder of lead" to the chapel at Oromford. Henry Gee, in 1619, gave 5*l.* yearly to the school and almshouse at Wirksworth. Mrs. Sarah Wood (who was, I take it, the person recorded by Glover as "Sarah Woodis") left 40*s.* yearly in 1707 to a congregation of Wirksworth Calvinists, though why she should be glorified as a "Derbyshire worthy" on this account passes my comprehension.

ALFRED WALLIS.

"German Buxton, 1765," is possibly German, fifth and youngest son of George Buxton, of Brad-

bourn, and younger brother of George Buxton, of the same, who died 1810, aged eighty-nine. (See pedigree in Glover's 'Derbyshire,' sub "Brad-bourn.") If German was living in 1765, he would probably be then aged about thirty-five. His great-grandfather and great-granduncle were both named German, though none so named is given in the pedigree in the two intermediate generations. The latter, however, who died in 1665, left issue.

G. E. O.

#### FIVE REASONS FOR DRINKING (7<sup>th</sup> S. viii. 228).

—These lines are not original in their English form, but a translation from the Latin:—

Si bene commemini, cause sunt quinque bibendi:  
Hospitis adventus; presens sitis atque futura;  
Et vini bonitas; et quælibet altera causa.  
'Menagiana,' vol. i. p. 172, in 'N. & Q.' 1<sup>st</sup> S. xii. 335.

The whole translation, as it appears in Webster's 'Dict. of Quotations,' s.v., is as follows:—

If on thy theme I rightly think,  
There are five reasons why men drink:  
Good wine, a friend, because I'm dry.  
Or lest I should be by-and-by,  
Or any other reasons why.

H. Aldrich, 'Biogr. Brit.,' p. 42.

Bartlett has this note on the lines:—

"These lines are a translation of a Latin epigram (erroneously ascribed to Aldrich in the 'Biogr. Brit.,' vol. i. p. 131) which Menage and De la Monnoye attribute to Père Sirmond."—P. 139.

ED. MARSHALL.

There can be no reasonable doubt that these lines were written by Dean Aldrich, to whom they are generally attributed. They were set to music, as a catch, by Henry Purcell, who died in 1695. They certainly cannot, therefore, have been written by Dr. Haygarth, who was not born until the year 1740.

JULIAN MARSHALL.

PARALLEL DESCRIPTIONS; SCOTT AND BYRON (7<sup>th</sup> S. viii. 245).—As regards Sir Walter Scott's plagiarism, R. E. N.'s suspicion is quite groundless, because 'Kenilworth' was published in 1821, and canto vi. of Lord Byron's 'Don Juan' in 1822; ergo, the former author could not have borrowed the passage in question (chap. xxii., not xxi.) from the latter. Sir Walter certainly is not the debtor, though he may be the creditor, as Lord Byron probably had read and remembered Scott's mythological comparison, and from it reproduced and, poetica, improved the original simile. However, it is somewhat hard on Sir Walter to be even suspected as the borrower, when, in all probability, he was the lender.

FREDK. RULE.

[Many correspondents point out this.]

MOCK MAYOR OF NEWCASTLE-UNDER-LYME (7<sup>th</sup> S. vii. 468, 516; viii. 55).—The custom in this town was for the fishermen and beachmen annually to elect from their own class a "seaside mayor," whose province it was to settle such

trivial disputes as might arise among themselves, especially during the fishing season. After his election the "seaside mayor" was carried round the town in a boat; and upon this occasion he made himself as much like Neptune as circumstances would permit. In the evening the "electors" indulged in a copious allowance of beer. The custom ceased when herring ceased to be landed on the beach (Palmer's 'Perustration,' iii. 130).

F. DANBY PALMER.

Great Yarmouth.

**POMPOUS EPITAPH** (7th S. viii. 286).—PHILO-TAPHOS judges a little hastily in his visits to kirkyards. It is scantily kind thus to put a staunch old provost of "fair Dumfries" in the pillory under the heading of a "pompous epitaph." If PHILOTAPHOS knew how stalwartly Provost Corbet maintained the cause of the "merchants" at a crisis in the great feud which at different times convulsed all Scotland between the "merchants" and the "trades"; how Dumfries was riven in twain between the two parties; how the "Corbies" took their title from their leader's crest, and backed him up right well; how the "Pyets," democratic crestless birds, who detested corbies, warred against the provost and all his works; how the Psalms of David in metre, the Riot Act, whiskey punch, intimidation of lamplighters, fisticuffs, and I know not what other weapons of offence and defence, physical and spiritual, were called into play in that fall conflict—the pompousness would not loom so large in his eye.

Cosmopolitan 'N. & Q.' can smile at the storied urns of a century ago, but relatively the epitaph which amuses PHILOTAPHOS is not at all out of measure for a civic dignitary in his own town—for a provost of Dumfries buried in St. Michael's. An earlier holder of the office had put his case higher. Said Provost Irving, dead in 1633, and laid in the same cemetery:—

King James at first me Balive named  
Drumfries oft since me Provost clamed  
God haat for me ane Crowne reserved  
For King and Countrie I have served;

which proud epitaphic argument, a sublime *non sequitur*, would imply that a man who had occupied the civic chair had earned thereby the celestial crown. The epitaph now being considered strikes a different note, resonant with private virtues, not with magisterial triumphs. To compare its calm, heavy tenor with the fiery facts of his brief official life is enough to tempt one to turn moralist. Looking back upon the career of that bold partisan, his undaunted fight in a hopelessly unpopular cause, the personal dangers he braved, the anxieties which made him the subject of an epitaph long before his time, it is not its pomp which strikes, it is its utter failure to suggest a solitary idea of the public character of the man.

Should PHILOTAPHOS care to dip deeper into

his subject, he will learn all about it from the pen of one who in life was a genial, helpful, generous friend of mine, and whose memory Dumfries will never let die. The late Mr. William McDowall, in his 'History of Dumfries,' chap. xlviii., tells the story of the "Pyets" and the "Crowns." The record of the Corbet family, and copies of their epitaphs, appear at pp. 30 and 65 of the 'Memorials of St. Michael's,' by the same author.

GEO. NEILSON.

Glasgow.

**'THE TOWN MOUSE AND COUNTRY MOUSE'** (7th S. viii. 127, 173, 234, 272).—This poem appears in full in my copy of Sir Theodore Martin's charming edition of Horace, Satire ii. 6, p. 81, published by Messrs. William Blackwood & Sons in their "Ancient Classics for English Readers," 1870.

HENRY GERALD HOPE.

Freemove Road, N.

There is an appendix to Phædrus of doubtful fables in Latin verse supposed to be by other hands than that of Phædrus, and amongst these fables is 'Mus Urbanus et Rusticus.' I think that I am right in saying that the fable is not by Phædrus; but, to speak the truth, I overlooked the appendix.

E. YARDLEY.

The reason why this is not to be found in the poetical works of Prior or of Halifax is that, though there is much verse in it (in travesty of Dryden), the greater part is a prose dialogue, with Dryden appearing as "Bayes," as in Buckingham's 'Rehearsal.'

W. KENNEDY.

Haileybury College.

**"LANGUOROUS," AS USED BY KEATS** (7th S. viii. 229).—Will it do to inquire too curiously into the precise meaning of every word used by Keats? He was the prince of impressionists, and thought more of the general effect than of the particular feature. What, for instance is the meaning of "soother" in the verse,

With jellies *soother* than the creamy curd?

As regards the "lang'rous waist," the Editor's suggestion seems to be the right one when we remember the character of Keats's passion for his "Charmian." Passion, indeed, in him and in his poetry seems always to end in physical exhaustion—in "languor," or "faintness," or even in "swooning."

C. O. B.

**THE CLINK IN SOUTHWARK** (7th S. viii. 228).—The Clink liberty is apparently named from the "hard," or clinking, clanging stones of the old Roman landing-place, which here ends Stone Street, Borough. It opens to the ferry for Dowgate, E.C., which represents the "over" that has named St. Mary Overies, or "over the ree," i.e., the water, superseded by London Bridge. The profits of this ferry built the pro-cathedral; and I

shall be glad to learn how this theory suits Olat-  
tering Bridge, Kincardineshire. A. HALL.

"THE DESERTED VILLAGE" (7th S. viii. 189).—  
M. Alfred Legrand's translation is erroneous as to  
"terms" and "tides."

Lands he could measure, terms, and tides presage.

He could survey land, and calculate—for *presage*  
means nothing more—the ebb and flow of the tides  
(*la marée*); he could fix the hour of high tide at  
London Bridge or elsewhere. But the "terms"  
would signify his understanding the Church Calen-  
dar, the table of Epacts, the Golden Numbers.  
He could tell when Easter falls, on which depend  
all the movable feasts and fasts of the ecclesiastical  
year. "Il pourrait mesurer les terres, annoncer  
d'avance les marées, et de plus les épactes, et les  
fêtes mobiles de la calandre religieuse." This is  
the meaning of the English line which M. Legrand  
would clothe in all the grace of the French idiom.

In the north cloister of Westminster Abbey  
there lies buried the valued servant of a pre-  
bendary of the minster. Very characteristic and  
quaint is his epitaph. It closes somewhat thus (I  
write from memory, so may not be quite cor-  
rect):—

Well couthe he numbers, and well measured land,  
So doth he now that ground whereon you stand,  
Wherein he lies so geometrical,  
Art maketh some, but thus will Nature all.

That first line one might almost think to have been  
in Goldsmith's head at the time he wrote his.

C. A. WARD.

Walthamstow.

"OFT IN THE STILLY NIGHT" (7th S. viii. 280).—  
This song was written by Moore, but is not among  
his 'Irish Melodies.' It is to be found in his  
'National Airs,' published in 1815.

EDWARD H. MARSHALL, M.A.

Hastings.

BOLE (7th S. viii. 245).—PROF. SKRAT, under  
this heading, remarks that he will be extremely  
surprised if there is any proof of *pig* being "the  
old name for a small bowl or cup." In my youth  
small bowls or cups were constantly spoken of as  
*pigs*, or *piggs*, in this city, and, I believe, are still  
to be heard so designated by the humbler members  
of society.

Some forty-five years ago a *pigg-wife* was a  
woman who hawked crockery from door to door,  
and I well remember that primitive representative  
of the savings bank the *penny-pigg*, a brown glazed  
earthenware vessel, with a slit to admit of half-  
pence being inserted in it. Once the money was  
deposited in this "bank," it could only be got at  
by breaking the *pigg*. A. W. B.

Edinburgh.

PROF. SKRAT says he is incredulous as to the  
antiquity of the word *pig* in the sense of a small

bowl or cup. It is the common word in Lowland  
Scots for jelly-pots. Jamieson interprets it, "(1)  
An earthen vessel; (2) a pitcher; (3) a can for a  
chimney-top; (4) a potsherd," and gives some  
references of respectable antiquity for the use of  
the word. He also gives "*Piggerie*, the place  
where earthenware is manufactured; a pottery."

HERBERT MAXWELL.

OMELETTE (7th S. viii. 182).—Scheler gives us  
"B.L. *obleta*, oubliée, nasalisee en *ombleta*." Com-  
pare then *oubliée*, a synonym for the host, at mass,  
so an oblation; apparently a very fine pasty, and  
in German "a wafer"; Fr. *gaufre*, our *goffer*, as I  
suppose, from Passover bread or cakes, really a  
tenuous biscuit.

We all know the popularity of Easter eggs, and  
it seems possible that our *omelette* is a nasalized  
diminutive from Latin *offero*, *obtuli*, *oblatus*, so  
an offering.

A. HALL.

GREZZED (7th S. viii. 87, 195).—It may be worth  
while noting that the word *grezzed*, both as a noun  
and as a verb, occurs in the phraseology of West-  
minster School. A *grezzed* = a "striving crowd or a  
melee," as Mr. Charles Eyre Pascoe interprets it.  
*To grezzed* = to strive together, to push, to squeeze.  
Where the word came from, and whence the origin  
of its signification, I cannot say, though I have  
often used the word in the past.

ALPHA.

METRICAL HISTORY OF ENGLAND (7th S. viii.  
88, 158, 238).—I possess 'English History in  
Rhyme, from B.C. 55 to A.D. 1872,' consisting of  
600 lines, and containing all the important events,  
institutions, battles, &c., by Edward B. Goodwin,  
B.A. Publishers, Bevis & Co., Southampton.

EVERARD HOME COLEMAN.

71, Brecknock Road.

HEALING BY TOUCH (7th S. viii. 205).—It takes  
a long time to extinguish a popular superstition.  
Whether the notion of curing a disease by applica-  
tion of the hand of a just executed criminal still  
survives in this country or not I cannot say, but  
it existed at a period later than the year 1795,  
when the foreigner mentioned by MR. HODGKIN  
saw it at Newgate. I myself saw it at Oxford  
when I was an undergraduate, in the year 1824.

A man had just been hanged on the roof of Ox-  
ford Castle, on which, the trap-door and drop not  
being practicable, the old-fashioned gallows (two  
uprights and a crossbeam) had been erected. I  
did not see the poor wretch turned off the ladder,  
but I happened to pass by immediately after. The  
ladder still rested against the crossbeam, and on the  
top was sitting the London Jack Ketch of the  
day, dressed in his Sunday best, a blue coat and  
red waistcoat, and a coloured handkerchief round  
his neck. He sat with his arms folded, just above  
his victim's head, as if he were watching lest the  
man should come to life again and make his escape.

But he was waiting for something else. Presently a decent-looking woman came forward, and went a few steps up the ladder. Ketch descended from his elevation, took the woman's right hand, and drew it several times quite round the criminal's neck, still warm. I was informed that she was troubled with a large wen in her own neck, which she hoped might be reduced by this strange remedy. One or two more women followed her example.

J. E. JACKSON.

Leigh Delamere, Chippenham.

This superstitious practice was indulged in so late as April, 1845, when Crowley, the murderer, was executed at Warwick. Numbers of women with wens and swellings were touched. I suppose that it was one of the many forms taken by "faith healing." (See Brand's 'Antiquities,' iii. 278.)

EDWARD H. MARSHALL, M.A.

Hastings.

This, with similar indecent customs for curing wens, is noticed in Aubrey's 'Miscellanies,' p. 129, 1721; 'N. & Q.,' 1<sup>st</sup> S. ii. 36; vi. 145; xii. 201; Thimelton Dyer's 'Domestic Folk-Lore' (Ossell, 1867), which also refers to Grose.

ED. MARSHALL.

APOSTOLICAL SUCCESSION (7th S. viii. 187).—Cardinal Newman, in his 'Apologia pro Vitâ Suâ,' p. 30, says:—

"Blomfield, the Bishop of London of the day, an active and open-hearted man, had been for years engaged in diluting the high orthodoxy by the introduction of members of the Evangelical body into places of influence and trust. He had deeply offended men who agreed in opinion with myself, by an off-hand saying (as it was reported) to the effect that belief in the Apostolical succession had gone out with the Non-jurors."

That the bishop ever did say this I can scarcely believe, as in his sermon at the consecration of four colonial bishops in 1848 he insisted strongly on the truth of this doctrine. E. L. H. TEW, M.A.

Hornsea Vicarage, East Yorks.

CISTERN FOR A DINNER TABLE (7th S. vii. 187, 249, 454).—In the directions "to the Butler" contained in an old cookery book, 'The Queen-like Closet,' by Hannah Wolley, *alias* Chaloner, that official is informed that in preparing for a meal he must see

"that he set Drink to warm in due time if the season require;.....[and] that he have his Cistern ready to set his Drink in."—Ed. 1875, p. 338.

J. F. MANSENGH.

Liverpool.

My inquiry as to the use of these vessels elicited nothing very decisive. MR. ALBERT HARTSHORNE is of opinion that they may have been employed at one time for the washing of knives and forks and (as Dr. Mynors Bright had suggested) of (silver) plates; at another and later time merely for the cooling of wine. In this uncertainty I have myself

another suggestion to make. Did they serve for the guests to wash their hands? When the Grand Duke Cosmo travelled in England, c. 1670, he was hospitably entertained by many noblemen and others of high estate, and on p. 464 of his 'Travels' we find the remark:—

"On the English tables there are no forks, nor vessels to supply water for the hands, which are washed in a basin full of water, that serves for all the company."

Was this basin the "cistern"? *Apròpos* of forks, it is satisfactory to learn that at least the royal table was not so sadly destitute. At p. 376 it is recorded that the Grand Duke dined with the king. The total number at table was seventeen, "and there were as many knives and forks, which when they sat down, they found before them."

What must specially strike one in such inquiries is the wide gulf of ignorance which separates us from our forefathers and foremothers of only two hundred years back. Could any one give a particular and correct account of the proceedings at a dinner party?—how they brought each his own knife and fork out of his pocket; how some, alas! may have brought no fork; how and when they washed their hands in this common basin or cistern, &c.?

C. B. MOUNT.

JAMES HAMMOND AND CATHERINE DASHWOOD (7th S. viii. 206).—Hammond's elegies, says Johnson,

"have neither passion, nature, nor manners. He that describes himself as a shepherd, and his Neera or Delia as a shepherdess, and talks of goats and lambs, feels no passion. He that courts his mistress with Roman imagery deserves to lose her: for she may with good reason suspect his sincerity. Like other lovers, he threatens the lady (Miss Dashwood) with dying; and what then shall follow?—

Wilt thou in tears thy lover's corpse attend?

With Eyes averted light the Solemn pyre;

Till all around the doleful flames ascend,

Then slowly sinking, by degrees expire?

To soothe the hovering soul be thine the care,

With plaintive crys to lead the mournful band;

In sable Weeds the golden Vase to bear,

And Oull my ashes with thy trembling hand."

Surely no blame can fall upon a nymph who rejected a swain of so little meaning. Miss Dashwood, in my opinion, entertained doubts of Hammond's sanity, and, like a sensible woman, rejected him accordingly.

HENRY GERALD HOPE.

Freegrove Road, N.

REMOVAL OF ANILINE IMPRINTS (7th S. viii. 267).—I think COL. PRIDEAUX will find salts of sorrell one of the best agents for removal of these unsightly stamps. It will remove writing ink very quickly, and will in most cases remove aniline, but it will not touch printers' ink. It is to be had at a drysalter's; the price is about one shilling per pound. Take a piece about the size of an almond for every half-pint of water used, put in a clean vessel on a



fire, and when boiling steep the paper in and keep there till stamp disappears; it will not injure the paper.

GEO. BLACKLEDGE.

5, Bishop's Court, Chancery Lane, W.C.

RUSKIN'S 'POEMS' (7th S. viii. 168).—Two of these poems, 'The Gypsies' and 'The Exile of St. Helena,' must have been written in 1837, 1838, in competition for the Oxford English Verse Prize of those years. They were, however, not successful, as in 1837 the prize poem was by A. P. Stanley, scholar of Balliol, afterwards Dean of Westminster; and in 1838 by Joseph Henry Dart, Commoner of Exeter, afterwards a Bencher of Lincoln's Inn. In the following year, 1839, the prize was awarded to Mr. Ruskin, the subject being 'Salvette and Elephants.'

In 'Friendship's Offering,' 1843, "The Broken Chain, concluded from last year's volume, by J. R., Ch. Ch. Oxford," occupies pp. 61-85; and in the same work for 1844 there are 'The Battle of Montecotte,' by J. R., at pp. 59-69; 'A Walk in Chammouni,' by J. R., at pp. 141-144, with an engraving after a drawing by J. R. W. E. BUCKLEY.

MARGARET SYMCOTT OR ELEANOR GWYNH (7th S. viii. 287).—A tradition to the effect that the former was the genuine name of "pretty Nelly" is mentioned in Doran's 'Their Majesties' Servants,' ed. Lowe, i. 91. URBAN.

AUTHORS OF QUOTATIONS WANTED (7th S. viii. 69).—

He never sold the truth to serve the hour,  
Nor paltered with Eternal God for power.  
From Tennyson's 'Ode on the Death of the Duke of Wellington.' R. HUDSON.

(7th S. viii. 280.)

The verse quoted by B. H. D. is no doubt altered from one of Watts's 'Hymns,' bk. i. hymn 88, the first verse of which is as follows:—

Life is the time to serve the Lord,  
The time to ensure the great reward;  
And while the lamp holds out to burn,  
The vilest sinner may return.

H. B. WILKINSON.

As long as life its term extends  
Hope's blest dominion never ends;  
For while the lamp holds out to burn,  
The greatest sinner may return.

This is the beginning of the fifteenth paraphrase of the 'Collection of the Church of Scotland.' The passage of Scripture paraphrased is Eccl. ix. 4, 5, 6, 10. The author is Dr. Isaac Watts. A. G. REID.

(7th S. viii. 249.)

The beautiful lines—

It's ill to loose the bands that God decreed to bind, &c. quoted by S. A., and which are new to me, appear, both from their subject and their rhythm, to be part of the song quoted by Richie Monipies in the thirty-first chapter of 'The Fortunes of Nigel':—

It's hame, and it's hame, and it's hame we fain would be,  
Though the cloud is in the lift and the wind is on the lee;  
For the sun through the mirk blinks blithe on mine e'e,  
Says, "I'll shine on ye yet in your ain countrie!"

If these two verses belong to one and the same song, I should be very glad to have it, and to know who is the author.

JONATHAN BOUCHIER.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The Life of Richard Steele.* By George A. Aitken. 2 vols. (Isbister.)

MR. AITKEN'S 'Life of Richard Steele' is an important contribution to our knowledge of the early part of the last century. Slowly the present century is awaking to the value of the bequest made it by the last. While the fervour of admiration for the literature of the previous century was at its height there was some tendency to disparage the work of the eighteenth century, which, indeed, as regards imaginative and poetic literature, does not shine very resplendently. Juster views now prevail, and to-day is rather hurriedly and feverishly making amends for yesterday. Mr. Aitken's is one of those exhaustive biographies which we should gladly have seen appear in connexion with an annotated edition of Steele's works. Such edition is, however, scarcely to be hoped. Though profoundly interesting as a figure, Steele exists as a writer on the strength of a few essays and letters. His literary baggage is too cumbersome to be carried. Interest in his political pamphlets is not very widely diffused, and even his writings on theatrical subjects, those in the *Tatler* excepted, have no great claim upon the general reader. A selection from his works is not desirable, and a collection we are not likely to get. We are thus driven to treating Mr. Aitken's work as what it is, and not what it might have been—a course not without its advantages. *Imprimis*, then; it is a good book, a piece of sound and conscientious scholarship, and an intelligibly and sympathetically written account of a curious life. Further information upon Steele's career as a manager, upon the causes that led to the unprecedented interference with his possession of the patent of Drury Lane Theatre, and his relations with his joint managers, might be desired, and the index is far from fulfilling all modern requirements. Still the work is shapely, and the various facets of a many-sided mind are held up conscientiously to the light. On many points of importance a flood of light is cast by the new materials Mr. Aitken has collected. Particulars as to Steele's first marriage to Mary Stretch, now for the first time supplied, and very curious and interesting facts concerning Mary Scurlock, his second wife, and the H. O., whom she calls "yt wretched impudence," are brought to light. Mary Scurlock herself appears in a light even less attractive than that in which she has generally been seen, and a curious picture of the familiarities permitted by a decently behaved young woman is afforded. *Appropos* to Mr. Swinburne's claim to assign to Congreve Steele's immortal compliment to Lady Elizabeth Hastings and the entire authorship of No. 49 in the *Tatler*, Mr. Aitken shares the doubt expressed in 'N. & Q.' whether Congreve wrote even No. 42.

The 'Life of Steele' consists practically of a record of his difficulties, his shifts to obtain money, his successes, which were numerous, and his coaxings and apologies to his wife. Concerning Lady Price Mr. Aitken finds it difficult to make up his mind. "Sometimes she appears to have been penurious, sometimes extravagant.....Her own letters were sometimes very angry, sometimes tender. If we had more of these we could perhaps form a clearer estimate of the writer." Not the first is he who could not quite understand her ladyship. Steele himself had a perhaps deservedly difficult task to keep her in order. A further insight into a book we have read with

much pleasure we cannot afford. It deserves to be generally studied and warmly appreciated, and must of necessity rest upon the shelves of all students of the eighteenth century. It is well got up, and has some excellent portraits.

*The Journal of the Royal Historical and Archaeological Association of Ireland.* Vol. IX. Parts I. and II., Fourth Series, Nos. 78 and 79. (Dublin, Hodges & Figgis; London, Williams & Norgate.)

WITH these numbers, covering the period from January to July of the current year, the valuable society so long and so well known to archaeologists as the Kilkenny Archaeological Society may be said to begin a new literary as well as corporate existence. The rise in life to which the president, Lord James Butler, pointedly referred in his brief address from the chair at the first general meeting under the new title, if taken, as the president urged it should be, as making the society's motto "Excellior," will be hailed with pleasure by antiquaries on both sides of St. George's Channel. In the specimens of the society's current work which are now before us we are glad to note much that is of good augury for the future of the new corporate body. Mr. T. Johnston Westropp's 'History of Ennis Abbey, 1240-1693,' with illustrations, is valuable as a record of the little-known post-Reformation history of Irish religious houses. In the 'Notices of the Manor of St. Sepulchre, Dublin, in the Fourteenth Century,' by Mr. James Mills, of the Public Record Office, Dublin, which is running through the parts of vol. ix., we have much matter of interest to the genealogist. We note a Skarlet, for instance, as one of the "former tenants" named in the survey of the manor now being printed, which is from a copy taken in 1631 of a rental of 5 Ric. II., 1382, made by the seneschal and a jury. This evidence of Scarletts in Ireland may possibly be new to some of our correspondents who are interested in the name. Mr. P. J. Lynch contributes architectural plans and sketches of 'Killelton Church, near Kilgobbin,' arising out of some passages in Miss Hickson's interesting 'Notes on Kerry Topography' in part ii. The two articles should be read together, and cannot fail to set before the reader a vivid picture of bygone days, when these venerable boat-shaped roofed oratories, the earliest existing churches in Northern Europe, saw a Brendan and a Columba worship within their humble walls.

*Old New York.* A Journal relating to the History and Antiquities of New York City. Edited by W. W. Paeko. Vol. I. No. I. August. (New York, Paeko.)

THE summer of this year has seen the birth of a new periodical, to be devoted to the illustration of the antiquities as well as the history of the "Empire City" of the United States. The word "antiquities" in such a connotation must be taken rather broadly. But that there is much which is quaint and curious relating to the early days of New York, under Dutch and English rule, awaiting the enterprise of such workers as Mr. Paeko, the first number of his periodical sufficiently shows. It is curious to find the desire of a colonial governor for a European reputation helping to introduce the printing-press into New York. To the ambition of his Excellency Col. Fletcher, the "Great Swift Arrow" of the Indians, whom he was constantly surprising, Mr. Paeko, in his interesting opening article, 'Notes on the History of Printing in New York,' seems clearly to trace this gift to future generations yet undreamed of, throughout a Union yet to be established. Most curiously, this first American printer, introduced by a soldier governor into the New World, was a Quaker, William Bradford, a Leicestershire man. The 'Index to the Engravings in Valentine's Manual,' commenced in No. 1, will be a

useful contribution to the topography of New York and to subjects illustrating its history. There are acknowledged inaccuracies, which will probably be rectified through the publication of this index. We do not understand what is meant by 'Waterworks Money,' of which facsimiles are said to be given in the 'Manual.' Can it mean tokens issued by an early waterworks company? Mr. Paeko may be congratulated on having conceived a scheme which promises to be useful to the historian and antiquary on both sides of the Atlantic.

*The Temple of Solomon. The Ethics of Art.* Two Lectures. By E. C. Robins, F.S.A. (Whittaker & Co.)

MR. ROBINS tells us a great deal about King Solomon's temple, and makes various quotations from the Bible and Josephus. We own that our ideas on the Temple of Solomon are somewhat misty and vague, and, so far as we are able to tell, Mr. Robins is as likely to be right as any one else who has written on the subject. We much prefer his lecture on 'The Ethics of Art,' and are sorry that it occupies such a small part of the volume.

READERS of *Le Livre* learn with surprise that in its present shape it will cease with the close of the year. Ten years will then have elapsed, and twenty goodly volumes, to the merits of which we have drawn attention, will remain a bibliographical treasure. In a different shape, and with many new and attractive features, and still under the management of M. Octave Usanne, it will appear next year. To these changes we hope to draw attention. The October number has a continuation of the very interesting correspondence of Casanova, and a portrait of Edgar Allan Poe.

### Notices to Correspondents.

We must call special attention to the following notices: ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

TO secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

AN OLD READER.—1. ("Davilla's 'Civil Wars of France, 1647.'") This translation is by Sir C. Cottrell and William Aylesbury. It is in very little request, and has no pecuniary value.—2. ('Practice of Piety.') This is by Lewis Bailey, Bishop of Bangor. See Sir Egerton Brydges's 'Restituta,' ii. 246.

J. P. H. ("Village Superstition").—The idea that one cannot die upon feathers is fully discussed 6th S. iii. 165, 389, 356, 418; iv. 236; v. 55, 196.

CONSERVATIVE ("Works of Peter Pindar").—These are by John Wolcott, M.D.

CORRIGENDA.—P. 295, col. 2, l. 22, for "not" read *that*; p. 296, col. 1, l. 25, for "Niddert" read *Mildert*.

### NOTICE.

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## Notes.

## CUMULATIVE NURSERY STORIES.

It is well known to folk-lorists that analogues of 'The House that Jack built' and 'The Old Woman and the Crooked Squire' exist in nearly all parts of the world. In my 'Popular Tales and Fictions,' vol. i. pp. 289–313, will be found a goodly number, from the Hebrew, the Norse, the Gaelic, the Pan-jábi, &c.; and two others, which I have met with since that work was published, are, I think, well worthy of being enshrined in 'N. & Q.'

Under the title of 'Biquette dans le Jardin,' M. Charles Marelle, Professor of French Literature in the University of Berlin, gives an interesting parallel to our 'Old Woman and her Little Pig' in a small collection of oral variants of popular tales, French and foreign, but chiefly from Champagne, his native province,\* which begins thus:—

"Hô! Jean," dit le maître,  
"Va m'chasser la biquette,  
Qui mang' tout not' raisin,  
Là bas, dans l' grand jardin."

Jean part et ne r'vient pas,  
Et n'chass' pas la biquette,  
Qui mang' tout not' raisin,  
Là bas, dans l' grand jardin.

"Hô! l' chien," dit le maître,  
"Va m' mordre ce Jean-là,  
Qui n'chass' pas la biquette," &c.

\* 'Affenschwanz, &c., Variantes Orales de Contes Populaires, Français et Étrangers.' Recueillies par Charles Marelle. Braunschweig, 1888.

This is how it goes in English, leaving out the lines repeated from preceding verses:—

THE NANNY-GOAT IN THE GARDEN.

1. "Hillo! Johnnie," says the master,  
"Go chase me the Nanny,  
That eats all our grapes  
Down in the big garden."
2. Johnnie goes and returns not,  
Nor chases the Nanny,  
That eats all our grapes  
Down in the big garden.
3. "Hillo! Dog," says the master,  
"Go bite me that Johnnie,  
Who chases not the Nanny," &c.
4. The Dog goes and returns not,  
Nor goes to bite Johnnie, &c.
5. "Ho! Whip," says the master,  
"Go thrash me that Doggie,  
Who goes not to bite Johnnie," &c.
6. The Whip goes and returns not,  
Nor goes to thrash Doggie, &c.
7. "Ho! Fire," says the master,  
"Go burn me that Whip there,  
That goes not to thrash Doggie," &c.
8. The Fire goes and returns not,  
Nor goes to burn the Whip, &c.
9. "Ho! Water," says the master,  
"Go drown me that Fire," &c.
10. The Water goes and returns not, &c.
11. "Ho! Ass," says the master,  
"Go drink me that Water," &c.
12. The Ass goes and returns not, &c.
13. "Ho! Sword," says the master,  
"Go sabre me that Ass there," &c.
14. The Sword goes and returns not, &c.
15. "Then 'tis I," says the master,  
"That thither must hie me,"  
And with a bound he is there.  
So the Sword runs to sabre the Ass;  
The Ass runs to drink the Water;  
The Water runs to drown the Fire;  
The Fire runs to burn the Whip;  
The Whip runs to beat the Dog;  
And the Dog runs to bite Johnnie;  
And Johnnie chases the Nanny  
That ate all the grapes,  
And the master shuts the garden.

The other version is from South Africa,\* and it is to be regretted that the translator did not reproduce somewhat of the simplicity of the original; students of comparative folk-lore do not like stories done into fine language, for oral tales have little or no scientific value when they are not given precisely as the people tell them:—

## THE JUDGMENT OF THE BABOON.

One day, the Mouse had torn the clothes of Itikler (the tailor), who then went to the Baboon, and accused the Mouse with these words:

"In this manner I come to thee. The Mouse has torn my clothes, but will not know anything of it, and accuses

\* 'Reynard the Fox in South Africa; or, Hottentot Fables and Tales.' Chiefly translated from Original MSS. in the Library of H.E. Sir George Grey, K.C.B., by W. H. I. Bleek, Ph.D. London, 1864.

the Cat; the Cat protests likewise her innocence, and says the Dog must have done it; but the Dog denies it also, and declares the Wood has done it; and the Wood throws the blame on the Fire, and says the Fire did it; and the Fire says, 'I have not, the Water did it'; and the Water says, 'The Elephant tore the clothes'; and the Elephant says, 'The Ant stung them.' Thus a dispute has arisen among them. Therefore, I, Itkler, come to thee with this proposition: Assemble the people, and try them, in order that I may get satisfaction."

Thus he spake, and the Baboon assembled them for trial. Then they made the same excuses which had before been mentioned by Itkler, each one putting the blame upon the other. So the Baboon did not see any way of punishing them save through making them punish each other. He therefore said: "Mouse, give Itkler satisfaction." The Mouse, however, pleaded not guilty, and the Baboon said, "Cat, bite the Mouse." She did so. He then put the same question to the Cat, and when she exculpated herself, the Baboon called to the Dog, "Here, bite the Cat." In this manner he questioned them all, one after the other, but they each denied the charge. Then he addressed the following words to them, and said:

"Wood, beat the Dog;  
Fire, burn the Wood;  
Water, quench the Fire;  
Elephant, drink the Water;  
Ant, bite the Elephant in  
the most tender parts."

They did so; and since that day they cannot any longer agree with each other.

The Ant enters into the most  
tender parts of the Elephant  
and bites him;  
The Elephant drinks the Water;  
The Water quenches the Fire;  
The Fire burns the Wood;  
The Wood beats the Dog;  
The Dog bites the Cat;  
And the Cat bites the Mouse.

Through this judgment Itkler got satisfaction, and addressed the Baboon in the following manner: "Yes, now I am content, since I have received satisfaction, and with all my heart I thank thee, Baboon, because thou hast exercised justice on my behalf and given me redress." Then the Baboon said: "From this day I will no longer be called Jan, but Baboon shall be my name." Since that time the Baboon walks on all-fours, having probably lost the privilege of walking erect through this foolish judgment.

There does not appear to be any reason to suppose that the Hottentots adapted this story from some European version during recent times, nor is it at all likely that they invented it independently. It is curious to observe that in the Hebrew version, the Norse story of 'How they brought Hairlock home,' our own nursery tale of the 'Old Woman and her Little Pig,' and the French and Hottentot versions cited in the present note, a cat, a dog, a stick, fire, water, &c., play the same parts, which hardly could have been merely fortuitous.

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#### GIBBON AND THE ALEXANDRIAN LIBRARY.

The *Edinburgh Review* of July, article 3, p. 68, 'Life and Times of Girolamo Savonarola,' by Prof

Villari, has the following in the second page (p. 69):—

"Nor would any one now class Savonarola with the Mahommedan fanatic who consigned to the flames the library of Alexandria because all knowledge worthy of the name was contained in the Koran."

Chap. li. p. 450, vol. vi. of Gibbon's 'Decline and Fall,' in eight volumes, "Alexandrian Library," contains a complete refutation of the assertion of the reviewer, and is as applicable to the present moment, the writer, and his followers, as when Gibbon wrote, more than a century ago. Alexandria was taken by the Saracens 640, and in 1240 this story of the library came first into circulation, just 600 years after it was said to have happened. I think the time has come when it should be definitively settled whether this story of Omar and Omron, of the fact and saying, is true or false.

Gibbon, after giving the passage from the annals of Abulpharagius, writes the following of it:—

"Has been frequently transcribed, and every scholar with pious indignation has deplored the irreparable shipwreck of the learning, the arts, and the genius of antiquity. For my part, I am strongly tempted to deny both the fact and the consequences. The fact is, indeed, marvellous. Read and wonder, says the historian himself. (Abulpharagius wrote in Latin, 'Audi quid factum sit et mirare.') And the solitary report of a stranger who wrote at the end of six hundred years on the confines of Media is overbalanced by the silence of two annalists of a more early date, both Christians, both natives of Egypt, and the most ancient of whom, the patriarch Eutychius, has amply described the conquest of Alexandria."

In a note Gibbon gives the name of the other annalist, Elmacin, and continues:—

"The silence of Abulfeda, Mertade, and a crowd of Moslems is less conclusive, from their ignorance of Christian literature."

Gibbon says further in the text, the sentence attributed to Omar is repugnant to all the dicta of the Mahommedans as it was to their deeds, and he praises them for their encouragement of literature, foreign to their own, which might have been lost had it not been preserved by them.

Not only have I seen this answer of the caliph Omar to Omron, the commander of the faithful, as to what he should do with the books of the library of Alexandria, repeated by the reviewer and by many others, but I believe it is in all the authorized books of education used in schools and the universities, as I heard a young lady who had come from a local examination at Oxford declare, and when I showed her the contradiction in Gibbon, replied, he wrote under a bias against Christianity. There is the law of evidence, whether literary or legal and criminal, independent of all the opinions by which a writer may be influenced. There is the same rule in historical criticism, that if you cannot produce any contemporary evidence of an affirmative made by a person centuries after the event happened, and and nothing said by those who were bound by



their interests and their position to have heard of it, this evidence, though negative, is superior to the affirmative, which must necessarily fall to the ground. In the course of 600 years, if any from first to last had said that such an event had been reported, but it was not true, there would have been some foundation to build upon. Gibbon makes more remarks on the subject, in some of which he may be said to have been influenced by his well-known anti-Christian feeling. He laughed at the books having supplied fuel for six months to warm the water in the baths. He said a library of valuable books had been destroyed by the patriarch of Alexandria, Theophilus, which were replaced by ecclesiastical writers on disputed questions of Christian dogmas, and if they had been burnt they would have been applied to a more useful purpose.

Abulpharagius, who lived in the thirteenth century of our era, was a Christian convert from Judaism, and it might be said with some probability of him that he was urged by bias to publish a story which he did not invent, but found in circulation, and therefore he may be acquitted of any pious fraud usual to writers in those ages, according to Moshlem.

Much has been written lately in 'N. & Q.' on "Magna est veritas et prevalet," or "prevalebit." Is not the above story an instance to the contrary, of which it may be said, "Magna est falsitas et prevalet" and "prevalebit"? W. J. BIRCH.

#### TOPOGRAPHICAL NOTES.

(Continued from 7th S. vii. 63.)

**Abingdon.**—Est Seynt Elynstret, to the west; St. Mary's house (*domus*) in the Church of St. Ellen, to the south. Le Bury, in Sterte Street, between the Almonry, on the north, and the kitchen of the Abbey, on the south. (Close Roll, 28 Hen. VI.)

**Banbury.**—The shepe market; Wolhouse; Shot-tarfarbar; Northbarrestrete. (Patent Roll, 3 Edw. VI., part vii.)—Calues Close, rented at 20s. per annum; the narrow close called the procession waie, 12s.; the close called Cowles, 26s.; two fish-pools and gardens, 10s. 8d.; Little Aynsname pasture, 4l.; Great Aynsname pasture, 5l. (Close Roll, 2-3 Phil. et Mar., part ix.)—St. John Street, Hog-market, le Bestemarket, Golbarestreat, Shepestrete; Oothcoplane; le Shambles in High-Strete. (Privy Seal Bills, uncalendared, Feb., 15 Eliz.)

**Beaconsfield.**—Bekkonsefeld (Close Roll, 1362); Bekenesefeld (*ibid.*, 1389). Beconysfeld, *alias* Bekenesefeld: Barrettes Crofte, Normans, Little Normans, Wadundevedede Crofte, prato vocato Wadendeve. (*Ibid.*, 2-3 Phil. et Mar., part iii.)

**Beverley.**—Inquisition on Robert Browne, who died 28 April, 4-5 Phil. et Mar. Held the Grey Friars, the Oloyster Garth, the fratur garthe,

Butte Close, Esshe Close. (Privy Seal Bills, June, 1 Eliz.)

**Bodmin.**—Lostwythielstret; Oreynekialane; wherein is the park called Popespark. (Close Roll, 12 Ric. II.)

**Cardiff.**—Le Estgate, le Est strete, le Highstrete, le Southgate, Duckstrete, Werton Strete (wherein is Cock's Tower); Churches of St. John and St. Mary. (Patent Roll, 3 Edw. VI., part ii.)

**Great Chesterford.**—The manor, of the value of 46l. 7s. 3½d., and the advowson, value 20 marks, granted to Katherine, Duchess of Norfolk, Feb. 18, 1433. (Close Roll, 11 Hen. VI.)

**Cirencester.**—Henry VIII. granted to Roger Basing, ar., the Monastery of Cirencester; Spyringate or Spille Grange, Brodingham, Culverhey, Shepehouse Close, Seconde Acre Close, Dunge paters Close, le Almerie Grange, le Harles, le pastur' voe' le Downy lease et le Somer pasture, Pulhamabarne, le Almerie Close, St. John's Mede, Oliuers Shepehouse, Newe Close, Strotton Close, Dole Meade Oliff, and Kingmeade. (Privy Seal Bills, Jan., 7 Eliz.)

**Colchester.**—The chapel vulgarly called La Crouchirche. (Close Roll, 7 Ric. II.)

**Coventry.**—Smythesfordstrete, Parua Parkestrete, Spounnestrete, Crossechepying, Gosefordestrete, the Erlestrete, the frerelane, Houndealone; an acre of pasture in Wodemulnehay; Bagodesmulne, the Erlesmulne (both water mills); Crowemulne; messuage called La Draperie; garden called Erlesorchard; le Westorchard; piece of land called Dame Anneisfeld. (Close Roll, 8 Edw. III.)—Robert Winter, the Gunpowder Plot conspirator, rode to Coventry on Nov. 4, 1605, and stayed that night at the Bull Inn. (Gunpowder Plot Book, art. 47.)

**Derby.**—Property bounded on the south by the land of the Abbot of St. Saviour, Bermondsey, on the east by the market, and on the west by the House of St. James of Derby. (Close Roll, 26 Hen. VI.)—The Whitcrosse Field; St. Leonard's Field; the walle feild. (Close Roll, 2-3 Phil. et Mar., part iii.)

**Dartford.**—John Byer of Dartford, co. Kent, ar., and Henry, his son and heir, have granted and sold to Joan, widow of Thomas Eglesfeld, of Esteham, co. Essex (in consideration of a marriage to be solemnized between the said John and Joan), the manor called Horsemans or Brownes place, Dertford, Wellfeld, Highfeld, Buckden, Sandpyttes, le Haske, on the south side of the King and Queen's highway from Dertford to Dertford Heathe; Dertford Heathe, the Salte Marshe; the Inne called the Crowne in Dertford; the meadows called the Crown leas, at the Hythe in Dertford aforesaid; the croft called High felde; .....a messuage in High Street, a messuage in Uppstrete, a messuage called the Sterr in Uppstrete. (Close Roll, 1-2 Phil. et Mar., part vi.)

**Dover.**—Order to Bertrand de Cryoll, Constable of Dover Castle, to make a new wall in the new tower, and make progress with the gate already begun; and roof the houses inside the Castle which have been unroofed by the wind. (Close Roll, 36 Hen. III.)—Mem., that on the Sunday before St. Vincent, anno 1 (Jan. 21, 1308), in the King's Chamber in St. Martin's Priory, John de Langeton, Bishop of Chichester, delivered the Great Seal..... and on the Monday following, in the early morning, the King removed to the Domus Dei. (*Ibid.*, 1 Edw. II.)—The King has heard of defects in the houses, walls, towers, churches, chapels, bell-towers, halls, and other edifices of Dover Castle, the windows and doors, the books, vestments, and other ornaments of the churches and chapels aforesaid, also in arms, &c. The Abbot of St. Radegund and the Master of the Domus Dei are appointed to inspect these matters from time to time, and to order necessary repairs and supplies. (*Ibid.*, 44 Edw. III.)

**East Grinstead.**—John Drewe, of Estgrenested, co. Sussex, son and heir of deceased Thomas Drew, sells his reversion (after death of Alice, his mother) of the messuage called Estcoote, four parcels of land called Homescrofte, Scrafax, flowlyafelde, and Wynteres, in the parish of Estgrenested, to James Cottisforde of Cramebrooke, co. Kent, clothier, for 200*l.* (Close Roll, 2-3 Phil. et Mar., part vi.)

**Eton.**—College of the blessed Mary; Lyme-croft, in le Southfeld; road from Eton to Le Wyke. (Close Roll, 22 Hen. VI.)

**Evesham.**—Long Street; le Pott Lane to east; Brittons Street and Beanelly Style to west; Horse Lane; Modies ground. (Patent Roll, 19 Eliz., part vii.)

**Easter.**—The parish of St. Satmole, outside the East Gate. (Patent Roll, 3 Edw. VI., part iii.)—Tenement and garden in the parish of Holy Trinity, between the tenement of John Howper on the north, the lands of the Archdeacon of Exeter on the east, those of the Dean and Chapter on the south, and Southgate Street on the west; now in occupation of Gregory Jane, pewterer. Two tenements in the parish of St. Sydwell, without the East Gate, between the lands of fulton Prediaux on the east, the highway from the said gate to the Chapel of St. Anne on the south, the tenement sometime belonging to John Gye on the west, and the lands of the Dean and Chapter on the north. (Close Roll, 2-3 Phil. et Mar., part i.)—The King's highway leading to Bounhey on the north, and the Millstream on the south and west; lane leading towards Howborne; Parristreate (Patent Roll, 19 Eliz., part vii.)

**Framlingham.**—The manor of Little Framlingham, value 30*l.* 13*s.* 11*d.*, and the advowson of Framlingham, value 20*l.*, granted to Katherine, Duchess of Norfolk, Feb. 18, 1433. (Close Roll, 11 Hen. VI.)

**Grantham.**—Swynegate, *alias* le Highe Street (Patent Roll, 19 Eliz., part vii.)

**Gravesend.**—Tenement called le Cristofre; garden called Dirxygardyn; land of the Abbot of Tourhill. (Close Roll, 23 Hen. VI.)—Weststrete, wherein William Turner leaves a "placea" to his wife Agnes, Feb. 8, 1464. (*Ibid.*, 6 Edw. IV.)

HERMENTRUDÉ.

SIR HENRY NORTON, BART., CIRCA 1658-9.

The identity of this somewhat mysterious baronet has, I believe, never been determined. His name, which appears in no known baronetage, is met with occasionally in the State Papers of the period. He was, moreover, elected M.P. for Petersfield in the Parliament of Richard Cromwell in 1659, being unseated by resolution of the House on March 22 of that year. The fact of his existence and of his baronetcy is thus sufficiently authenticated. It has been suggested that he was connected with the Nortons of Rotherfield, Hanta, and a possible, but unrecorded, successor to Sir Richard Norton, the first baronet, who died in 1652, it is alleged, without male issue. That, however, is disproved by Sir Richard's will, for although the Rotherfield baronetcy did not, as generally stated, become extinct with Sir Richard, his successor—whether a son or a brother is not clear—was a Sir John Norton, who survived until after 1685.

The difficulty as to the identity of Sir Henry Norton is, I am disposed to believe, solved by the following items from the 'Admission Register of Gray's Inn,' recently published under the auspices of Mr. Joseph Foster:—

1629, Aug. 3. Sir Gregory Norton of Hampdens, Bucks, Knight.

1657/8, March 10. Sir Henry Norton of Richmond, Surrey, Bart.

Unfortunately in neither case is the parentage stated.

Sir Gregory Norton, afterwards the well-known regicide, had been created a baronet of Ireland on April 27, 1624, and is, therefore, incorrectly described as knight in the Gray's Inn Register. In the 'Mystery of the Good Old Cause' (1660), we are told that "he had Richmond House, situate in the Old Park, and much of the King's goods, for an inconsiderable value." And in the *Mercurius Publicus* of Thursday, June 28, 1660, it is stated that on the preceding Saturday the House of Commons settled the manor of Richmond, with house and materials, purchased by Sir Gregory Norton, Bart., on the queen (Henrietta Maria), as part of her jointure.

It is thus clear that at the time of his death the regicide held the manor of Richmond. The precise date of his decease is not known, but he was certainly dead in, or shortly before, the year 1652, and is said to have been buried at Richmond in that year.

These known facts concerning the regicide baronet, in conjunction with the description given to Sir Henry Norton when admitted to Gray's Inn, as "of Richmond, Surrey," strongly suggest, if they do not actually prove, that the latter was the son of Sir Gregory, and succeeded him alike in baronetcy and estate, which he legally held until the Restoration, when the post-mortem attainder of his father stripped him alike of both. There is, however, some reason for thinking that Sir Henry Norton had died just before the Bill of Attainder was passed.

A correspondent in one of the early volumes of 'N. & Q.' (1st S. ii. 250) quotes what is presumed to be the will of Sir Gregory Norton, and which strongly corroborates the foregoing conclusion. This document is dated March 12, 1651, and was proved by the relict, Dame Martha Norton, Sept. 24, 1652. In it the testator states that his land at Penn, co. Bucks, was mortgaged, mentions his disobedient son "Henry Norton," and desires his burial may be at Richmond, co. Surrey. This will agrees with all that we know of the regicide; but, unfortunately, the testator styles himself not Sir Gregory, but Sir Richard Norton, "of St. Paul's, Covent Garden, co. Middlesex, baronet." This difference in name may be, as stated, an error in transcribing, any how it is perplexing. Assuming the identity of the testator with the regicide, the so-called "disobedience" of his son Henry was possibly no more than disapproval of his father's extreme anti-royalism.

W. D. PINK.

Leigh, Lancashire.

ELIZA COOK.—I have noticed in various periodicals a disposition to undervalue the poems of the late Eliza Cook, and to write disparagingly of her. In her day she was the Poetess of the People, and her poems in the *Weekly Dispatch* were looked forward to as much as the political articles of "Publicola." I do not overlook Miss Jewsbury, Mrs. Hemans, Miss Brown, or L. E. L. Her poem 'The Song of Old Time' is one of the finest lyrics in the English language; and who can read the following touching lines without emotion? They were written during a serious illness, and in the prospect of death:—

Still, beneath the churchyard willow,  
Where the latest sunbeams come,  
I would gladly seek a pillow,  
Sleeping in my last, sweet home.

For health's ebbing tide has left me  
On a stark and dreary shore;  
Year by year has time bereft me  
Of what time can ne'er restore.

Friends, whom once I lov'd to reckon,  
Give no more the clasping hand.  
Cold in dust, they can but beckon,  
To another, better land.

Hopes as vivid as the tinting  
Of the April rainbow light,  
Thoughts as tender as the glinting  
Of the first, pale star of night.

All have faded—all have perished—  
All have gone—for ever gone;  
Forms beloved, and visions cherished,  
All have vanished—one by one.

Well I know that some beside me  
Fondly strive to soothe and cheer;  
And that, let what may betide me,  
They will hold me near and dear.

Well I know my breast returneth  
Changeless faith, and grateful truth;  
Well I know my heart's flame burneth  
With the oil that fed its youth.

Still, beneath the churchyard willow,  
Gazing on each sodded heap,  
I would ask a quiet pillow,  
With the long and dreamless sleep;

Where no sculptured pomp above me  
Shall extol with praise and fame,  
But where those will come who love me,  
Just to sigh and breathe my name.

May her dying wish be realized!

WM. FREELOVE.

Bury St. Edmunds.

LEXICON PUNS. (See 7th S. vii. 427, 476; viii. 15).—Beside the "figment" pun from Liddell and Scott it may be worth while to preserve in 'N. & Q.' a note of another, which I take from *Pall Mall Gazette* of July 9:—

"In Sect. 8 of Monro's 'Homeric Grammar' occurs, 'λούομαι (I wash myself, but this is rare);'—believed to be the only light-touch with which the Provost of Oriel has deepened the gloom of that melancholy work."

R. HUDSON.

Lapworth.

JOHN DORY.—In Cotgrave there are three expressions, *dorée*, *dorads*, and *poisson S. Pierre*, all of which seem to = John Dory (formerly *dorée*,\* and derived from *dorée*). But in France at the present time I do not know that *dorée* is used, and Littré seems to speak of it as old, though Gasc, who is generally very correct, gives it as still in use. I have myself repeatedly heard *dorads* used in France, and can state from my own experience that the fish so called is really John Dory; and at the Café Royal in Regent Street, which is managed by French people, the word used is always *S. Pierre* (without *poisson*). At all events, whether *dorée* is still used in France or not, Cotgrave's three expressions are all still in existence, either in their own original form or in another. F. CHANCE.

Sydenham Hill.

ARCHDOLTES: FOOLSOOPHERS.—These words, which, so far as I have been able to examine, are both non-lexical, occur in the same sentence in Sir Thomas Challoner's translation of Erasmus's 'The Praise of Folly': "Suche men therefore that in deede are *archdoltes* and woulde be taken yet for sages and philosophers, maye I not aptely calle

\* In Cotgrave and Sherwood the word seems to be written *dorce*. Is this a misprint

theim *foolosophers*?" (Lond., 1549, but in last page 1569, p. 5; with less archaic spelling in Lond., 1577, sig. B 1, rect.) The original (Argent., 1511) has *μωρόσοφος* (*sic*), for *foolosophers*. *Μωρόσοφος*, "foolishly wise, a sapient ass" (L. and S.), occurs in Lucian, 'Alex.,' 40. Has not *foolosophers* lately been put into the mouth of Robert, the head waiter, by a facetious contemporary? ED. MARSHALL.

PENSEROSO.—Mark Pattison, in his 'Milton' ("English Men of Letters" series), says:—

"To the poems of the Horton period belong also the two pieces 'L'Allegro' and 'Il Penseroso,' and 'Lydeas.' He was probably in the early stage of acquiring the language when he superscribed the two first poems with their Italian titles. For there is no such word as 'penseroso,' the adjective formed from 'pensiero' being 'penseroso.' Even had the word been written correctly, its signification is not that which Milton intended, viz., thoughtful or contemplative, but anxious, full of cares, carking."

That Milton in the title of his poem should have blundered seemed to me so incredible that I referred to a French-Italian dictionary contemporary with its publication, viz., that of which the "dernière édition" was published by Ohouët at Geneva in 1644, and was rewarded with the following: "*Pensif, penseroso, che pensa. Pourquoi estes-vous si pensif, perche state voi così penseroso. Il est tout pensif, Egli è tutto penseroso.*"

W. H. DAVID.

46, Cambridge Road, Battersea Park.

LITERARY PLAGIARISM.—'N. & Q,' I know, finds room for the discovery of literary plagiarisms and coincidences. I have come across the following rather interesting one, which may not yet have been placed on record. Mr. Andrew Lang, in his charming little volume 'Letters on Literature,' has an essay on John Hamilton Reynolds entitled 'A Friend of Keats,' wherein he quotes Reynolds's poetry. With unerring taste Mr. Lang gives us some of the best of it. Among the extracts is a stanza from 'The Romance of Life,' in which occurs this passage:—

She would earthward stray  
And linger with her shepherd love, until  
The hooves of the steeds that bear the car of day  
Struck silver light in the east.

In Marston's 'Antonio and Mellida,' second part, 1602, Act I. sc. i, is the following:—

For see, the dapple grey coursers of the morn  
Beat up the light with their bright silver hooves,  
And chase it through the sky.

WENTWORTH HUYSH.

BARRA.—This word, so spelt by my informant, is in common use, as I am assured, among the working classes of Birmingham. It is a substantive, equivalent in meaning to the impersonal verb "it suits." Thus "it's just my barra" is said to mean "it just suits me." Local philology is unequal to the task

of explaining its derivation; and I, having been so deservedly sat upon by PROF. SKERT for my ignorance about *candurth*, will not affect to have even "the ghost of a glimpse of a notion" as to what the derivation may be. But there are some in the Midland Counties who would be glad to know.

A. J. M.

EXECUTION OF CHARLES I.—The following extract from a letter, dated London, January 30, 1648, and written by one who seems to have been an eye-witness, may interest, although containing nothing that is not well known:—

"All y<sup>e</sup> news I can sende you is, that y<sup>e</sup> Kinge was beheaded this day before Whitehall Gate: it much discontentes y<sup>e</sup> Citizens, y<sup>e</sup> manner of his deperiment was very resolutely with some smiling countenances, intimating his willingness to be out of his troubles; he made no speech to y<sup>e</sup> people, but to those upon y<sup>e</sup> stage with him, expressing that they murdered him; y<sup>e</sup> Bishop of London was with him upon the stage; when he mayde himselfe ready for the blocke, he first pulled off his hatte and gave it to y<sup>e</sup> Bishop, then his cloak, and his doublett to two others, and hys George he gave to y<sup>e</sup> Bishop, which y<sup>e</sup> Parliament hath sent for, and after his death proclamation was made, that none should be proclaimed Kinge of Englande butt with the Parliament's consent."

A. R. WELBY.

13, Queen Anne's Gate, S.W.

CHEERY. (See 7th S. vi. 287, 453, 496; vii. 36.)—A controversy, arising from DR. MURRAY's request for instances of the use of this cant word before 1840, was left undecided owing to a doubt as to whether a trace of its use could be discovered in the sixteenth century. In the injunctions of King Edward VI. to the capitular bodies of the cathedrals, in 1547, they are forbidden to "use any wanton, filthie, *chekyng*, scornfull, or taunting wordes" (clause 9). This should be decisive.

J. H. ROUND.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

A CHRISTMAS COMEDY.—In 'Love's Labour's Lost,' V. ii, Biron says:—

Here was a consent,  
(Knowing aforehand of our merriment)  
To dash it like a Christmas comedy.

I presume, though I do not feel certain about it, that by a Christmas comedy is meant an amateur play of the Quince and Bottom order, most commonly on a Biblical subject, such as is not entirely extinct among Christmas institutions even at the present day. But what was the operation of "dashing," apparently spoken of as if it were a regular part of the proceedings? Was it a standing practical joke with the great folk of the hall, to show their good breeding by bamboozling or

making fun of the actors, and generally upsetting the play? In accepting the performance of Pyramus, Theseus uttered a truly gentle and becoming sentiment:—

I will hear that play:  
For never anything can be amiss,  
When simpleness and duty tender it.

But woe! indeed is the falling off from this as the play proceeds. The rude running commentary kept up by Theseus himself, Lysander, Demetrius, and the very impatient Hippolyta, would go very near to "dashing" it in the approved (?) fashion. However, unless my first surmise be correct, my second must fall to the ground. Perhaps some one may be able to throw further light on the question. The matter is not, I think, self-evident, and a line or two of annotation would scarcely be thrown away. Yet, as often happens, I cannot find that a single commentator has a word to say upon it.

C. B. MOUNT.

OVERSLAUGH.—Can any of your readers inform me what is the origin and derivation of the military term "overslaugh"? T. B.

SONG-BOOK AND SNUFF-BOX COMBINED.—Is the following an ordinary thing? It is new to me. A small book, comic and English song-book, printed at Derby by Thomas Richardson, is bound in red leather, with a divided brass clasp, when unfastened, opening the several covers. By opening the front cover we get at the book; by opening the other we discover a snuff-box, lined with thin brass. There is no date, but the style of printing and binding would seem to point to the beginning of this century. J. O. J.

BAIRD'S 'MEMOIRS OF THE DUFFS' are mentioned in the notice of the Earls of Fife by W. Cramond (*Genealogist*, new series, vol. iii. p. 205). Where can I refer to a copy? I have not found one in the British Museum, London Library, or Bodleian. F. N. R.

JAMES SMYTH, COLLECTOR, OF DUBLIN (AND ? OF LIMERICK).—In Archdale's 'Irish Peerage', vol. ii. p. 386 n, James Smyth's daughter Mary is said to marry, April 25, 1758, John Preston, of Ballinter, co. Meath. In Burke's 'Commoners', vol. ii. p. 605, Mary, daughter of Collector Smith, of Limerick (called James Smyth in Burke's 'Peerage'), is also said to marry Darby O'Grady, whose eldest son was created Viscount Guiltmore in 1831. Can any of your readers assign Mrs. O'Grady's correct place in the Smyth pedigree? TRUTH.

ANNA CHAMBERLAYNE.—Can any one kindly inform me if a portrait exists of this lady, who fought in man's clothes in an action against the French fleet in 1663, and lies buried in the parish church at Chelsea? R. HOLDEN.

United Service Institution.

T. OECILL, ENGRAVER.—I have a copy of the Bishop of Hereford's 'Annals of England', translated by Morgan Godwin, 1630, with portraits of Henry VIII., Edward VI., and Queen Mary. The portrait of King Henry was engraved by T. Oecill ("T. Oecill, sculp."). I can find no account of Oecill as engraver. Perhaps some of your correspondents will be able to state. Also, is this a scarce book? XI. Y.

DUTCH REFUGEES.—Morant, in his 'History of Essex,' vol. i. pp. 75-6, quoting a political letter on the subject of the Dutch refugees at Colchester, temp. 1677, says there were "about eleven households to the number of 50 persons small and great. .... They came from Sandwich..... where there were about 200 more." Can any one give me the names of the heads of the eleven households, and inform me how to set about compiling the names of all the Dutch refugees that fled from the persecutions of Alva? I know the volume of the Camden Society's publications which deals with Protestant refugees 1618-88. This is, of course, too late to be of service to me. VAN.

TURNPIKE.—Was there ever a turnpike at Albert Gate? I do not refer to the turnpike at Hyde Park Corner, which I know was removed in 1825. R.

CHILD'S COT ON A FUNERAL MONUMENT.—On a monument in Doveridge Church, Derbyshire, the youngest child of the deceased is represented comfortably tucked up in its little cot. This being a novel feature to myself, I would be glad to hear of other examples. The monument is of the seventeenth century, and was erected to a Davenport of Cheshire, and the elder children are all kneeling. The cot has a hood, and shows traces of its ornamental character, and is doubtless such as would be used at the period. J. BAGNALL.

Water Orton.

SEETHING LANE.—Can any of your contributors kindly give any account of derivation, origin, and meaning of the above? In an indenture of 1603 it is called Sydon Lane; in one of 1694 it is named Sidon, *alias* Seething Lane. S. V. H.

[Seething Lane was originally called Sidon Lane, corrupted into Sything Lane. Stow also calls it Seeding Lane.]

GRAEFTE.—I have before me a photograph from a painting signed "Graefte," representing Beethoven playing the piano to an audience composed of four men; one, on the right hand of the plate, representing a man in full court costume, with breeches and silk stockings; two others on the left hand, representing, apparently, military men in long boots; and the fourth in the background. All are listening with rapt attention. I should be very much obliged to any 'N. & Q.'-ite who could

help me to the date (approximately) of the painting (when did Græfste live?), and to identify the listeners. In all probability one of the latter is some member of the Austrian royal family.

T. ADOLPHUS TROLLOPE.

Budleigh Salterton.

**EARLY CHURCH IN DOVER.**—A friend tells me of a church in or near Dover which, he says, was built in the year 157 A.D. Is there any reason for believing the story and date? There is an old legend of a church built by Joseph of Arimathea, but that is in Scotland. I do not believe in that well-to-do Hebrew coming to Scotland; but no one says he came to England. What man of Kent or Kentish man could have indulged in church building in the year 157 A.D.? Is the whole thing a newly-invented myth? A. H. CHRISTIE.

[Surely Christianity at this period had not yet been preached in England!]

**A. WHITEHEAD.**—This name occurs amongst the names of the contributors to the *Monthly Repository and Review of Theology and General Literature*, new series, edited by Leigh Hunt and R. H. Horne, 1827 to 1837. Who was he, and what did he write? ALPHA.

**PLAYS BEFORE THE RESTORATION.**—Is there any catalogue of the printed plays existing in our tongue previous to the Restoration, 1660? If there be, it would be doing a service if some reader of 'N. & Q.' would draw our attention to it.

ANON.

[Langbaine, the 'Biographia Dramatica,' and Halliwell, the latter two especially, give a list of all known plays, but do not confine themselves to the pre-Restoration drama.]

**PHILIP LAMBERT** and family, some time in the seventeenth century (probably in the early part) removed from east Kent to the south of Ireland. Any information respecting the above would be thankfully received by P. LAMBERT.  
Sussex House, Sandgate, Kent.

**WRITER TO THE SIGNET.**—Is there any list of persons who have held this office?

M.B. Cantab.

**MRS. CAREY AND THE DUKE OF YORK.**—Huish, in his 'Memoirs of George IV.,' states that the king's brother kept a Mrs. Carey at a "beautiful cottage at Fulham." This was Fulham Lodge, afterwards famous as the residence of Dr. W. T. Brande, D.O.L., F.R.S. Under the auspices of Mrs. Carey a public office was opened in the City, where commissions in the army were offered to persons at reduced rates. Mrs. Carey's "clerks," says Huish, were also employed "to dispose of places in every department of church and state." Could any reader kindly give me (or refer me to) any details of these alleged disreputable transactions? Any informa-

tion regarding Mrs. Carey herself, her connexion with the duke, and her home at Fulham, would be much valued. Kindly reply direct.

CHARLES JAR. FERRE.

49, Edith Road, West Kensington, W.

**VISITATION OF WILTS, 1533.**—Will some reader kindly tell me whether the Visitation of Arms by Thomas Benalt, Clarencieux 1533, which exists at Herald's College, has been published; or how a copy of a pedigree given in it can be obtained?

R. W. R.

**DANACE.**—Is there any assignable reason why Charon's fee at the Styx ferry should have been the δανάκη, a Persian coin of a value somewhat greater than an obolus? I imagined that the Charon myth came to the Greeks from Egypt. From this one might infer that they got it from Chaldea. The derivation of the word is sometimes given as δάρος, a gift, and sometimes from δανός, dry, so corpse or skeleton. But neither etymon illustrates my point. Danet, in his scholarly 'Dictionary,' says τοῖς δαναοῖς, i.e., of the dead, and that it was an obolus, or penny farthing. But this helps nothing. All admit it to be a foreign coin, and some say Persian. Hesychius tells us that it was νομιματῶν τι βαρβαρικόν, and was more than an obolus. Stackelberg (Smith's 'Dict. Antiq.') says that in a grave opened at Same, in Cephalenia, a coin was found between the teeth of the corpse. Unfortunately there was no Porson there to say what coin.

C. A. WARD.

Walthamstow.

"**MAUD**" VINDICATED.—I should like to know where the essay entitled 'Tennyson's "Maud" Vindicated,' and the volume of Tennyson's 'Enid; or, the True and the False,' can be found.

UNDERGRAD.

**JOHN NEWGATE OR NEWDIGATE** was in Boston, Massachusetts, in 1634. He was born in 1580 in Southwark, near London Bridge. He came to this country with his third wife, Ann, and their children. This wife had been previously married, first to — Hunt, secondly to — Draper. Their daughter Hannah married Mr. Simon Lynde, a wealthy merchant of Boston, son of Enoch Lynde, a shipping merchant of London, of the Dutch Van der Linden family, whose wife was Elizabeth, great-great-granddaughter of Sir John Digby, of Eye, Kettleby, and Lincolnshire.

John Newgate is believed to have been a son of Philip Newgate, of Horningsheath, co. Suffolk. In an early will, dated 1665, John Newgate gives a legacy to his wife's sister, who had married William Newgate, his uncle's son, living in London. Who was his wife?

In a pedigree of the Lynde family, prepared by Chief Justice Benjamin Lynde, second grandson of Simon and Hannah (Newgate) Lynde, copied from

an earlier paper, in mentioning his grandfather John Newgate, he adds, "see arms in margin." What arms did John Newgate, or Newdigate, bear? Did he descend from the same ancestry as the Newdigates of county Surrey and Warwickshire, or any of the heraldic families of that name now existing in England?

Nathaniel, son of John and Ann Newgate, born in England in 1627, married in England Isabella, daughter of Sir John Lewis. Nathaniel Newgate, in his will dated Sept. 8, 1668, calls himself "Newdigate, *alias* Newgate, of London, merchant." He makes his "brother Sir John Lewis, of Ledston, in the county of York," one of the overseers of his will. What is known of Sir John Lewis and his son, Sir John Lewis, of Ledston, York? Are there any descendants of this Newdigate or Newgate family still living in England?

E. S. SALISBURY.

Connecticut, U.S.

**THE ST. AUGUSTINE MEMORIAL.**—A noble memorial cross has recently been raised by Earl Granville at St. Ebb's Fleet, near Minster, to mark the meeting-place of St. Augustine with King Ethelbert in the year A.D. 596. The memorial has been appropriately erected in a secluded part of the Isle of Thanet, where memories of the saint are embalmed in such local names as St. Augustine's Well, St. Augustine's Oak, the Field of the Man of God (Cotmanfield). Why this last?

TEWAX.

[This query first appeared in the *Graphic* for Nov. 15, 1884.]

**GABELLE.**—Will any one tell me in what year the objectionable tax on salt was imposed in France?

LÆLIUS.

**GENEALOGICAL.**—The Marquess of Dufferin and Ava is reported to have been willing to conciliate local prejudice at Belfast by referring to the "native strain" represented in his blood. Perhaps the marquess is no ethnologist, for I cannot trace his authority. His own family, the Blackwoods, are from Fifeshire. Subsequent intermarriages introduce Hamilton, Temple, Sheridan, which names do not rank as native Erse; for Sheridan, see Sherenden, *quasi* Surrenden, in Kent.

A. H.

**"TAFY WAS A WELSHMAN."**—Will any of the learned students of 'N. & Q.' kindly inform me as to date, origin, and authorship of the nursery rhyme "Tafy was a Welshman"? I never saw it in print, though doubtless many a nursery book has it; but I have a vivid recollection of frequently hearing it three-quarters of a century ago. In a sleepless hour at night lately it was running in my head, and, by way of amusing myself, I turned it into Greek dimeter iambic verse. An eminent Oxford scholar, happening to be on a visit in the

neighbourhood, called on me lately. He interviewed this new Greek beauty, and expressed himself as highly edified and delighted. I beg to offer it to yourself and readers with a humble hope in the same direction:—

Τάφιος τις τῶν Οὐάλλιος·  
ἀλλ', ὁ πόποι, κλέπτῃς πάντ'  
ἐς οἰκίαν γάρ μου μολών,  
ἐκλεψε ταύρειον κρέας·  
Ταφίου δ' ἐγὼ δῶμ' ἰκόμην·  
ἐκεῖτο Τάφιος ἐν λέχει·  
ταύρου δὲ μάρψας ὁστῆον,  
ἐς κρᾶτα τάνδρὸς ἐγκροτῶ.

A. C.

#### AUTHORS OF QUOTATIONS WANTED.—

La vie est brève ;  
Un peu d'amour,  
Un peu de rêve,  
Et puis—bonjour !

La vie est vaine ;  
Un peu d'espoir,  
Un peu de haine,  
Et puis—bon soir !

JAMES HOOPER.

Could love have saved, he had not died.

HERMIONE.

"A rent any one may have, but a darn is premeditated poverty."

As wearied pilgrims once possess  
Of longed-for lodging, go to rest,  
So I, now having rid my way,  
Fix here my buttoned staff and stay.

What is meant by "buttoned staff"?

JOSEPH WILLIAMSON.

Haste, little flock, 'tis time to leave the mountain,  
Shadows are long, the sun is sinking fast;  
Soon will the moon be sparkling in yon fountain.  
Haste, little flock, for the daylight's nearly past.

F. C.

#### Replies.

#### PROVINCIAL PUBLISHING.

(7th S. viii. 205, 269.)

I am glad that this subject is thought worthy of regard, and I have read with special interest the very natural and by no means unfair reply of A YORK PUBLISHER to what I had said about the literary position of his town. The reply shows (1) that there is at least one publisher at York, even now; (2) that there is at York at least one person who not only knows of the existence of 'N. & Q.', but who even reads that useful and unassuming periodical; and (3) that a very recent and marvellously rapid growth of intellect has taken place at York. It is pleasant to know these things, but not quite so pleasant to find oneself accused of "intellectual obscurity." Not that I, for one, should be unwilling to plead guilty to obscurity of almost any kind, provided that the indictment were properly framed. But even a York publisher should know that, although every town is not a

city, every city is a town. Old Troy was a city, and we have all heard it spoken of as "Troy town." New Troy, or Augustopolis, "quæ apud veteres Londinium nuncupabatur," is a city; but "London town" has for ages been a common and endearing name for it. Edinburgh is a city, yet Sir Walter calls it "mine own romantic town." And the old ballads that

The rain rins down in Mirriland town,  
although Milan was a city when that ballad was written, and had been a city for centuries before.

A. J. M.

Amongst provincial publications *Dearden's Miscellany* ought always to hold a high place, both for its own sake and for the courage and public spirit of its projector, the late Mr. Dearden, of Nottingham. The *Miscellany* first appeared in 1839, and ran for three years, when it was abandoned as unremunerative. Its literary editor (that "fury with the abhorred shears") was, I believe, the Rev. H. Alford, at that time Vicar of Wymeswold, and afterwards Dean of Canterbury; but there were two or more joint editors. Dean Alford was certainly one of its chief contributors, both in prose and verse, and several of his contributions were afterwards published in an independent form. Amongst the other contributors were Thomas Featherstone, James Montgomery, Agnes Strickland, Thomas Ragg (author of 'The Deity,' a poem, I suppose, almost forgotten), and other well-known writers. The *Miscellany* was chiefly literary in character, but it included a monthly chronicle of events, scientific notes, &c., in which prominence was given to local matters. During its too short course it did an excellent work, and its ultimate failure to pay expenses was widely regretted. Mr. Dearden was not the only publisher in Nottingham at this time; there was another of the name of Allen.

C. O. B.

It may be that there are very few persons or firms now in the provinces whose business was mainly publishing, but in all large towns, and in many small towns, books are occasionally published, being well printed and well got up. Even in York I could find a printer to print and publish a book of moderate size for me. If the friend of A. J. M. would tell us the sort of book and the terms offered, it might account for his failure to find a publisher.

Mozley, at Gainsborough, eighty years ago, and perhaps later, published little halfpenny books about 3½ by 2½ inches, on wretched paper, with very bad type and small woodcuts, such as 'Cock Robin,' 'Goody Two Shoes,' and the like. Many of these were sold by small general shopkeepers in the Midland Counties, where people went in to buy a sheet of writing-paper and to beg a wafer with it. Mozley removed to Derby, where he established an important publishing business for books of a higher class, with a son, under the firm of Mozley &

Son; but his original business was not forgotten, for I heard, full fifty years ago, a son spoken of in Derby as "Cock Robin." Then Richardson began a publishing business at Derby.

I suppose A. J. M. does not mean to infer that there was a person or firm at Truro whose business was chiefly publishing.

Child, of Bungay, published books in numbers, not of a high class, for the walking distributors. He emigrated to America (I think to Philadelphia), where he and his son became influential citizens, often mentioned by travellers to the United States.

A. J. M. mentions Wilson, of York, but does not tell us of their large business in the publishing of Lindley Murray's books. These were sold by thousands in the early part of the century up to 1820, and possibly later. They included the 'Introduction to the English Reader,' 'The Reader,' 'Introduction to English Grammar,' 'English Grammar.' Lindley Murray's 'Grammar' was a mere compilation. In 1814 I heard a person say of him, "This man is no grammarian. I do not suppose he ever read, or even heard of the 'Diversions of Purley.'"

Bemrose & Sons are printers and publishers in Derby, having an establishment in London.

Like A. J. M., I am not an "expert," but have been long interested in the subject of his note.

ELLICER.

Craven.

For twenty-five years at the least books—not "only a little one" sort, nor of the "shilling shocker" kind—have been printed and published at Worksop by Mr. Robert White, from whose press, according to the reviewers, work has been again and again turned out equal to that of the best produced in London. Even 'N. & Q.' has borne this testimony to books sent forth from Mr. White's press. Of these, 'Historic Notices of Rotherham,' 'The Register of Perlethorpe,' 'Doncaster Charities,' 'The History of Roche Abbey,' 'The Deanery of Doncaster,' besides several editions of 'Worksop, the Dukery, and Sherwood Forest,' are witnesses of the important position of White's Worksop press. THOS. RATCLIFFE.

Worksop.

Bristol should not be omitted from the list of provincial publishing towns, for few books of recent years have had a wider circulation than 'Called Back,' the first volume of "Arrowsmith's Bristol Library." Mr. Arrowsmith does not confine himself to light literature, but has published 'Bristol, Past and Present,' in three volumes, and Dr. Beddoe's 'Races of Britain.'

Mr. Abel Heywood, of Manchester, publishes the works in prose and verse of several well-known Lancashire authors. MR. DUFFIELD may be glad to learn that the Corporation of Manchester are issuing an important work, 'The Court Leet Re-



ords of the Manor of Manchester,' edited by Mr. J. P. Earwaker, and published by Messrs. Blacklock & Co. of that city. Nine volumes have appeared, bringing the history down to 1805.

JOHN RANDALL.

FREDERICK HOWARD, FIFTH EARL OF CARLISLE (7th S. viii. 208).—The annexed transcript of an interesting unpublished letter from Lady Byron to Lord Carlisle, preserved with the family muniments at Castle Howard, will go far to meet the point raised :—

My Lord,—Altho I have been late in conveying my acknowledgements to your Lordship for the very friendly part you have taken in my sons and my interest which Mr Hanson did not fail to communicate to me, I can assure you I felt it with a grateful heart. I consider it as the most fortunate circumstance of my life to have my Son placed under your Lordship's Protection, it gives me spirits to enable me to discharge my duty to him and to relieve your Lordship from a very considerable portion of the Burthen of the Guardianship which upon all occasions it shall be my unwearied study to do and I have a well grounded hope that he will merit all our endeavours. Since I brought him to England I have had him under the care of a Person here who has been successful in curing Persons of deformity and I think his Foot is much improved but altho this is an important matter to be attended to, his education is equally so, he is I believe as forward as most youths of his age. I nevertheless should regret the loss of any time and indeed I do not think his Foot will be an obstacle to any plan of education that may be thought proper for him. I am extremely anxious to have your Lordships sentiments and advice on this head and as I don't see how a correct Judgement can be formed without seeing him, and as Mr Hanson who has been here to have this Estate valued, has been so good as [to] undertake the charge of him I have thought it for the best to let him take him to Town and he will introduce him to your Lordship and will take care to return him to me under proper care. My continuing here must be uncertain until I know what Plan you recommend. I did intend going to Town in the Autumn but as your Lordship will most probably be in the country at that time, I have availed myself of the present opportunity. I shall feel anxious until I am favoured with your opinion and advice and as I am unwilling to obtrude too much upon your Lordships time, if writing should interfere with your engagements and you will have the goodness to make known your sentiments to Mr Hanson he will communicate them to me.

Mr Hanson advises me to defer making an application to Chancery for a maintenance for my son until it is known to what extent the Property can be improved and to ascertain [sic] that the necessary measures are now taking but I very much fear the Fortune, even in its improved state, will not admit of an allowance equal to my sons rank, and my own situation is also to be considered. From a state of affluence I am reduced to an Income of 210*l*. a year, out of it an allowance of 60*l*. is made to my Grandmother. It was suggested to me that it was not an unusual thing in Government to bestow some mark of their consideration towards Persons in my situation but I thought little of it until I heard that your Lordship had mentioned it also and I confess I have since thought a great deal upon it. The Duke of Portland being Lord Lieutenant of this county which added to the claims my own situation give me, have

induced me to think of writing to his Grace upon the subject and the success of such an application would be more than probable if I could have your Lordships support in it. I am really ashamed to be so troublesome to you after experiencing your favour so recently but I have confidence in your Goodness to overlook it and with the greatest esteem and gratitude I subscribe myself

Your Lordships obliged  
obedient Servt,

C. G. BYRON.

Newstead Abbey July 9th 1799.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

Moore's 'Life' gives 1798 (apparently in the summer or autumn of that year) as the date of the appointment. EDWARD H. MARSHALL, M.A.  
Hastings.

OLYMPIC VICTORS (7th S. viii. 148).—In the edition of Pindar by West and Welsted, Oxford, 1897, folio, there is a chronological series from B.C. 776 to A.D. 28 of the "Olympionices σταδιστής;" or victors in the foot-race, communicated by Wm. Lloyd, Bishop successively of St. Asaph, Lichfield, and Worcester, "vir in restituendis obscurorum temporum periodis longè accuratissimus," which comprises 199 names. A similar list of Olympic victors is printed by Mr. Fynes Clinton in his 'Fasti Hellenici,' vol. i. pp. 241-244, comprising the period from the first Olympiad, in 776, to the fifty-fifth, in 559 B.C., but it is not continued in his second and third volumes. Both these writers have probably taken their lists of names from the compilation of the celebrated Scaliger, written in the Greek language, entitled *Συναγωγή Ἱστορική*—*Ὀλυμπιάδων ἀναγραφὴ*, and described by himself as "A nobis partim ex editis partim ex nondum editis scriptoribus collecta." It occupies thirty pages of his edition of the 'Chronicon of Eusebius,' pp. 312-343, and is followed by a list of Olympic victors, pp. 343-350. Many learned men have appealed to this piece as if it were an ancient monument, even after Stanley (in his notes to *Æschylus*) and Bentley (in his 'Dissertation on Phalaris') had pointed out Scaliger as the author. On this see F. Clinton, 'F. H.,' ii. pp. xxiv-xxvi. For ancient authors on the Olympic victors see Smith's 'Dictionary of Antiquities,' p. 832; 'Corisini Dissertationes Agonicæ'; Krause, 'Olympia,' &c., Wien, 1838. The list above referred to gives only the victors in the *stadium* (δρόμος, *cursus*, running), whereas the term *athletæ* comprised also (2) *πάλη*, *lucta*, wrestling; (3) *πυγμή*, *pygmalus*, boxing; (4) the *πένταθλον*, or, as the Romans called it, *quinguetrium*, leaping, running, throwing the discus, throwing the spear, and wrestling; and (5) the *παγκράτιον*, *pancratium*, comprising *πυγμή* and *πάλη*, boxing and wrestling. Of the victors in these several contests but a small proportion are on record. The 'Epinician Odes' of Pindar, forty-five in number, and the fragments, furnish the names of thirty-six victors, about a

dozen of whom were strictly *athletes*, the rest being winners in the chariot and horse races, one in music, and ten boys, and among all these the only one of note is Hiero of Syracuse. Since Scaliger's time many inscriptions have been published from which additional names may be gathered, as, for instance, one found at Aphrodisias, printed by Fellows in his 'Lycia' (Lond., 1840), p. 313, who adds:—

"Inscriptions in which athletes or musicians enumerate their victories, written on the bases of the statues that were erected either by their fellow citizens or themselves, are not unfrequent. (Gruter, 314, 1; Muratori, 647, 1; Boeckh, 247, 1585, 1720, 2810, 2811.) Most of them are of later date than the middle of the second century of our era. From this epoch the public games and festivals constantly appear on the coins of the Roman Empire (Eckhel, 'D. N.', iv. p. 430); the general passion for them, and the patronage they enjoyed from the Emperors, increasing exactly in the same ratio as the remnant of public spirit and prosperity were decreasing."

This last remark is full of significant warning to ourselves, in view of the tendencies of our own day to races, sports, and games of all kinds. A careful study of the names of the victors in the athletic contests of Greece and Rome confirms the opinion adduced by PROF. J. D. BUTLER in his query, that few, if any, were distinguished in other ways. Their training prevented it, as may be seen from the remarks of Plato in his 'Republic,' iii. 13, where, speaking of their *Ἔξες*, he says: *ὕπνωδης αὐτῇ γέ τις καὶ σφαλερὰ πρὸς ὑγίειαν*\* ἢ οὐκ ὀρέσ' ὅτι καθέδουσι τε τὸν βίον, καὶ ἐὰν σμικρὰ ἐκβῶσι τῆς τεταγμένης διαίτης, μεγάλα καὶ σφόδρα νοσοῦσιν οὗτοι οἱ ἀσκηταί; or, as it is in the translation by Spens, Glasgow, 1763:—

"The bodily plight of the wrestlers is of a drowsy kind, and ticklish as to health; or do you not observe that they sleep out their life? and if they depart but a little from their appointed diet, such wrestlers become greatly and extremely sick."

W. E. BUCKLEY.

Reference should by all means be made to H. F. Clinton's 'Fasti Hellenici: The Civil and Literary Chronology of Greece from the LVith to the CXXIIIrd Olympiad,' third edition, 1841, Clarendon Press; also to the continuation by the same author, 'The Civil and Literary Chronology of Greece from the CXXIVth Olympiad to the Death of Augustus,' second edition, 1851, Clarendon Press; Herodotus; Thucydides; Pindar; Pausanias.

ED. MARSHALL.

DICKY SAM (7th S. viii. 125, 232).—It has been said that the Liverpudlians obtained this designation from a generally persistent habit of abbreviating all Christian names when addressing relatives or friends, using Bill, Tom, Jack, Ned, Harry, Dicky, and Sam, instead of the full front names. This may be a doubtful or far-fetched explanation, but I have three or four friends in that quarter who are certainly always so addressed

by those who know them, even in business; and in a letter recently received from another Liverpudlian in the Brazils my own Christian name is reduced to the same level. I recollect, however, years back, hearing, I think in Liverpool itself, another explanation of the term, something after this fashion. That just as a "dickey" is a substitute (or make-believe over a dirty one) for a clean shirt front, so the Liverpudlian, from his close business and social associations with our friends over the water, has, in many of his ways and much of his talk become semi-Americanized, or, in other words, become a "Dickey"\* (make-believe, second-hand, imitation, or counterfeit) "Uncle Sam." B. W. HACKWOOD.

QUEEN ANNE, IN QUEEN SQUARE, WESTMINSTER (7th S. viii. 225).—The 'New View of London' (1708) says of Queen Square, Westminster, that it was "a beautiful new (tho' small) Square, of very fine Buildings"; and in the list of "Publick Statues" it has "Queen Ann of Great Britain, erected in full proportion on a Pedestal at the E. end of Q. Square, Westminster" (vol. ii. p. 802).

It is curious that in Harrison's 'History of London' (c. 1778) and the 'British Traveller' (1784) we are told that at the north end of Queen Square, Bloomsbury, there was "a very handsome statue of her present majesty Queen Charlotte." Other 'Guides,' &c., mentions a statue of Queen Anne.

J. F. MANSERGH.

Liverpool.

The statue of Queen Anne in Queen Square (now called Queen Anne's Gate) is mentioned in 'Old and New London,' vol. iv., but certainly not as a "beautiful" one. In fact, the author considers it as a very poor specimen of art.

MUS URBANUS.

HERALDIC (7th S. viii. 168, 237, 297).—With regard to bends and quarterings, a shield in the south aisle of Westminster Abbey, for one of forty founders, shows plainly that in the thirteenth century the dexter or sinister position was quite indifferent. It is that of Henry de Lacy, Earl of Lincoln, which on his seals was quarterly, or and gules, with a bend sable and label argent. The drops of the label are sometimes three or seven, but here five. The gules quarters, instead of being the second and third, are here first and fourth, so that the bend, to avoid crossing them, is a "bend sinister."

E. L. G.

'THE DEVONSHIRE LANE': REV. J. MARRIOTT (7th S. viii. 208, 277).—The Rev. John Marriott, third son of the Rev. Robert Marriott, D.C.L., Rector of Cottesbach, co. Leicester (died July 18, 1808), entered Rugby School July 21, 1788;

\* Spelt "Dickey," for an obvious reason.

matriculated at Oxford, as of Christ Church, Oct. 10, 1798, then aged eighteen; a student and B.A. June 17, 1802; M.A. Jan. 21, 1806; became curate of Broadclyst, co. Devon; and was presented in 1807 by the Duchess of Buccleuch, to whom he was domestic chaplain, to the rectory of Church Lawford with Newnham Ohapelry, co. Warwick, which he held till his death in 1825. Mr. Marriott, a friend of Sir Walter Scott, was the author of 'A Sermon [on 1 Peter v. 4] preached at Coventry at the Archdeacon's Visitation, June 29, 1813,' London, 1813, 8vo.; 'Hints to a Traveller in Foreign Countries,' 1816, 8vo.; a volume of sermons, London, 1818, 8vo.; 'Cautions suggested by the Trial of R. Carlile for republishing Paine's "Age of Reason," being a Sermon [on Prov. xxi. 11] preached at Broad-Chist Oct. 24, 1819,' Exeter, 1819, 8vo. A collection of his sermons, edited by his sons, the Rev. John Marriott, Curate of Bradfield, Berks, and the Rev. Charles Marriott, Fellow of Oriel, Oxford, had publication in 1838, London, 8vo. DANIEL HIPWELL.  
84, Myddelton Square, Clerkenwell.

WALKING STATIONERS (7th S. vii. 428, 516; viii. 234).—I remember David Love very well, but he was not a "flying stationer" properly so called; he was a poet selling his own works, and had not to pay for a hawkers' and pedlar's licence. I am sorry I have preserved none of his poems. There are two interesting articles on him in Hone's 'Every-day Book,' with a faithful portrait, and in 'The Table Book' are to be found a further notice of him and of his death. I do not say he was really a poet, but he was a rhymers and an interesting character.

Sutton & Son, who printed his life, had a considerable trade as booksellers and printers. The elder Sutton, who established the business and who founded the *Nottingham Review* (a newspaper largely circulated in his day), may be said to have begun as a walking stationer. In the last, or early in the present century, he took orders for and distributed Brown's 'Self-Interpreting Bible,' a book much used by some sects of Dissenters. When completed and bound up it made two thick quarto volumes.

The business of the walking stationer has changed very much in my time; accidental circumstances have led me to know something of it at various periods. ELLIOTT.  
Craven.

EMERALD ISLE (7th S. viii. 245).—A communication at the above reference from MR. C. A. WARD seems, so far as I understand its purport, to deny the claim made by my father, Dr. William Drennan, to have been the first person to give Ireland the name of Emerald Isle. This claim, as MR. WARD states, was first preferred in a note to a poem entitled 'Erin,' contained in a volume pub-

lished in Belfast in 1815. The poem had appeared previously in print in 1796, and the note refers to the epithet as then applied for the first time in it, and not in a former poem, as MR. WARD supposes. He has rummaged out another set of verses, published without name or date in a volume of ballads, having on its title-page 1820, but which date (for reasons satisfactory to himself) he thinks ought to have been 1795! These verses also contain the epithet, and their authorship he assigns to Dr. Drennan; though, even from the vulgarity of the specimen he quotes ("Wack [or perhaps more correctly "Whack"] for the Emerald Isle"), I am certain my father never wrote a line of them. But even were it as MR. WARD supposes, his claim as the inventor of the epithet would still hold good. This, however, is demolished after the following fashion:—"Who can believe that the witty Celts who had discovered that theirs was *par excellence* the 'green isle of the ocean'.....came to wait for Drennan?"

I really do not know how civilly to reply to this sort of argument. All I can say is that I am certain my father believed himself to be the originator of the apt designation in question; that as such his claim has been very frequently acknowledged and, so far as I know, never previously questioned; and that that claim does not seem to me in the slightest degree invalidated by MR. WARD's dubitation on the subject. JOHN S. DRENNAN, M.D.  
Belfast.

REGIMENT OF SCOTS (7th S. vii. 308; viii. 69, 132, 234).—I have before me a succession-roll of the colonels of the fine old corps which is lineally represented by the Royal Scots (Lothian Regiment) of our present Army List, from which it appears that George Douglas, Earl of Dunbarton, commanded from 1645 to 1684 (not 1681), when he was succeeded by Frederick, Duke of Schomberg. I find no name even resembling John Lamy; but this officer might well have been a *locum tenens*. Why does MR. PATTERSON prefer to designate him as John Lang? GUALTERULUS.

ISLEWORTH (7th S. viii. 208, 258).—At the latter of the above references is not "Lyon" a mistake for *Syon*? GUALTERULUS.

COLERIDGE'S 'EPITAPH ON AN INFANT' (7th S. vii. 149; viii. 155).—The following fine lines from 'Don Juan,' illustrative of this subject, are worth quotation:—

"Whom the gods love die young," was said of yore,  
And many deaths do they escape by this:  
The death of friends, and that which slays even more—  
The death of friendship, love, youth, all that is,  
Except mere breath; and since the silent shore  
Awaits at last even those who longest miss  
The old archer's shafts, perhaps the early grave  
Which men weep over may be meant to save.

Canto iv. stanza xii.

A note refers the quotation, or rather the idea which it contains, to Herodotus, not verifying the reference. The allusion is doubtless to the beautiful story of Cleobis and Biton narrated by Solon to Orceus in book i. c. 31.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

THE REV. ED. MARSHALL, in his learned and interesting comments, seems to think there is no epitaph 'On an Infant' by Coleridge, that greatest of moderns. It is in the 'Juvenile Poems' of 1817, I think, and certainly it is in the three-volume edition, Pickering, 1840 (i. 49):—

Ere sin could blight or sorrow fade,  
Death came with friendly care;  
The opening bud to heaven conveyed,  
And bade it blossom there.

Some people think this very beautiful; to me it is lapidarian—a little more fluid in expression than Isaac Watts, but not greatly above him. Coleridge in these poems is not himself. The dream-secret is not upon him yet, although I do not think, with Mr. Swinburne, that these poems are "each more feeble and more flatulent than the last."

The epitaph in question has clearly nothing to do with Menander's line, any more than with that of Plantus in the 'Baechides' (iv. 7), "Quem Di diligunt adolescens moritur," or "Whom the gods love die young" ('Don Juan,' iv. 12).

O. A. WARD.

REV. ISAAC ALLEN, LANCASHIRE MINISTER (7th S. viii. 209).—There is this notice of him in Walker's 'Sufferings of the Clergy,' London, 1714:—

"Allen, Isaac, A.M., Bestwigh\* [sic] cum Ouldham, R., then worth 400*l*. per annum.† He was a very great sufferer; and among other ill usages was imprisoned in Manchester. After he got his liberty, he fled to Ripponden‡ (a small chapel in Yorkshire), where he, some way or other, subsisted himself by preaching. But whether it were by connivance or settlement, I know not. The rebels also pulled down ten or twelve bays of building for him. He survived the usurpation, and returned to his living, to the great satisfaction of his parishioners."—Part ii. pp. 183, 184.

ED. MARSHALL.

MORITZ'S 'TRAVELS IN ENGLAND' (7th S. viii. 202).—An appendix to West's 'Guide to the Lakes' (ed. 1799) contains "the principal detached pieces which have appeared on the subject of the lakes, by esteemed writers." These "pieces" give a good idea of the style which was adopted in the last century when writers attempted to describe mountainous scenery. From the first of them—"Dr. Brown's Letter, describing the Vale and Lake of Keswick"—I cull the subsequent passage:—

\* This is entered as Preetwich in the Index.

† "See John Lake, in this county."

‡ "Rippon, as I have otherwise been informed; but I am satisfied that is a mistake."

"At Keswick, you will on one side of the lake, see a rich and beautiful landscape.....On the opposite shore you will find rocks and cliffs of stupendous height, hanging broken over the lake in horrible grandeur, some of them a thousand feet high, the woods climbing up their steep and shaggy sides, where mortal foot never yet approached. On these dreadful heights the eagles build their nests; a variety of waterfalls are seen pouring from their summits, and tumbling in vast sheets from rock to rock in rude and terrible magnificence; while on all sides of this immense amphitheatre the lofty mountains rise round, piercing the clouds in shapes as spiry and fantastic as the very rocks of Dovedale."—P. 184.

However, we are told by Dr. Dalton, the author of the piece following the above, that

Horrors like these at first alarm,  
But soon with savage grandeur charm,  
And raise to noblest thoughts the mind.

J. F. MANSEERGH.

Liverpool.

Shall I not take mine ease in mine Inn?

Shakspeare.

Archbishop Leighton expressed the opinion that an inn was a desirable place in which to die, and Johnson said that no contrivance of man produced so much happiness as a good inn or tavern; nevertheless, Howard, the greatest, perhaps, of all philanthropists, was anything but a welcome guest, it is stated, to the English innkeepers, for the simple reason that he ate no flesh and drank neither wine nor spirits! However, he characteristically resented the treatment he received, at the same time satisfying the cupidity of the landlords by paying for fare he never indulged in! Howard was only sixty-four when he died in 1790. HENRY GERALD HOPE.

Freegrove Road, N.

DATE OF APPEARANCE OF SMALL-POX (7th S. viii. 267).—The 'Penny Cyclopædia' contains the subsequent remarks on small-pox (*Variola*), s. v. :—

"It is a subject of dispute whether this disease was known to the antients, or whether it has originated at a comparatively recent date. Those who contend for its antiquity refer us to the account of the plague of Athens by Thucydides (ii. 46, &c.), which, they say, is as accurate a description of the leading symptoms of *Variola* as could possibly be expected from any historian who is not a physician. Those who hold the opposite opinion call in etymology to their aid; the word *pock* or *pox*, they say, is of Saxon origin, and signifies a bag or pouch; the epithet *small* in England, and *petite* in France, was added in the fifteenth century. The term *Variola* is derived from the Latin word *varus*, a pimple, or *varius*, spotted; and according to Moore, the first authentic passage in which it occurs is to be found in the 'Bertinian Chronicle' of the date 961. The first author, however, who treats expressly of small-pox is Rhazes, an Arabian physician, but even he confounded it with measles, and these two diseases continued to be considered as modifications of the same disorder till the time of Sydenham."—Vol. xxii. p. 143.

Rhazes or Razes died either at Bagdad or Rai A.D. 923 or 932; but even he quotes from earlier writers on the two diseases.

Parkinson ('Thea. Bot.,' 1640) says :—

"The Egyptian Cooks foote as Alpinus saith is used by the Egyptian women.....to give it to children to expell or drive forth the measels, small pox, faint spots, purples."—P. 1180.

And nearly all his remedies for "the small pocks" are also those for "the plague or pestilence, Measels, Purples, or any other infectious disease."

In the 'Idolatry of the East-India Pagans,' by Philip Baldæus (1672), there is an account of the Indian legend of the origin of the small-pox, for which see Churchill's 'Voyages and Travels,' 1704, vol. iii. p. 840. J. F. MANSERGH.

Liverpool.

KENTIGERN asks whether the introduction of small-pox into America from Africa is a statement historically correct. It is thus noticed by Prescott in his 'History of the Conquest of Mexico,' Lond., 1849, vol. ii. book iv. chap. viii. p. 27 n. :—

"The visit of Narvaex left melancholy traces among the natives, that made it long remembered. A negro in his suite brought with him the small-pox. The disease spread rapidly in that quarter of the country, and great numbers of the Indian population soon fell victims to it. Herrera, 'Hist. General,' dec. ii. lib. x. cap. vi."

Also vol. ii. book v. chap. vi. p. 153 :—

"He (Maxixa) had fallen a victim to that terrible epidemic, the small-pox, which was now sweeping over the land like fire over the prairies, smiting down prince and peasant, and adding another to the long train of woes that followed the march of the white men. It was imported into the country, it is said, by a negro slave in the fleet of Narvaex." It first broke out in Cempoalla. The poor natives, ignorant of the best mode of treating the loathsome disorder, sought relief in their usual practice of bathing in cold water, which greatly aggravated their trouble. From Cempoalla it spread rapidly."

There is also, p. 154, after the notice of the terrible devastation among the natives :—

"It does not seem to have been fatal to the Spaniards, many of whom, probably, had already had the disorder, and who were, at all events, acquainted with the proper method of treating it."

A prominent case in the fifteenth century was that of Charles VIII. :—

"Carolus VIII., Gallie rex, bellum in Aragonie parans, eo morbo, quas variolas nostri vocant (veteres papulas appellabant) correptus, Astæ mensem unum morari coactus est."—Jovius, lib. i.

ED. MARSHALL.

Small-pox is said to have been introduced into Europe from the East by the Saracens. It was known so early as the tenth century, but does not appear to have become general in Western Europe

\* "La primera fué de viruela, y comenzó de esta manera. Siendo Capitan y Governador Hernando Cortés al tiempo que el Capitan Panfilo de Narvaex desembarcó en esta tierra, en uno de sus navios vino un negro herido de viruelas, la cual enfermedad nunca en esta tierra se habio visto, y esta saxon estaba esta nueva España en extremo muy llena de gente."—Toribio, 'Hist. de los Indios,' MS., parte i. cap. i."

until about the end of the sixteenth century. At the end of the seventeenth century (1694) Queen Mary of England died of small-pox; and in 1711 and 1712 it raged in Germany and France, carrying off the Emperor of Germany and the Dauphin and Dauphiness of France and their son. A few years later other European monarchs perished by this disease. Haydn's 'Dictionary of Dates' says that it is to Europe that America owed the introduction of this scourge, and makes no mention of its having arisen from the importation of slaves from Africa. J. W. ALLISON.

Stratford, E.

Small-pox must have been very common in England at least early in the seventeenth century, and in fact before then if Mr. Furnivall's date for 'Love's Labour's Lost' (1588-9) is correct; for it is evident, as Dr. Farmer (quoted by Nares) shows, that in this play (and frequently in Elizabethan writers) "pox" means small-pox, and not the disease we now term pox without the epithet (see 'Love's Labour's Lost,' V. ii.). Farmer refers emphatically to Davison's canzonet on his "lady's sickness of the poxe"; and Nares adds an equally conclusive passage from Donne's correspondence: "At my return from Kent I found Peggy had the poxe—I humbly thank God it has not much disfigured her." It would almost appear as if the term "small-pox" were an after-thought. Guesses are forbidden in these columns, or reasons in plenty might be suggested for the change. C. C. B.

A writer whose opinion will be more generally accepted than Dr. Creighton's says :—

"The origin of this destructive pestilence is involved in obscurity.....Small-pox certainly attacked the Arabian army at the siege of Mecca in 569, and soon after reached Alexandria. The Saracens carried it with them in their warlike expeditions, and by the eighth century all Europe is supposed to have become infected. But Anglada, quoting Marius, Bishop of Avenches, and Gregory of Tours, proves that as early as 570 the disease had shown itself in France and Italy. At what time it reached England we do not know.....Woodville found that distinct mention of it had been made as existing both here and on the Continent prior to the ninth century.....We have notices of severe epidemics in 1174, 1365, 1440, 1556, 1564, and 1613."—Dr. Guy's 'Public Health,' p. 197.

EDWARD H. MARSHALL, M.A.

Hastings.

BURIAL ON THE NORTH SIDE OF THE CHURCH (7th S. viii. 204, 276).—I hardly know any part of England in which, fifty years ago, the "feeling against being buried on the north side of the church" did not prevail, as attested by the paucity of graves there, or more likely their entire absence. And there can be no possible objection to the phrase "a popular prejudice against it," nor yet to the statement that the said prejudice has prevailed "from time immemorial." But it is possible neither of the contributors at the page last quoted has fully realized how very far the "time im-

memorial" goes back. I have opened some eighty grave-mounds, barrows, or "houses" in my own immediate district, and in one of them, and one of them only, have I found an interment that lay a little, and but a little, north of the magnetic east and west line. And Canon Greenwell, who has opened many more than three hundred barrows, has, as I believe, found one interment in all on the north side. So that the "prejudice" or the "feeling against burial on the north side," or towards the north, is at least, taking the accepted date of most of these barrows, twenty-five centuries old, and, quite possibly, an indefinite number of centuries older than that. I do not propose to offer any explanation of the fact connected with these very ancient burials which I have cited, or to show any preference for either of the explanations which have been propounded. I would rather simply say I look upon the survival of this old "feeling" or "prejudice" as another bit of fossil history, such as we have preserved for us in so many of our old-world customs, usages, observances; or, to put it in one word, in our old and varied folk-lore proper. Some day, perhaps, a professor of the science may arise able to expound the formation and the epoch to which such matters severally belong.

J. C. ATKINSON.

Danby in Cleveland.

MR. PICKFORD's mention of the weakening of the foundations of a church by graves reminds me of a story which may amuse some readers of 'N. & Q.' When my father first became Vicar of Over, an old man died in the parish whose name I do not now know, if I ever did; but they called him Boser, because he was born at Bosworth. He wanted to be buried, I can't tell why, close to the church wall; but my father ordered the grave to be dug some way off, for the reason given by MR. PICKFORD. After the funeral my father had to go up to town, which he did outside the night coach from Cambridge—no railway then; and coming back, made up, I suppose, for his lost time by taking a long walk round the parish. This was the conversation he had to hold. Parishioner A: "Good day to you, sir; I hope you had a pleasant journey to London." "Thank you, pretty fair," said my father. Parishioner B: "Good morning; I hope you were comfortable outside the coach." "Thank you, tolerably so." At last it got down to parishioner M or N, and this gentleman my father stopped, and asked why in the world everybody was so anxious about his journey. Parishioner M or N grinned, shrugged his shoulders, and replied, "Well, sir, they do say—of course, I don't believe it, you know—but they do say as old Boser's ghost sat by you on the coach all the way to London, and wouldn't let you rest because you wouldn't bury him where he wanted to!"

O. F. S. WARREN, M.A.

Longford, Coventry.

The original reason why few persons chose to be buried on the north side of a church was that in former times, when the Roman Catholic religion prevailed, it was customary, on seeing the tombstone or grave of a friend or acquaintance, to offer up a prayer for his soul. As the usual entrances into most churches were either at the west end or on the south side of the church, persons buried on the north side escaped the notice of their friends, and thereby lost the benefit of their prayers. The north side, accordingly, became a kind of refuse spot, where only persons who were very poor, or who were guilty of some offence, were buried. Lunatics who had destroyed themselves were buried on this side, as were persons who were executed. Suicides were sometimes buried out of the east and west directions of the other graves, and this fact is said to be alluded to in 'Hamlet,' where the second gravedigger bids the first make Ophelia's grave straight:—

"First Clown. Is she to be buried in Christian burial that wilfully seeks her own salvation?"

"Second Clown. I tell thee she is, and therefore make her grave straight: the crowner hath sat on her, and finds it Christian burial."—'Hamlet,' V. i.

T. W. TEMPANY.

Richmond, Surrey.

The prejudice against burying upon the north side of the church, which was up to within the last half century general in England, is of extreme antiquity, and its origin must be looked for in pre-historic times. The experience of all who have devoted any time and care to opening barrows has been that the primary interment occupied the centre of the mound, and that the secondary interments, which are so usual in barrows, are most frequent on the south and east, probably selected on account of the sunny aspect. They are rare on the west, and very rare on the north side.

F. G. HILTON PRICE.

29, Weymouth Street, W.

In the churchyard of the parish in which I was born, Hatfield Peverel, near Chelmsford, Essex, all the bodies buried lie—and must lie—to the north of the church; the ground to the south, the west, and the east forming part of the squire's park and gardens.

E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

PORTRAIT OF IGNATIUS SANCHO (7th S. vii. 325, 457; viii. 32, 296).—The epistle from Sancho quoted from his 'Letters,' and dated "London, July 18, 1772," could not, as COL. PAIDREAU suggests it might, refer to Gainsborough as likely to suit the negro's correspondent as a husband, because Sancho must have known that the painter was already married; nor could Sancho merely "believe" this artist, who was then in the zenith of his fame, was "a first-rate genius"; nor could he be called "a good young man," who, born in

1727, was forty-five years old when the letter was written. Besides, Ignatius, who wrote from Richmond of a proposal to recommend his lady friend as a wife, was unlikely to refer to Gainsborough, who was then living at Bath.

Lowndes's authority for saying that the memoir of Sancho which is prefixed to the 'Letters' was written by Jekyll was, no doubt, the title-page of the so-called "fifth edition," now lying before me, dated 1803, and "Printed for William Sancho [son of Ignatius; the father died on December 14, 1780], Charles Street, Westminster." This title-page says: "Letters of the late Ignatius Sancho, an African. To which are prefixed, Memoirs of His Life. By Joseph Jekyll, Esq., M.P." The book comprises a facsimile of a letter from Sterne to Sancho, dated July 27, 1766. The portrait is said to have been painted by Gainsborough at Bath. It is mentioned by Fulcher, and was given by Elizabeth Sancho, the negro's surviving daughter, to Mr. William Stevenson, of Norwich, to whom seventeen of the published letters are addressed. On the back of the canvas it is written that the likeness was painted in one hour and forty minutes, November 29, 1768. The writer was Mr. W. Stevenson, who died in 1821. From him the picture descended to the present owner, Mr. H. Stevenson, who lent it as No. 2 in the Grosvenor Gallery Winter Exhibition of Gainsborough's Works, 1885. Sancho is said to have sat to Hogarth for the negro boy in Miss Edwardes's picture called 'Taste in High Life,' which was sold lately at Christie's. William Sancho was one of the "Sanchonets," as the father called them, or whity-brown offspring of Ignatius, who, by the way, was buried in the Broadway at Westminster, close to Charles Street, where he kept the chandler's shop to which Nollekens took J. T. Smith, June 17, 1780. (See 'Nollekens and his Times,' ii. 27.) F. G. S.

BALDACCHINO (7th S. viii. 28, 172).—Allow me to supplement my last reply under this heading with the following paragraph, which, I find, I omitted by some accident from the envelope in which it went to post.

We have here the obvious source of our own analogous, though not precisely equivalent word *bald* and its compounds, for which the 'New English Dictionary' rejects all hitherto suggested sources.

R. H. BUSK.

In referring this word to the Arabic *baldat*, PROF. SKEAT has travelled a little outside his own terrain. Properly speaking, there is no such word as *baldat* in Arabic. The classical word, with the *tanwin*, is *baldatun*; the modern colloquial word is *baldah*. When it precedes a *hamzated* letter it becomes *baldat*, but then only. For instance, *el-baldah jedidah* means the city is new; *el-baldat-el-jedidah* means the new city. *El-baldah* certainly applies to Mecca (*vide* Lane, *s.v.*), but the ordinary

appellation of Baghdād was *Medinet-es-Selām*, the City of Peace. I doubt if it was ever called *el-baldah*, which signifies a district or country, rather than a town, in old Arabic.

I think there is no doubt that *baldacchino* is derived from Baldaoco, an old Italian name for Baghdād, where the silken stuff of which canopies were made was manufactured. Compare the name Balsora, which used to be commonly employed for the town which in Arabic is called el-Basrah. Ancient Babylon and modern Baghdād are close to each other, and their proximity would account for the confusion which seems to have arisen with regard to them. The letter *gh* (*ghain*) in Baghdād, though a guttural, has a very liquid sound in some mouths.

A residence of a dozen years or so in Arabic-speaking countries, including the Persian Gulf, will perhaps serve as an excuse for my speaking with some confidence on these points. I trust Dr. Murray will submit all his words derived from Arabic and other Oriental sources to some competent scholar before finally printing them off.

W. F. PRIDEAUX.

Jaipur, Rajputana.

CURRY (7th S. viii. 300).—May I amplify an editorial statement? It was not curry, but curry-powder *minus* the curry, that the Duke of Norfolk (with the best intentions) was so much reviled for recommending to the ill-fed poor. Mr. Fonblanque made very merry over the proposal in the *Examiner* somewhere in the year 1845.

EDWARD H. MARSHALL, M.A.

Hastings Corporation Reference Library.

"IS THY SERVANT A DOG?" &c. (7th S. viii. 300).—I can help M. E. to some extent. The "minister" was Sir W. V. Harcourt, and he introduced the quotation by the remarkable words, "As the Syrian prophet said to the King of Israel!" The date of the speech was before Aug. 18, 1881, and I think not long before that day.

HERMENTRUDE.

FONTS (7th S. viii. 208).—

"The Rubric.....requires, however, that the baptistery be under lock and key, by which, therefore, either the lid of the font or the entrance to the baptistery ought to be secured."—O' Kane's 'Notes on the Rubrics of the Roman Ritual,' fourth edition, p. 104.

"According to the Roman Rituale [the baptistery] should be railed off, should have a gate fastened by a lock."—'Catholic Dictionary,' p. 64.

GEORGE ANGUS.

St. Andrews, N.B.

PROGRAMME (7th S. vi. 446; vii. 32, 133).—Allow me to cite an instance of this word spelt as *program*, which occurs in the 'Antiquary,' the probable date of which is 1794-95. Mr. Oldbuck is addressing Mrs. Macleuchar: "Not so fast, not so fast, woman. Will three shillings transport me

to Queensferry agreeably to thy treacherous program?" (c.i.). The novel was published originally in 1816.

JOHN PICKFORD, M.A.  
Newbourne Rectory, Woodbridge.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Lyrics from the Dramatists of the Elizabethan Age.*  
Edited by A. H. Bullen. (Nimmo.)

A COLLECTION of lyrics from the Elizabethan song-books is a fitting supplement to the delightful volumes of lyrics from song-books, &c., already owing to Mr. Bullen. Something of the same kind was attempted by the late Robert Bell, whose 'Songs from the Dramatists' was the most popular work of the long series to which it belonged. It was, however, the chief recommendation of the previous volume that it was cheap, and brought within reach of the masses divine lyrics which were only accessible in scarce and costly editions. Thanks, however, to the taste and industry of the editor and the spirit of the publisher, we have here, in a volume fit to grace the bower of a princess, a collection of all the lyrics scattered through the plays of English dramatists between Lyly and D'Avenant or Suckling. How exquisite these are is known not only to the scholar, but to every man of taste, since the best lyrics of Shakespeare, Fletcher, and Jonson are among them. What need some have felt of a work of this class may be proved by the fact that a full third of Mr. Bullen's extracts we have at different times copied into our own commonplace-book. Here, however, all are collected together—the few priceless lyrics of Shakespeare, all the singing passages in 'The Faithful Shepherdess' or 'Comus,' dainty verses from Jonson's masques, the graceful fancies in which Lyly is seen at his best, saucy and poetical excerpts from Suckling, the witch melodies of Shakespeare and of Middleton, the rhythmic moralisings of Shirley, and who shall say what treasures of Beaumont, Browne, Rowley, Flecknoe, Heywood, Munday, and others of that race of worthies. Comparatively little trouble of choice has fallen to Mr. Bullen's lot, since his task has been that of collection rather than selection. He has, however, hunted in corners seldom explored, and is able to say, at the close of his introduction, "If any songs of merit have escaped my notice, I will endeavour to repair the fault hereafter; but I have been at some pains to make the collection as complete as possible." Meanwhile, a pleasanter and more trustworthy companion through "this enchanted land of Faëry" than is Mr. Bullen has not been seen. His criticisms have the unerring instinct and taste of those of Lamb and Leigh Hunt, and his language has a picturesqueness and strength that exercise a strong influence over the reader. Rarely do we wish to dissent from his verdicts. We should like to put in a plea for Ben Jonson, whose lyrics Mr. Bullen holds "want the natural magic that we find in the songs of some of his less famous contemporaries." Mr. Swinburne holds, or held, a similar opinion, and the decision of two such judges is final. Still, the last stanza of the song to Diana, quoted in the volume, has a melody that lingers constantly in the memory, and the refrain, or whatever it may be called, "Goddess, excellently bright!" is perfect. Yet one more volume, consisting of 'Lyrics from Elizabethan Romances,' Mr. Bullen promises, and the series will then be, in its way, perfect and unique.

*Gleanings from Old St. Paul's.* By W. Sparrow Simpson, D.D., F.S.A. (Stock.)

DR. SPARROW SIMPSON'S 'Chapters in the History of Old St. Paul's' won so favourable acknowledgment there is

little cause for surprise that the mine which supplied it has been again worked. There is, we are glad to think, cause to hope that a further supply will be forthcoming. "Gleanings," Dr. Simpson modestly calls his present contribution, and he credits his predecessors with having already reaped the field of the grand history of the cathedral. Such gleanings, however, have something of the character of an aftermath. An enthusiast in all that concerns the Cathedral of St. Paul, on the foundation of which he has been for eight-and-twenty years, Dr. Simpson has prosecuted his labours with exemplary devotion, and with opportunities such as his official employment in connexion with the foundation affords. Exclusive of appendices, accordingly, fourteen chapters, four of them devoted to the music in the Cathedral, appear as the result of his latest labours. Some of these are necessarily, through no fault of the writer, disappointing. The library is the chapter to which one instinctively turns, oblivious temporarily of the fact that had there been in it any treasures commensurate with the importance of the edifice we should have heard much about them. Here then, as was to be expected, though, thanks to the present librarian, who is the author of the book, a large collection of books and tracts connected with St. Paul's has been found, we are fronted with the fact that the real bibliographical treasures, with few exceptions, perished in the Great Fire. "Stained Glass Windows" is a pleasant and stimulating chapter, and the account of the plays acted by the Children of St. Paul's has interest that extends beyond the ordinary reader upon architectural, ecclesiastical, or antiquarian subjects. "Some Early Drawings of Old St. Paul's" reproduces curious designs, some of which will be entirely new to the great majority of readers. A verger's note-book supplies the particulars of such things as passed in his time in the church which a certain Michael Shaller held worthy of note. These deal with "the Ordre for the Obsequies to be holden in Saint Pauls Church in London, for Ferdinando late Emperour departed," the monument and funeral of Sir Nicholas Bacon, and other like matters. The opening chapter deals with the College of the twelve Minor Canons in St. Paul's Cathedral, and is reprinted from vol. xliii. of the *Archæologia*. The same graceful, varied, and pleasantly conveyed erudition distinguishes the whole of the matter, and every chapter furnishes something of keen interest to our readers.

*Shakespeare's Cymbeline.* Edited, with Notes, by C. M. Ingleby, LL.D. Revised by Holcombe Ingleby, M.A. (Trübner & Co.)

THREE names long and honourably known in 'N. & Q.' are associated with the production of this useful and scholarly edition of 'Cymbeline.' Dr. Ingleby, whose loss is still felt, is responsible for the undertaking and the main portion of the work. Mr. Holcombe Ingleby has piously discharged the task of revision, and Dr. Brinley Nicholson has supervised the supervisor and given the benefit of his suggestions. In these facts full recommendation of the volume is involved.

*The Visitor's Chester Guide and Handbook to Eaton Hall and Hawarden Castle.* By Alfred Rimmer. (Chester, Evans.)

MR. RIMMER, who is well known by his previous works on the Dee and other cognate subjects, partly carried out in conjunction with the late Dean Howson, here undertakes to be our *Duoz* through the Chester Rows, the splendours of Eaton Hall, and the wood-cutting of Hawarden. There is much in Mr. Rimmer's present subject to make his little book one for the antiquary as well as the ordinary, and not very antiquarian, tourist. There are plenty of illustrations, including the Rows, of course, and, equally of course, likenesses of the Duke



and Duchess of Westminster and of Mr. Gladstone. Mr. Rimmer gives, so far as he has been able to gather it, the history of some of the more famous pictures in the collection at Eaton Hall. We should like to know something more, however, about the "Church of White Sisters at Louvain," from which Rubens's 'Adoration of the Magi' is said to have come, having been "sold at the suppression of the convents in 1876," an evident misprint for 1786. We happen to know Louvain, and do not remember any church of the "White Sisters," nor can we identify such an establishment in Belgian works giving an account of Louvain. Again, the Carmelite convent at "Loeher, near Madrid," bears a name very un-Spanish in form, and this place also we have failed to identify. It will be understood, of course, that in saying this we are only actuated by the desire to see Mr. Rimmer's useful and interesting 'Guide' as complete and as trustworthy in its minor details as in its general features.

*Essays by the late Mark Pattison.* Collected and Arranged by Henry Nettleship. 2 vols. (Oxford, Clarendon Press.)

MR. NETTLESHIP has here published what he considers to be the most noteworthy of the articles by the late Rector of Lincoln College—that strangely varied character, a man of whom so much was expected and who did so little. To some these essays will be almost a revelation, showing, as they do, that those who had formed the highest opinion of Pattison's literary ability (we had almost said genius) were right after all, and that he might have made a great name among contemporary writers had he so willed it. He did not so will it; and since the publication of his autobiography, if we may so call the volume that startled many of us soon after his death, perhaps we are not astonished that he never realised the hopes that were formed of him by some who knew him best. Let those who hold a different view of him read the article entitled 'Gregory of Tours,' and we think they will find themselves obliged to admit that only a great master of style could have composed such rhythmical English, and only an extremely learned man could have so placed the facts before us. Mr. Nettleship gives us a list of other essays and articles written by Pattison. We wish he saw his way to reprinting them. There is no doubt that they would prove very interesting. It is needless to say that these volumes are well and carefully edited. We can heartily congratulate Mr. Nettleship on having given them to the public, and we think they were needed, if it were only to show that Mark Pattison had, after all, some claims to be what certain of his friends considered him.

The first number of the *Photographic Quarterly*, edited by Charles W. Hastings, has made its appearance. It contains some good papers and illustrations, including some admirable specimens of photo-micrography. Messrs. Hazell, Watson & Viney are the publishers.

DR. JOSEPH EDLESTON is engaged in editing a second volume of the Parish Registers of Gainford, in the county of Durham. This second part, which contains the marriages, and is in continuation of the former volume of baptisms, will be published very shortly by Mr. Elliot Stock.

WE drew attention no long time ago to the 'Speculum Amantis' of Mr. Bullen. 'Musa Protevra' is the title bestowed by the same capable and indefatigable editor upon a companion work, to be issued, like the previous, in a limited and privately printed volume from his residence, 1, Yelverton Villas, Twickenham. The 'Speculum Amantis' is already at a premium, and its successor,

which deals with the love poetry of the Restoration, is likely before long to be classed in the same category.

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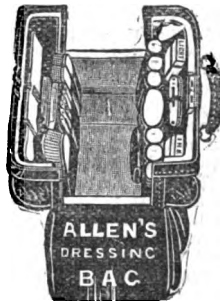
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## Notes.

## SLANG, JARGON, AND CANT.

A few days ago I received from England a copy of the first volume of Messrs. Barrère and Leland's 'Dictionary of Slang, Jargon, and Cant.' As the subject of which it treats has been a favourite study of mine for many years, I may perhaps be permitted to make a few remarks upon it.

The book is beautiful to look at, and is got up in the approved modern style *de luxe*—wide margins, hand-made paper, Elzevir type, and so forth—but I am sorry to say I cannot speak so favourably of its contents. To those who have been looking forward with the hope of at last possessing a real dictionary of slang—a hope which the reputation of the compilers gave reason to justify—the book is decidedly disappointing. To those who have based their expectations of a dictionary upon the *opus magnum* of Dr. Murray it is not a dictionary at all, but simply a collection of memoranda *pour servir*.

The first stone that, in the kindness of my heart, I would sling at the compilers is this—they have made so little use of the boundless stores of 'N. & Q.' Every volume of this periodical contains matter invaluable to the editor of a work of this description. I do not profess to have examined carefully every page of the book, but I have only come across two references to 'N. & Q.' one of which is practically useless, as it does not mention

the series or volume. To take a prominent instance of this neglect, I may state that the phrase "hard lines" is only illustrated by a few lines from a recent number of *Punch*, no real attempt being made to explain its origin or meaning. A reference to 'N. & Q.' 1<sup>st</sup> S. xii. 287; 4<sup>th</sup> S. xii. 67, 174, would have shown that *lins* was formerly synonymous with *lot*, and that whereas in the Bible version of Psalm xvi. 6, we read "The lines are fallen unto me in pleasant places," the Prayer Book version has (verse 7), "The lot has fallen unto me in a fair ground." "Hard lines" mean, therefore, a "hard lot"; and a quotation from Cobbett in 1799 which a correspondent gives would have better illustrated the phrase than Arry's lucubration in *Punch*. Again, the phrase "Carry me out and leave me in the gutter" is described as an Americanism, whereas a very old and distinguished correspondent of 'N. & Q.' C. (the Right Hon. John Wilson Croker), showed (2<sup>nd</sup> S. iii. 387), that in the form "Carry me out and bury me decently" the expression was in common use in Ireland more than a hundred years ago.

In the next place, the compilers have failed to give satisfactory definitions of cant or slang, or to show the difference between those terms. *Cant*, as used in the phrases "thieves' cant," "tinkers' cant," "printers' cant," or the cant of any craft or calling, is really a language within a language, and is intended to conceal the thoughts of those who utter it from the uninitiated. *Slang*, on the other hand, is open to all the world to use, and its ranks are recruited in various ways: sometimes from cant, as in the case of *pal* and *cove*, and other words in general use; and sometimes from dictionary words, which acquire a restricted meaning. For instance, the French word *filles* has now become so restricted in its use that no one would dream of applying it to a young lady, who in polite society can only be called *une jeune fille* or *une jeune personne*. The adjective *gay* has acquired a similarly restricted meaning amongst ourselves when applied to females, and no gentleman would think of calling a lady of his acquaintance, however hilarious she might be in disposition, a *gay* woman. This adjective when applied to women has, therefore, become slang, and in course of time this restricted use may so enlarge itself as to apply to men of dissolute character, and the word will thenceforward be banished from serious writing. The gradual formation of language is a slow, but never halting, process; and a word which in one century is good and recognized English, may become slang in the next. The converse principle holds equally good, and the language of the scullery at one epoch may become that of the drawing-room in the next. The great formative element in the production of slang is, however, the desire to hide, by means of metaphor, ideas which in their unconcealed nudity are apt to shock us. To *die* is not always a pleasant

subject of thought; but when it assumes the shape of "kicking the bucket" or "hopping the twig" it becomes almost a joke. *Scrapping* is not half so bad as *hanging*, while "dying in one's shoes" is hardly worse than living in them.

A dictionary of slang composed on a strictly historical basis would be a most valuable and interesting work, but the compilers of the book under reference appear to have relied on such authorities as the *Pink 'Un* or the *Bird o' Freedom*, and to have thought it superfluous to attempt to ascertain the origin or history of a word. The slang word *bluff* (in the game of poker) is, for instance, infinitely better treated in Dr. Murray's 'Dictionary,' which does not profess to be a slang dictionary, than in the work before us. The word *crack* has a dozen slang meanings, all of which are mixed up promiscuously, with no attempt at chronological correctness. The word, in the sense of "to boast," was in use in the seventeenth century, and perhaps earlier, and I met with an example only a few days ago, when I was looking up something in 'N. & Q.' (2nd S. iii. 302). Etymologies, when given, are often childishly wrong, as in the case of the old English word *galimaufry*, which cites Hotten's guess that its meaning is galley scraps. A reference to Littré, under "Galimafrée," would have prevented this mistake. The faultiness of the book in this respect is the more remarkable, as Mr. Leland in his introduction lays down most excellent principles on which to work, and it can only be accounted for on the hypothesis that many entries have not received the personal supervision of the compilers.

A few omissions in a work of this kind are inevitable, and I have noticed none of importance. I have not seen *boiley*, a term for bread soaked in water, which is perhaps peculiar to baby-farming establishments (*Pall Mall Budget* for Aug. 22, 1889, p. 1066). *Chum* is omitted, although it is of old date, and is found in its present sense of a room-mate or stable-companion in the 'Life of Ambrose Gwinett.' Its diminutive *chummie*, a chimney-sweeper, is not forgotten; but the *locus classicus* is not given, and I therefore add it, from a ballad which emanated from the printing-office of Mr. Pitts some fifty years ago:—

No more shall the Chummies bawl out Sweep!  
As they trudge thro' the streets all forlorn,  
Nor wake those gemmen out of their sleep  
Who don't go to bed till the morn.

*Chaff*, *chap*, *chop* (in the sense of "to exchange" or "swap"), *fast* (loose or dissipated), *game* (in "dying game") are also omitted, and very many words are inadequately treated. *Deadhead*, I believe, is usually employed of a person who frequents the theatres on the strength of "paper" only. *Jiggered* has acquired almost a classical status, since Mr. Hobbs employed it with such delicate nuances of meaning in 'Little Lord Fauntleroy.' The alterna-

tive form "jigger me tight" is left untreated, but I can adduce good evidence of its existence from another of Mr. Pitts' ballads in my possession, called 'The Charity Boy':—

And ven ve has a breaking-up,  
Oh crikeys! don't I eat and sup;  
To cut away 'tis then the time,  
Oh, jigger me tight! it is so prime.

I am sorry to say that, with the exception of one or two poetical pieces, such as 'The Leary Man,' Messrs. Barrère and Leland have left the field of Catnachian literature almost untouched.

I will conclude with a few remarks on the Anglo-Indian slang expressions which are contained in the book, for which the introduction says the chief authority is the 'Glossary of Anglo-Indian Colloquial Words and Phrases' of Sir Henry Yule and the late Dr. A. O. Burnell. As every one who is interested in the subject can refer to this book, it is difficult to see why any portion of its contents should have been incorporated in a dictionary of slang, inasmuch as the Hindustani words with which Anglo-Indians interlard their discourse are no more slang than the numerous French words which are employed in English conversation. No one calls *penchant*, *ennui*, *corset*, &c., slang, and there is no reason for considering a word as slang which expresses a Hindustani idea for which there is no exact English equivalent. It would take up too much space to deal with all the Hindustani words in the dictionary; but I may refer as an instance to *dolly*, or, as it is always spelt nowadays, *dālī*, which means a basket of fruit and flowers presented by an inferior to a superior. The English cannot express this idea by one word, and they therefore use the Hindustani one; but this does not make it slang. In addition to this unwarranted insertion of normal words, the book teems with errors. The first Hindustani word which is presented to us, *abdār*, is translated as "teetotaler," a signification I have never heard given to it since I first arrived in India thirty years ago. It is derived from the Persian *ab*, water, and means in the houses of the native nobles a servant who is entrusted with the water, and keeps it cool by means of ice or saltpetre; and in our English clubs, where not much water is drunk, it signifies the servant who is in charge of the wines, and is, therefore, just as much or as little slang as the English word "butler." A good illustration of my meaning will be seen *s.v.* "Ohokey." The Hindustani word *chauki* means a seat or chair, and also a guard-room. In the former sense I do not consider it slang, as it is never used out of India, and is there only applied normally; but with the latter meaning it has travelled from India to England, and is used by thieves and low characters as a synonym for prison, and has thereby become a slang English word. Why Messrs. Barrère and Leland have inserted the word under two separate entries I fail to comprehend.



I do not mean to assert that Anglo-Indians never use slang: far from it. But when we do diverge from our usual correctness of language, we employ the floral exuberances of the Gaiety or the *Pink 'Un*, and do not babble Hindustani among ourselves. If I floor my adversary by winning every rubber I "take tea with him"; if he returns the compliment by licking my head off at billiards he "has me on toast." Of the few slang terms which are due to the natives, I can only at this moment think of "bundobust," which, originally meaning "arrangement," is used to signify preparation of every kind. The "burra Mem" (who is not in the dictionary), before whom we all bow at dinner-parties, has ousted the "burra Bibi" (who is in the dictionary, though quite obsolete). *Bibi* is never employed in the case of Europeans, except as an adjunct to the names of the boarding-house keepers in Calcutta and the Hill stations, who are known as Bibi Smith, Bibi Jones, &c. The only really slang expression which I can find in the dictionary is under "Juwaub," or, as it should be spelt, *Jawāb*. This literally means an answer, but when one lady says to another that Mr. Robinson has got his *jawāb*, or has been *jawābed*, it is understood that he has made an offer of marriage to a lady and has been refused.

The Anglo-Indians are not an inventive race, and amongst ourselves we prefer to borrow than to originate. This will account for the small amount of indigenous slang that we can boast of. One or two expressions might be added in an appendix to the dictionary. Our Eurasian brethren are usually known as *chee-chees*, from their peculiar intonation. At Simla or Mussoorie you will find the *hill-captain*, who prefers dancing attendance on the ladies to doing his duty in the plains. Of a kindred genus is the *bow-wow*, who is perhaps a less innocent specimen of natural history than the *tame-cat* of English domestic life. But although the subject is almost inexhaustible, I must now bid adieu to slang and slangery.

Jaipur, Rajputana.

W. F. PRIDRAUX.

#### BOOKS ON GAMING.

(Continued from p. 264.)

An instance of Hoyle's want of care in editing his books occurs in the second paragraph of his preliminary remarks, p. 1 of the 'Short Treatise on the Game of Whist,' sixth edition, 1746; for he there announces, as before, that he has framed an "Artificial Memory," which "he is ready to communicate, upon Payment of one Guinea," forgetting that he has included this "Artificial Memory" in the very edition (price one shilling) to which that paragraph is prefixed. Whether he continued this blunder in the following edition or not I cannot say; for no copy of the seventh edition of Hoyle's book is known to me. If any correspond-

ent has one, I hope he will favour us with the collation of it.

The title of the eighth edition is the same, though varying slightly in spacing, &c., as that of the sixth, as far as l. 20, "By Edmond Hoyle, Gent.," after which it reads, "The Eighth Edition with great Additions. | The Laws of the Game," &c., and so on, as in the sixth edition, down to l. 32, after which it reads as follows:—

"To this edition are also added, | A whole Chapter of Thirteen new Cases, never | publish'd before. | London: | Printed for T. Osborne, at Gray's Inn. 1748."

The names of Hildyard, Bryson, and Leake have disappeared. The paragraph on p. 1 in which (in the sixth edition) the "Artificial Memory" was offered at the price of "one Guinea" no longer appears. It is impossible to feel sure that these "thirteen new Cases" were presented here for the first time, and had not previously appeared in the seventh edition, which I have not had an opportunity of examining; for such announcements as this were repeated frequently by our author long after the additions so announced had ceased to be novelties, as, e. g., the "several Cases, not hitherto published," in l. 32 of the present title-page. These had already appeared in the sixth edition, and were therefore not "hitherto unpublished" in any sense. Title, on verso of which is the "Advertisement" and "To the Reader," signed (autograph) by the author,\* 1 f.; and pp. 84; B to D in twelves; E in sixes.

Next follows, in the same volume, "A short | Treatise | on the Game of | Quadrille. | .....The Second Edition. | .....MDCCLXVIII," &c. The title is otherwise the same as before, with slight differences of spacing and punctuation. The publishers' names are the same. A in twelves (including title as A 1); then 2 ff. of sig. G (in twelves), paged 121-123 (verso blank) instead of 25-27, as they should have been. There is no hiatus after the first sheet, the catch-word and the sense both being right. In the table of contents at the end of the book "Quadrille" is represented as beginning on p. 99. Perhaps this may have been true of the still undiscovered seventh edition.

This is followed, in the same volume, by the treatise on piquet and chess, "The third Edition. | .....Printed for T. Osborne, at Gray's Inn. | MDCCLXVIII." Title and pp. 127-177 (verso blank); G (including the title), the remaining 10 ff. of that sheet, H and I in twelves, ending with I 5. The third edition of the treatise on backgammon, "Printed for T. Osborne, at Gray's Inn. | MDCCLXVIII," follows immediately, with a title much the same as that of the former edition. I (the remaining 7 ff.), K, and L in twelves; pp.

\* The advertisement of the laws for sale no longer appears. Probably the demand for them was insufficient to justify their continued publication in that separate form.

179 (title) to 224, the table of contents occupying L 5-10, and the remaining 2 ff. being taken up with advertisements of "Books printed for T. Osborne." The treatises are not indexed in the "Contents" in the order in which they occur in the book. There is in this edition one very noteworthy feature. Chap. xv. has "Additional Cases, 1747," and chap. xvi. has "Additional Cases, 1748." This is the earliest instance of the dating of remarkable cases, gathered from the author's notes. (J.M.)

The next issue appeared in the same year (1748), and in a somewhat strange form. The title, of which eleven lines are printed in red and twelve in black, runs as follows:—

The | Accurate Gamester's | Companion : | Containing infallible Rules for playing | The Game of Whist | to perfection | In all its Branches : | Treated in an easy Manner, and | illustrated with Variety of Cases. | Also the Laws of the Game, | Calculations relative to it, &c. | The Ninth Edition improv'd. | To which are added, | The Games of Quadrille, Piquet, Chess | and Back-Gammon, fully explain'd. | Likewise a Dictionary for Whist, | And an artificial Memory. | The whole founded on the Experience of | Edmond Hoyle, Gent. | London: Printed for Tho. Osborne : | And Sold by W. Reeve, at Shakespear's-Head, near | Serjeant's-Inn-Gate, in Fleet-Street. 1748. | (Price Three Shillings.)

Facing this title is a page of advertisements of "Just Publish'd, the following Books. | Printed for and Sold by W. Reeve," &c. (this page in the B.M. copy is placed a little later). After these two leaves the rest of the book is the eighth edition, from title to advertisements at the end, inclusive, exactly as already described. (B.M., H.J., J.M.) It is clear that W. Reeve bought the eighth edition from T. Osborne, and prefixed his advertisement page and title, and so sold it as the ninth edition. He must, I think, have bought it very early after its issue, for it is not uncommon (with his title, &c.), while I have as yet seen only one copy of the eighth edition without his additions; and these had not been removed from the book, which was in an old, if not the original, calf cover.

The tenth edition has a title similar to that of the eighth, except that, after the author's name, "Tenth" is in the next line substituted for "Eighth," and at foot the last line reads thus: "Printed for T. Osborne, at Gray's Inn. 1750." On the verso of the title the "Advertisement" has the following addition: "No copies of this Book are genuine, but what | are signed by Edmond Hoyle and Thomas Osborne." These names are printed here; but at the end of the address "To the Reader" they are appended in the autograph of the author and his publisher. Otherwise the book is identical with the eighth and ninth editions, of which it is a mere reissue, with misprints, &c., uncorrected, from the same type. It was again reissued, with the following imprint: "Printed for T. Osborne, at Gray's Inn; and sold by | W. Reeve, in Fleet-Street. 1755." The

back of the title again bears the autograph signatures of Hoyle and Osborne, and the book differs in no respect from the three preceding issues.

JULIAN MARSHALL.

(To be continued.)

#### THE PRIVY COUNCIL OF OCTOBER 22, 1688.

I do not propose to discuss any constitutional question; but I desire to use your columns to emphasize a most wholesome proposition, enunciated by Mr. H. D. Ellis in the *Times* of Wednesday September 20, that "errors of all sorts are best killed before they attain considerable proportions."

Mr. Ellis sends with his letter to your daily contemporary the copy of a most courteous and useful communication, addressed to him in reply to an inquiry he had made, by Mr. C. L. Peel, the learned and grave Clerk to H.M.'s Privy Council. In that epistle the following passage occurs:—

"It is a matter of history that on the 22nd of October, 1688, on the occasion of the birth of the king's son, an extraordinary Council [Privy Council specially convened] met, where were likewise present, by His Majesty's [King James II.'s] desire and appointment, Her Majesty the Queen Dowager [Queen Catherine of Braganza, widow of the late King Charles II.] and such of the peers of this kingdom, both spiritual and temporal, as were in town, and also the Lord Mayor and aldermen of the City of London, the judges, and several of their Majesties' counsel learned."

The inverted commas (within the inverted commas signifying quotation marks made by me) are Mr. Peel's own. For the explanatory words introduced within brackets and the italics I am responsible. From what chronicle Mr. Peel apparently quotes I am entirely ignorant.

Now, in this relation, of what do I, as a firm believer in the soundness of Mr. Ellis's theory, complain? I submit that Mr. Peel's statement is, if not absolutely erroneous, essentially misleading.

I rely upon the words I have italicized, "on the occasion of the birth of the king's son." A convocation convened four months and twelve days after the event it is summoned to consider may be said to have been occasioned by that event, but the meagre assertion is, I venture to think, inadequate. I contend that the immediate cause of the convocation governs the episode of the assemblage. Was that governing cause the birth of the "White Rose of England" of the Jacobite party, the "old Pretender" of the incredulous (or affecting to pose as incredulous) Whigs, on Sunday, June 10, 1688?

History does not bear out the proposition that the Privy Council was summoned "on the occasion of the birth of the king's son." It was summoned to meet not only for the reason of a doubt having been cast upon the fact whether the child, four months and twelve days old, was the king's son

at all, but on the event having happened that proposed to put that doubt to the hazard of warlike decision,—an avowed expression of incredulity backed up by a demonstration of armed force.

Let us consider this matter with some little regard to chronology. On Monday, July 1, a protest, influentially signed on the day before, Sunday, June 30, was despatched to the next male heir to the throne, the Protestant Prince of Orange, the very *raison d'être* of the production of which manifesto was that a fraud had been endeavoured to be perpetrated upon the nation, by the pretence, made three weeks before, of the birth of a legitimate heir to the crown; that is to say, the Whig party complained that for the legal Protestant heir apparent a spurious Papist successor was to be substituted.

On Sunday, September 30,\* in that year, the male (Protestant) heir to the crown, by a formal declaration, adopted that aspersion on the three months and a half old baby, and committed himself to the theory that the child [was only a "warming-pan prince."

On Friday, the 19th of the following October, the Whig aspirant disputant, or disputant aspirant, committed himself and the fortunes of the armada he had spent three months and a half in preparing to the sea. The "Protestant vane," recently erected in anticipation of this apprehended invasion, still to be seen on the east gable of the banqueting house (now the Chapel Royal), Whitehall, at length steadily indicated "a Protestant east wind." During Sunday, October 21, courier confirmed courier that the king's nephew's well-appointed fleet had put to sea, and that—and this is most important—the justification most strongly relied upon for the essayed invasion was the spurious character of the asserted royal issue. In great haste, then, on this Sunday the Privy Council is summoned to meet on the following day, not "on the occasion of the birth of the king's son" (which had happened four months and twelve days before), but on the occasion of the asserted fact that the so-called prince was the king's son having been questioned in so illustrious a quarter.†

\* Burnet says October 10, but the prelate is careful to add, in parenthetical brackets, "(N.S.)," so that the apparent discrepancy is fully accounted for. England at that date had not adopted the new style of supputation common on the continent, where the declaration was issued. The document was amended four days afterwards, i.e., Oct. 4th (Oct. 14, English), Dutch reckoning, but this is not material to the point under consideration. See, also, as fixing the date, Rev. Procentor Venables, ascribing the death of John Bunyan (August 31, 1688, a Friday) to "just a month before the publication of the Declaration of the Prince of Orange" (letter to the *Times*, Monday, October 1, 1888). Of course the learned divine means a calendar month.

† Luttrell ('Brief Relation,' &c., i. 470) gives the date of the assemblage of this extraordinary Council as October 20, but this is clearly an error. The bishop entrusted with the restoration of the privileges of Magdalen Col-

Hence we account for the presence of the queen dowager, the reliet of the king's brother, at the Council board; but the illustrious lady, like many others of both sexes, and of all sorts and conditions, was there only in the capacity of a witness.\* Catherine of Braganza had been present at the birth of the baby. The terms of her letter to her brother, King Pedro (see Egerton MS. 1534, f. 10), show that when she stood godmother for her assumed nephew she never doubted that she was sponsor to a legitimate Prince of Wales. This princess was therefore naturally summoned to a Council convened not "on the occasion of the birth of the king's son," but to rebut by her personal testimony—which she actually, so far as she had the power, did—the doubts thrown upon his parentage.

That the expedition, sailing on Friday, October 19, had, owing to bad weather encountered in the North Sea, to put back to port and refit, and did not actually sail again until Thursday, November 1, landing at Torbay on the following Monday ("Guy Fawkes day"), the 5th, has, I submit, no bearing upon the impression entertained at Whitehall, amounting—may I venture to assert!—to a scare, which imperatively led to the hasty convocation of the Privy Council, and the securing the important evidence of the infant prince's aunt, the widow of the late king, on Monday, October 22. What hastily followed on that panic all domestic historians of this period well know. The restoration of the Bishop of London to his see; the ignoble despatch of the Lord Chancellor (the Jeffreys at whose shaggy nod the charters of scores of corporations had fallen for years past like Jericho's walls at the sound of Joshua's trumpets) to the Guildhall, with the reversal of the result of the "Quo Warranto" proceedings; the solemn re-

lege, Oxford, conceded by the king on learning of the Dutch expedition, had appointed Monday, October 22, for the ceremony of restitution, and had arrived on the Saturday at Oxford, when on the Sunday he received the summons to attend the Privy Council next day, and so at once returned to town, and the Oxford function was not performed. (See Lord Macaulay's 'History,' chap. ix.). Probably the notices were issued late on the Saturday, and Luttrell has, contrary to his usual habits of correctness, mistaken the date of the summons for the date of meeting, but that the latter was on the Monday (the 22nd) there can be no doubt. (See Howell's 'State Trials,' xii. 123, and a quotation from the diary of Henry, Earl of Clarendon, *Ibid.*, p. 146, which throws all the light needful on the incidents connected with the issuing the summonses.) The child—about the circumstances of whose birth the convocation was held—baptized shortly after he came into the world, had been formally "named" only on the preceding Monday, the 16th. The proceedings of the "extraordinary Council" of Monday, the 22nd, were officially confirmed and ordered to be printed at a general Council held on Thursday, November 1st, 1688.

\* See the three classes—Privy Councillors, witnesses, and auditors—carefully discriminated and defined in Howell's 'State Trials,' xii. 123, which should surely set the main question at rest.

storation of Augusta's violated charter; the frantic appeal to the Earl of Bedford, to the Mr. Kettlewell, the noble and the commoner, both of whom had given martyred sons to the popular cause,—all this is trite; but do, pray, afford me the opportunity of nailing to the counter as spurious the assertion made, apparently only by a slip of the pen, of the esteemed Clerk of the Council, that the special meeting of the Privy Council on Monday, October 22, 1688—an event supplying so important a factor in the sum of the results of the great and glorious revolution of that year—"as a matter of history" was "on the occasion of the birth of the king's son."

I sent this correction to the *Times*, the journal in which the error originally appeared, on the very day of its utterance; but as it seems to be a rule now with the newspapers never to acknowledge error in historical details printed in their columns, of course my note failed to secure insertion.

NEMO.

CHAUCER'S "FORNEYS OF A LEDE."—Lichfield Probate Registry, Sept. 20, 1558, will of William Pultney, of Exhall, in the county of the city of Coventry, gent.:—

"I gyve and bequethe to John Pultneys, my sonne and heere, my lease wyche I hade off the kynges Majestye Henry th[e viij] for Cartynge's wast & Farley wast, and my great counter in the halle/ My grate brasse pottes, my greatest stepyng [fett], the seconde bruyng fett, & the seconde spyte, and the bruenge leyde in the kettchen."

In the inventory of this testator's goods we find:—

In the kettchen

Fyrt vij pottes, iij panes, j ketill, iij basens, iij li.

Item iij spettes, a pare of Rakes, ij cobardes, and ij handdyornes, xij li. iij d.

Item, iij ledes, xij s.

Item, in cowperye ware, xs.

F. J. FURNIVALL.

WILLS IN RHYME.—I cannot give reference, but have, I think, seen not long ago in 'N. & Q.' a rhyming will given as a rarity. I give another, which is curious, if not edifying. It is copied from a very rare specimen of the provincial press, namely, "Poems on Various Subjects. By the late William Hickington, Esq., of Pocklington. Pocklington, printed and sold by J. Easton and by [sic] all the different booksellers. 1821."

*Mr. Hickington's last Will and Testament: proved at the Deanery Court at York.*

This is my last will,  
I insist on it still,

So sneer on and welcome,

And e'en laugh your fill.

I, William Hickington,

Poet, of Pocklington,

Do give and bequeath

As free as I breathe

To thee, Mary Jarum,

The queen of my harem,

My cash and my cattle,

With every chattel,

To have and to hold,  
Come heat or come cold,  
Sans hindrance or strife,  
Though thou art not my wife;  
As witness my hand,  
Just here as I stand,  
The twelve day of July,  
In the year seventy.

Signed,

WILLIAM HICKINGTON.

It would be interesting to know from the register of York if such a will ever was proved there. The date would be 1770.

I do not know if Pocklington ever enriched the world with any other bibliographical treasure besides Mr. Hickington's poems. It has another and better claim to distinction as the birthplace of Dr. Ullathorne, the late Catholic prelate.

R. HUDSON.

ADELARD OF BATH.—We have so very few English mediæval philosophers—and in saying this I am not detracting from the glory of Alcuin, V. Bede, and others, and S. Anselm was, of course, an Italian by birth—that we should carefully note those of English blood. We can claim among English schoolmen Wyclif, Occam, Hales, and Bradwardine, and I may note that though Wyclif's doctrines were condemned at the Council of Constance, his own contemporaries regarded him as a great schoolman, a master of logic, and he was certainly one of our greatest and acutest English-born dialecticians; and probably also it was the fact of his holding democrat, socialist, and "communistic" views which at once made him the idol of the English commonalty, with John of Gaunt as its patron, and the enemy of the Roman Curia. *Vide* Mr. Riley's admirable 'Fasciculi Zizanianorum,' in the series of mediæval documents edited and published under the direction of the Master of the Rolls.

But till lately I did not know that the West of England had furnished a mediæval schoolman. I note, however, in M. Ernest Renan's 'Averroès et l'Averroïsme' (Paris, Michel Lévy Frères, Rue Vivienne, 2 bis, et Boulevard des Italiens 15, à la Librairie Nouvelle, 1867, p. 201) the name of a philosopher from mediæval Bath. Renan's words are:—

"La médecine, les mathématiques, l'astronomie, avaient tenté la curiosité de Constantin l'Africain, de Gerbert, d'Adelard de Bath, de Platon de Tivoli, avant que l'on songeât à demander des enseignements philosophiques à des mécréants comme Alfarabi et Avicenne."

As Adelard's name is new to me, I think, assuming that "Bath" in M. Renan is not a misprint, that the existence of this English schoolman deserves a note, and I should also welcome any information about him.

H. DE B. H.

FREDERICK THESIGER, FIRST BARON CHELMSFORD, HIS BIRTH AND BAPTISM.—It is a fact not

generally known that this Lord Chancellor was born and baptized in the parish of St. Dunstan-in-the-East, in the City of London. From the year 1789 to 1795 the family of Theaiger occupied the house No. 1, Fowkes Buildings, Tower Street. I append a transcript of the entry in the register of baptisms:—

1794. Frederick Son of Charles Theaiger and Mary his wife, born 15th July, baptized 4th Sept. 1794.

Foss, in his 'Judges of England,' gives April 15 as the date of birth. DANIEL HIPWELL.

84, Myddelton Square, Clerkenwell.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

'DE TRIBUS IMPOSTORIBUS.'—Can any reader of 'N. & Q.' give me bibliographical references or information respecting this book? In the Eighth Report of the Royal Commission on Historical MSS. (Appendix, part iii., Report on MSS. of the Earl of Ashburnham) there is the following entry, under the heading "MSS. relating to Ecclesiastical Subjects":—

"1. The famous book entitled 'De Tribus Impostoribus,' translated from the original Latin into French, and now faithfully Englished, with a Preface, Annotations, and Additions by the French translator."

A quarto of 134 pp., in a modern hand. I find the book referred to also by Longfellow in one of the notes to his translation of Dante ('Inferno,' x. 119), where he cites from Matthew Paris a letter of Pope Gregory IX., in which the authorship is ascribed to Frederick II., Emperor of Germany, with hard words enough to quite justify Dante in locating him in one of the red-hot tombs of the heretics, which, with their open lids, he found so like the tombs in the cemetery at Arles. "This king of pestilence," writes Gregory, "openly asserts that the whole world was deceived by three, namely, Christ Jesus, Moses, and Mahomet."

Finally, I have, *penses me*, a waif which has survived coverless and in very shattered condition, and the title-page of which I transcribe:—

Traité des Trois Imposteurs, des Religions Dominantes et du Culte, D'après l'analyse conforme à l'histoire: Contenant Nombre d'observations morales, analogues à celles mises à l'ordre du jour pour l'affermissement de la République, sa gloire, et l'édification des peuples de tous les pays. Orné de Trois gravures. A Philadelphie, Sous les auspices du General Washington, et se trouve. A Paris, chez le citoyen Mercier, homme de lettres, rue du Coq Honoré, No. 120. London, at M. Miller, libryre, Boon street, Piccadilly. M.DCC.XCVI.

It is of pp. 80, 8vo., audaciously profane, but very witty. Only one of the three portraits with which it was once adorned has survived, that of Moses,

and it does not adorn it much. The "Traité" occupies 70 pp. Then follows:—

"Oraison d'un savant à l'article de la mort, s'adressant à l'Etre suprême. Nudus veni, dubius vixi, incertus morior, quò vadam nescio: Ens Entium, Causa Causarum, miserere mei."

There are some six or seven pages more of supplementary verses of indifferent quality, except one poem, said to be by "l'abbé de Lattaingant, chanoine, un des plus grands chansonniers de France." This is called 'Hommage à l'Etre Suprême,' is worthy of Béranger, and curiously like him.

The title-page as above says "A Philadelphie," but there is a colophon which says "A Boston, sous la protection du congrès." Probably "Philadelphie," "Boston," and "General Washington" were alike innocent of all knowledge of it.

I suppose it may be assumed that this is the French version from which the Ashburnham MS. was "faithfully Englished," but the Historical MSS. Report gives no date.

Longfellow, in the note before mentioned, quotes Matthew Paris as referring to the Latin work 'De Tribus Impostoribus' as a book "which, if it ever existed, is no longer to be found."

I hope the subject may be sufficiently interesting to draw some information from the readers of 'N. & Q.' as to whether it or any English version does exist.

ROBERT HUDSON. CANAL

Lapworth.

CLOVEWORT.—This name is said in Britton and Holland's 'Plant-names,' on the authority of Mr. Friend, to be applied, at Brackley, in Northamptonshire, to the common buttercup. Will any one who lives in that neighbourhood be so good as to say whether the name is in common use, or, if not, to whom it is known? Is it in use anywhere else in the Midlands, or elsewhere? There was an O.E. name *clufwyr*, supposed to have been a buttercup; but as no trace of this has been found in any of the many lists of plant-names of the intervening period, its existence in popular use in modern times is a phenomenon to be carefully investigated and authenticated, and, if established, a fact of no small value. J. A. H. MURRAY. Oxford.

SKELETON IN THE CLOSET, OR CUPBOARD.—What is the origin of this expression? I shall be glad of early quotations for it. Send direct.

J. A. H. MURRAY.

Oxford.

CLOTH-COLOUR.—What does this mean? In the *London Gazette* of 1681 we find, "A middle sized man.....in an old Cloth-colour riding Coat." *Ibid.*, 1683, "A parcel of Salk, Dyed into Cloth-colours." *Ibid.*, 1704, "Lost.....a Bundle of Cloth-coloured and black Sowing Salk." J. A. H. MURRAY.

Oxford.

TRENCH'S 'SELECT GLOSSARY.'—In compiling a bibliographical list for a new edition of this work I have failed in some cases to find particulars of the author cited by the archbishop. I should be glad if any of the readers of 'N. & Q.' could tell me anything about Jackson, the author of 'Blasphemous Positions of Jesuits' ('S. G.,' s.v. "Artisan")? What is known about Sydenham, the author of 'The Athenian Babbler' ('S. G.,' s.v. "Epicure")? Is anything known about the Vaughan who wrote 'The Life and Death of Dr. Jackson' ('S. G.,' s.v. "Plausible")? A. L. MAYHEW.  
Oxford.

JENNINGS FAMILY.—Can any of your correspondents kindly afford particulars relative to Fennell Jennings, scrivener, of Westminster, who in 1706 apprenticed his son Theodore to the Pewterers' Company? As the Company's books only have entry of the same, any additional particulars would be most welcome. A. B. OSBORNE.  
Red Lion Passage, W.C.

RESTORATION OF FADED WRITING.—Could you favour me with the best mode of restoring faded writing on parchment, as I believe such a restoration is possible? At least, I am under the impression I have seen something to that effect either in some of your old issues or some other journal. What is, also, the best mode of removing stains from morocco or calf bindings, or tickets gummed to fine bindings?—as immersion in water always leaves a stain.

What is the *modus operandi* of applying pure vaseline, recommended in your columns as a restorative to faded book-covers? I have tried it, but fail to find any benefit by simply rubbing it in with the fingers. GERALD E. HART.

[See, for "Faded Writing," 6th S. v. 285, 355; vi. 71, 91.]

CONFIRMATION.—Can any of your readers direct me to sermons by Anglican divines on confirmation of earlier date than the present century? It is, I believe, a fact that until more recent times bishops were accustomed to confirm only at their visitations, and such services would probably be out of the reach of numbers of people, who, presumably, grew up unconfirmed. Any information on this subject would be most acceptable.

E. L. H. TEW, M.A.  
Hornsea Vicarage, East Yorks.

WERE.—Halliwell gives this as "North" for a pond or pool of water. There was at Winterton, in Lincolnshire, and is at Scunthorpe, in the same county, a pond called the Wire Pond. I should be glad to hear of other ponds called Were or Wire. I presume it is the same as A.-S. *wær*, or *wér*, which Bosworth gives as "(1) an enclosure, a place enclosed; (2) a fishpond, a place or engine for catching and keeping fish, a wear; (3) the sea,

a wave." But how came it to be called *wær*, or *wyre*? J. T. F.

Bishop Hatfield's Hall, Durham.

HERALDIC.—I am unable to refer to Papworth or Burke, and shall be much obliged to any reader of 'N. & Q.' who can inform me what families the following arms belong to. They are on a piece of silver plate. Party per pale, sable and argent, a double-headed eagle, counterchanged, impaling party per saltire, argent and ermine, in chief three annulets, in base a tiger's head.

B. FLORENCE SCARLETT.

Boscombe Manor, Bournemouth.

TIDAL PHENOMENON IN THE THAMES.—Thorn-ton's 'History of London' states that on November 18, 1763,

"the tide in the river Thames at eleven o'clock, when it was flowing, suddenly stopped, and ebbed for the space of an hour, after which it returned and flowed the usual time."

Is there a similar instance on record?

GEORGE ELLIS.

St. John's Wood.

COMMANDER OF ORDNANCE.—By what department was the Ordnance administered in 1800? What was the office of Commander of Ordnance equivalent to? Where can records relating to Ordnance matters be found? R. P. H.

THOMAS NASH: 'PIERCE PENILESS, HIS SUPPLICATION TO THE DUKE.'—This was first published (in 4to. form) in 1592. Where can I see a copy of the original edition? S. E. STANESBY.

STRAP IN 'RODERICK RANDOM.'—Is his original known? The *Annual Register* for the year 1771 (published 1772) has among its deaths, p. 166, col. 1:—

"Mr. Duncan Rivers, bailiff of Glasgow; the person, it is said, from whom Dr. Smollett took his character of Strap in 'Roderick Random.'"

F. J. FURNIVALL.

INSCRIPTIONS ON STEELE'S MONUMENTS.—Can any one supply the inscriptions on the monuments to Steele in Llangunnor and Carmarthen?

W. LOVELL.

Temple Chambers.

SUBSIDY ROLLS.—Will some specialist be generous enough to answer the following query? The information would prove of incalculable use to many students. Which Subsidy Rolls are likely to be (between the years 1327 and 1550) of most service to the genealogist? The Roll of the Subsidy of 1327 is rich in names, and if other rolls of like interest, and at moderate intervals, were searched between the years I mention, the genealogist who has exhausted parish registers and wills with valuable result could carry his researches back with equal success, particularly if the family taken up

were of one county and even moderate position. The report (22?) of the Keeper of the Records, although it gives a full list of these rolls, does not give the information I seek. KNOT.

**WELLINGTON STATUE.**—Can any one refer me to an accurate description of the new Wellington statue by Boehm at Hyde Park Corner? When was it unveiled? R.

**"CUIUS REGIO EJUS RELIGIO."**—This rule, meaning that every realm, through its ruler, has the sole right to determine the form of religion that shall exist within its boundaries, dates from the sixteenth century. Just when, and where, did it originate? JAMES D. BUTLER.

Madison, Wis., U.S.

**BENTLEY.**—Where shall I find the best statement of Dr. Bentley's theory that the 'Iliad' and 'Odyssey' were written by King Solomon? C. A. WARD.

Walthamstow.

**GAY'S 'FABLES.'**—Can any one tell me how many editions of these celebrated fables have been printed since the publication of the first issue of the first series in 1728? I have the record of one hundred and twenty separate editions, many of which I have in my own collection; but as I have met with many which are not in the British Museum Catalogue, and as other editions are being brought under my notice almost every week, I shall be glad to know if any other collector has been engaged in the same work and to the same extent. Gay's 'Fables' must have been very popular, and they doubtless still retain their popularity, seeing that they have been translated into almost every European language, and even into Bengali and Hindustani. W. H. K. WRIGHT.  
Plymouth.

**LEGHS OF ACTON BURNELL.**—Can any reader of 'N. & Q.' say where an early account of the ancestors of the Leghs, extinct baronets, of Langley and Acton Burnell, Shropshire, can be found? Also of the Traynells (Tyrrells), Lords of Hatton, also in Shropshire? JAPHET.

**NICOLAS NEMO.**—At p. 255 of vol. iv. of the *Cambridge Ant. Soc. Comm.* I find the Rev. Bryan Walker, in his notes upon discoveries in the recent restoration of Landbeach Church, has the following foot-note:—

"The Rood-loft was standing in 1594, for amongst the entries for 1562 in the Parish Register is found this strange note: 'Pope, the fox will cate no grapes, and whi he can not get y'; so at this towne thei lous inglish seruis because thei can haue none other, as apperith bi the candilbene and rode loft as I think: iudge you by me Nicolas Nemo, A.D. 1594.'"

Extract from the parish register of Abington Pigotts, or Abington juxta Shingay: buried, 1675,

"Nicolaum Neminem." Would this be "hodie sepelivi" (*subaudita*) Nicolaum Neminem = Nicolas Nemo? Not that I connect this Nicolas Nemo with Nicolas Nemo of Landbeach in 1594.

I find no notice of Nicolas Nemo in 'N. & Q.', though I have gone through the indices *ab initio*. Who was he? WM. GRAHAM F. PIGOTT.  
Abington Pigotts, Camb.

**"THE GREAT SECRET."**—In a review I have just read of 'Toilers in London,' by the *British Weekly* commissioners, it is said that among these poor women death is often called "the great secret." They did not invent this word-form. I think we owe it to some Latin classic, but am not sure. Can any of your readers enlighten me? ASTARTE.

**FROST IN THE CHANNEL.**—In the recently published letters of Charlotte Elizabeth (Duchess of Orleans and sister-in-law of Louis XIV.) I find this passage at p. 229:—

"Paris, January 21st, 1716.

"I do not know, dear Louise, what the winter is like in England, but I have never felt such cold in my life here. It is five weeks since we have received any news from England. This is not surprising, for they say that the sea is covered with ice at Calais, and that English vessels cannot leave Dover."

Can any of your correspondents confirm this remarkable statement, and give an instance of the Channel being frozen in the present century? E. M.

Brighton.

**THE INVENTION OF THE THIMBLE.**—I quote below a paragraph cut recently from the columns of an Indian newspaper. How far is the assertion correct that *thimble* is derived from *thumb-bell*?—

"There is a rich family of the name of Lofting in England, the fortune of whose house was founded by such an apparently insignificant thing as the thimble. The first ever seen in England was made in London less than two hundred years ago by a metal worker named John Lofting. The usefulness of the article commended it at once to all who used the needle, and Lofting acquired a large fortune. The implement was then called the thumb-bell, it being worn on the thumb when in use, and its shape suggesting the rest of the name. This clumsy mode of utilizing it was soon changed, however, but the name, softened into 'thimble,' remains."

DIGNA SEQUAMUR.

Nāgapatnam.

**'THE OLD SEAT.'**—Is this poem, included in a Rotterdam edition of Tennyson's 'Works,' about which a query was inserted in 'N. & Q.' (5th S. iii. 128), really by the Laureate; and, if so, where did it first appear? VARSITY.

**NURSERY RHYME.**—I was informed the other day by a certain venerable rector, *ætat.* eighty-four, residing in the county of Durham, that, according to a family tradition, the nursery rhyme of "Hey diddle, diddle, the cat and the fiddle" was com-

posed on the occasion of his birth. Perhaps this is worth airing in 'N. & Q.' and may elicit some further particulars. J. P. H.

#### AUTHORS OF QUOTATIONS WANTED.—

"Life is a comedy to those who think, a tragedy to those who feel." C. B. M.

#### Replies.

##### ROYAL LEPERS.

(7th S. viii. 108, 174, 217, 277.)

There is near Oxford the chapel of St. Bartholomew, which was conferred by King Edward II. upon his new foundation of Oriel College. It was originally founded by King Henry I. for twelve infirm lepers with a chaplain (Wood, 'Hist. of City of Ox.', ed. by Peshall, p. 273, Ox., 1773).

It must not be supposed that there is any question but that the mediæval leprosy was a much more serious disease than the common leprosy of the Bible. And of this severer form of disease there is not a single instance in the Bible, except, perhaps, the case of Job. If there had been any doubt remaining among scientists it would have been set at rest by the long and careful disquisition of Sir Risdon Bennett, after and with the assistance of Dr. Greenhill, ch. i. pp. 15-53 of 'The Diseases of the Bible,' for R.T.S., Lond., 1887, with ch. v. pp. 97-100 for Job, with further reference to notes, pp. 139-141. For Dr. Greenhill's history of the term see the 'Bible Educator,' vol. iv. p. 76, and for the reference to Job, p. 176.

ED. MARSHALL.

There was a leper hospital at Bodmin, which is not on the list of HERMENTRUDÉ. It lasted in name till the beginning of this century, when, after the death of the last so-called patient, the foundation fell into neglect and decay. Chancery was then moved on the subject, and at length the Court declared the corporation extinct, and transferred the property (a few houses and cottages, and about fifty acres of land) to the Royal Cornwall Infirmary at Truro, the governors engaging, if called upon, to receive lepers. See Lake's 'Parochial History of Cornwall,' i. 100. In 1883 a priest wrote to the *Guardian* to ask where a leper could be received. I mentioned this infirmary in answer; but I never heard what was done in the case. C. F. S. WARREN, M.A.

Longford, Coventry.

It is known that Henry IV. stayed occasionally at Rotherhithe during the closing years of his life, and that the manor of Rotherhithe belonged to the Abbey of Bermondsey; but I can find no evidence that "the stone house in which he is said to have lain while he was cured of a leprosy" had any connexion with Bermondsey Abbey. The authority for the tradition about the stone house is Leland,

quoted in Lambard ('Dict.,' 306). Can any of your readers identify the passage in Leland? The stone house was at Rotherhithe, not Bermondsey, as Mr. W. RENDLE gives it. It can have had nothing to do with the Lock without St. George's Bars, whose position is fixed in Kent Street, Southwark. What is MR. RENDLE's authority for the statement that there was a leper-house at Bermondsey? No such institution is found in Sir James Simpson's list ('Essays,' ii. 160), and the 'Annals of Bermondsey' make no mention of any visit from Henry IV., or of his granting a charter to the monks. J. HAMILTON WYLIE.  
Rochedale.

To HERMENTRUDÉ's list of leper hospitals allow me to add the following, in Essex, which occur to my recollection: Maldon (St. Giles); Colchester (St. Mary Magdalene). J. C. GOULD.

To the list may be added Ospringe, near Faversham, Kent; Harbledown, near Canterbury, founded by Lanfranc. G. B. LONGSTAFF.

In addition to the leper hospitals in England mentioned at p. 277, I would add that at Maiden Bradley, in Wiltshire, where a hospital for poor leprous women was founded in the latter end of the reign of King Stephen or in the beginning of that of Henry II. by one Manasser Bisset. See Hoare's 'Wiltsh.,' Hundred of Mere, p. 94.

THOS. H. BAKER.

Mere Down, Mere, Wilts.

Robert de Ros, of Werke, founded a hospital for lepers (three chaplains, thirteen lepers, and other lay brethren, according to Dugdale's 'Baronage') at Boulton, in Northumberland, before 1225. Its seal is appended to a deed in the Treasury dated 1244. WATER BOUGHT.

Dr. R. R. Sharpe, in the 'Calendar of Wills proved and enrolled in the Court of Husting, London,' states that Walter de Mourdon in 1351 made bequests to the lazars without "Suthwerk-barre" and at "Hakeneye." JOHN RANDALL.

MINSTER (7th S. viii. 65, 115, 212).—The following extracts from our muniments, a few out of many, will show my old friend the Rev. C. R. MANNING that the designation of the Cathedral of Lincoln as a minster or *monasterium* dates from early times, and is not, as he has suggested, merely a modern use.

Inquisit. 5 Edw. III. defines the limits of the Bail as extending eastwards to "the west end of the shrine of St. Hugh in *monasterio*."

Welbourne's Chantry Book: "Fuit principalis causa movens de factura duarum voltarum campanillium in fine occidentali *monasterii*."

Will of William of Gretton, 15 Edw. III.: "Item lego fabrice *monasterii* beate Marie Vir-



ginis quandam sohoppam [shop] in Dernestall, Linc."

I might easily multiply extracts, but these are sufficient to prove the point as regards Lincoln. The use of *monasterium* generally for a non-monastic church may be abundantly illustrated elsewhere; e.g., Hugh Candidus, speaking of Harold's donation to Peterborough, writes, "Item dedit terram in Lundona juxta *monasterium* Sancti Pauli" (Spark, p. 40).

The parish church of St. Aldate's, in Oxford, appears as *monasterium* in the register of Abingdon Abbey, temp. Hen. I., quoted by Dr. Ingram in his 'Memorials of Oxford' (Pembroke College), "*monasterium* quoddam S. Aldati episcopi consecratur."

Kirkdale Church, in Yorkshire, affords a much earlier example than any yet quoted of the use of *minster* for a parish church. The well-known inscription round the sundial reads thus: "Orm Gamal suna bohte Sanctus Gregorius *minster*," &c. "Orm, Gamal's son, bought St. Gregory's *minster* when it was all to-broken and to-fallen." As Orm was murdered by Earl Tosti's orders in 1064, this inscription may be placed about the middle of the eleventh century. On this Mr. Freeman writes ('Towns and Districts,' p. 312), "Mark the use of the word *minster* here, as at Assandun, for a church of the smallest scale, which we can hardly conceive as maintaining more than a single priest"; and again, "Besides the use of *monasterium* to mean *monastery*, it also often means *minster*, that is, the church as distinguished from the other buildings, whether the church was monastic or secular" (ib., p. 341, note 1).

I may add that I find the Cathedral of Lichfield (always a church of secular canons) styled *minster* or *monasterium* in some of its records, and that at Salisbury, also secular, a thoroughfare leading to the cathedral is called Minster Street.

For the general term Ducange says (*sub voc.*), "*Univerum ecclesiæ omnes monasteria dicte*"; adding, "*Sæpe sumitur [monasterium] pro ecclesia cathedrali.*" Those who have travelled in Germany will remember that *Minster* is constantly used for cathedrals, which, I may observe, were never monastic out of England.

In Lye's 'Anglo-Saxon Vocabulary' we find "*Mynstre* preost = Parochus." "*Mynsterham* = Ecclesiæ domus, templum," "*Mynstre clænsung* = Ecclesiæ reconciliatio." The 'Promptorium Parvulorum' also gives "*Mynstre* = chyrohe, *monasterium*." Thus we see that *minster* in early times stood for a church simply, entirely irrespective of its being monastic or the contrary.

In this use of *minster* we have what it is now the fashion to call "a survival," bearing unmistakable testimony to the fact that England, in common with most European countries, owed its evangelization to the monastic system. As the

Bishop of Chester has said, the original missionaries were nearly all monks, and each monastery was a great mission centre. The monastic system, he continues, did its work well, and "that a most important work for the time, in levelling and equalizing the country for parochial administration, and furnishing teachers for districts too poor and too thinly peopled to provide for their own clergy" ('Const. Hist.,' i. 222-3). As a rule, the earliest churches were *minsters* in the strict meaning of the word, and they continued to be so called when the term had lost its appropriateness.

EDMUND VENABLES.

BONHAM FAMILY (7th S. viii. 168, 252).—I am interested in this pedigree, and have been for some time collecting all information I can about it. Thomas Bonham, of Stanway, in Essex, who was second husband to the widow of Edward Knivett, predeceased her, having died June 18, 1532. She was daughter of Henry, first Lord Marney. She then married John Barnaby, or Barnabee, and died in 1535. With regard to this Thomas, there is an Inq. p.m. 25 Hen. VIII., No. 1, in Public Record Office, which I have not been able to read. I am anxious to find his relationship with Thomas Bonham, of Kent, who married his son Robert to Dorothy Basset. He may have lived at Malling, as Robert's second son is described as of Malling, co. Kent. Can any one throw light on this?

A deed, dated 1356, of Robert de Bonham, relating to property at Great Wishford and the manor of Bonham, in Somerset, which was in my grandfather's possession, is now in the British Museum; and I believe the Wilts and Essex families were connected. The last at Great Wishford (Wilts) appears to have been Walter Bonham, who sold the manor in 1665. He may have been the father or grandfather of Samuel Bonham, born about 1677, for whose birthplace and parentage I am in search.

I should be happy to communicate with your correspondent MR. A. T. EVERITT.

E. W. BONHAM.

British Consulate, Boulogne-sur-Mer.

LYDIA WHITE (7th S. viii. 209, 277).—The casual mention of this lady's name in my 'Old and New London' scarcely deserves to be dignified with the name of an "article." Besides recording the place and date of her death, I give nothing beyond one quotation from Sir Walter Scott and another from Peter Cunningham, the one mentioning her illness, and the other her former celebrity in May Fair.

E. WALFORD, M.A.

THREADNEEDLE STREET (7th S. vii. 368, 478; viii. 52, 154).—Starting from Threadneedle Street we are in some danger of going round the world. But as we have got to Wordsworth, and are advising Messrs. Macmillan how to bring out their

new edition with lines properly numbered, as if the bard were already a classic, let us saunter yet further, and ask for a judicious index. I suppose it would be presumption to ask for a concordance. We shall soon be doubling Cape Horn, I see. But why does not the Index Society devote some of its energy to furnishing concordances to the great poets? It is too bad to leave to that benefactor of his species Mr. C. D. Cleveland to do it all alone.

C. A. WARD.

Walthamstow.

CHAPEL (7th S. vi. 364, 450; vii. 38; viii. 214).—As MR. BLADES asked for an instance of *chapel* meaning a body of men, I forward one or two of about a score I have just met with in reading Hall's 'Chronicle':—

"On the morrowe beeyng the sixt day of July, the kyng came toward hys coronacion into Westminster hall, where hys *chappell* and all the prelates mitred receiued hym. And so they in ordre of procescio<sup>n</sup> passed forwarde."—Hall's 'Chronicle,' 1550, Richard III., f. 1, verso.

The next is from the funeral of Henry VII.:—

"When the chariot was thus ordered, the king's *chappell*, and a grete nombre of Prelates, set forward praying: then folowed all the kynges seruantes, in blaके, then folowed the Chariot: and after the Chariot .ix. mourners.....There met with theim all the Priestes and Clearkes, and religious men, within the cite, and without (whiche went foremost, before the kynges *Chappell*)."—Hall's 'Chronicle,' 1550, Hen. VIII., f. 1, verso.

R. R.

Boston, Lincolnshire.

OLIVE FAMILY (7th S. viii. 148).—The 'Thesplan Dictionary' (1809) says that Catherine Rafter in 1732 "was married to George Olive, a gentleman of the law and brother to Baron Olive; but the parties were not long happy, as a separation soon followed." The 'Biog. Dict.,' 1809, gives similar information, but uses the title "Lord" instead of "Baron."

J. F. MANSEGH.

Liverpool.

THE PRINCESS HENRIETTA, DUCHESS OF ORLEANS (7th S. vii. 462; viii. 31, 133, 198).—In reply to MR. WINSLOW JONES, I beg to say that the maiden name of the authoress of 'The Princesses of England' was Wood, and not Green. Her 'Letters of Royal and Illustrious Ladies' was published by her before her marriage, and consequently under her maiden name of Wood. I cannot explain the error in the British Museum Catalogue, but it is an error. I will look it out the next time I am there. I can speak positively on this question, having had the privilege of enjoying an intimate friendship with Mrs. Everett-Green for full forty years.

H. R. WILKINSON.

Anerley.

THE MEANING OF THE NAME HOO (7th S. viii. 106).—In Sussex we have a village called Hooe,

near Bexhill. It mainly consists of marsh land, although there are some slightly elevated ridges, and gives name to the Level of Hooe, the village itself occupying a position considerably above the surrounding soil. Hornfield, in his 'History of Sussex,' vol. i. p. 544, says the manor of Owe, How, Hoo, or Hooe was part of the possessions of Earl Godwin. The editor of 'Magna Britannia,' p. 508, says Hoo was the manor and estate of John, Duke of Bedford, uncle of Henry VI. The Rev. W. D. Parish, in his 'Sussex Dialect,' says *hoo* means fuss, anxiety: "I don't see as you've any cause to putt yourself in no such terrible gurt *hoo* over it."

JAS. B. MORRIS.

Eastbourne.

COLUMN ON CALAIS PIER (7th S. viii. 206).—Dr. W. R. Sibley, in his paper on left-leggedness, read on September 12 at the British Association, states that, the left leg being the stronger, it is more readily brought into action; hence troops march off with the left foot; it is the foot which is placed in the stirrup of a saddle, or the step of a bicycle, in mounting. There was, therefore, I may remark, nothing very sinister in the action to which MR. LOVELL draws attention, of Louis XVIII. putting his left foot foremost when stepping on French soil on his return from exile in England.

HENRY GERALD HOPE.

Freegrove Road, N.

BED-STAFF (6th S. xii. 496; 7th S. i. 30, 96, 279, 412; vii. 512; viii. 236).—I have more than once seen a bed-staff in use like the one described by MR. W. H. BROWN at the last reference. It will be remembered that the Lady Rohesia used one too—upon her husband Sir Guy's head—and found it "a weapon of mickle might." See 'The Ingoldsby Legends.'

C. O. B.

A PHILOLOGICAL COINCIDENCE: COPRA (7th S. viii. 104, 231).—This is the universal trade name of dried cocoa-nut in the Indian and Pacific Oceans, and it will doubtless be found in English trade lists. It is derived from the Hindustani word *khoprā*, originally signifying a cocoa-nut, and thence the kernel, and is of Sanscrit ancestry. I know nothing of the Samoan language, but there is nothing in the extract quoted from the New York *Phrenological Journal* by MR. GILDER to show that *copra* is a Samoan word. The ordinary trade term for the dried kernel or meat of the cocoa-nut is employed, and without further evidence to prove that *copra* is an indigenous Samoan word, I must decline to accept the coincidence. A real coincidence, however, occurred just as I was sitting down to write this reply, and while my head was metaphorically full of cocoa-nut. My *khānsāmān*, or butler, came in to ask if he might take out of my *godown*, or store-room, some *khoprā* wherewith to confection a fish-sauce for my breakfast. This is not

only a true bill, but it will serve to indicate one of the uses to which *copra* is applied.

W. F. PRIDEAUX.

Jaipur, Rajputana.

**SECRET CORRESPONDENCE** (7th S. viii. 285).—The idea in DR. CHANCE's second paragraph may go a great deal further. Why pieces of paper of the shape of stamps? Why not all shapes, every shape with a different meaning,—circles, ovals; squares, oblongs, rhombuses, rhomboids, trapeziums, trapezoids; triangles (equilateral, scalene, and isosceles), pentagons, hexagons, &c.? Further still, you could pierce each piece, either in its own shape or in another. Thus, ringing changes on shapes, colours (if neither you nor your correspondent were colour-blind), and positions, you would get an alphabet (for the sake of change we will call it a "gammadelt") which would last a great deal longer than your life or his.

O. F. S. WARREN, M.A.

Longford, Coventry.

**PALÆOGRAPHY** (7th S. viii. 287).—See Euripides, 'Fragm.,' 'Theseus,' vii. (Dindorf). The passage is preserved in 'Athenæus,' x. 454 b.

P. J. F. GANTILLON.

**CROWLAND** (7th S. vii. 370).—Smiles, in his 'Lives of the Engineers,' p. 25, explains the proverb "Every cart that comes to Crowland is shod with silver" by the fact that the ground all about it was so boggy that neither horse nor cart could approach it.

M. B. CANTAB.

**HUSSHIP** (7th S. vii. 370; viii. 70, 133).—I thought, as MR. BUCKLEY appears to do, that *huship* might be "huse-scipe," or "house-ship," and that there might be some reference to the old custom of presenting a child at the first house it enters with such gifts as an egg, bread, salt, and silver coin, which may be a survival of the christening feast.

J. T. F.

Winterton, Doncaster.

**BUMPTIOUS, ITS DATE** (7th S. viii. 66).—The following, from Pycroft's 'Oxford Memories,' will show that this word was in common use before 1832 at Oxford:—

"Part of the Latin apology ran thus: 'Eo quod contumaciter se gesserint.' 'What is the meaning of behaving contumaciter?' asked Wratlaw. 'Why, bumptiously, to be sure,' said Lane, 'and a very good interpretation, too.'"

E. LEATON BLENKINSOPP.

**HUMAN LEATHER** (7th S. vii. 326, 433; viii. 77, 131, 252).—The following paragraph, clipped from the *Northampton Mercury* of August 24 last, should, I think, find a place under the above heading:—

"Human Leather.

"Gloves which are sold as kid are often made of human skin," said Dr. Mark L. Nardyz, a Greek phy-

sician, of Philadelphia, to a reporter of the *Philadelphia Record*. 'The skin on the breast,' continued the physician, 'is soft and pliable, and may be used in the making of gloves. When people buy gloves they never stop to question about the material of which they are made. The shopkeeper himself may be in ignorance, and the purchaser has no means of ascertaining whether the material is human skin or not. The fact is that tanning of human skin is extensively carried on in France and Switzerland. The product is manufactured into gloves, and these are imported into this country. Thus, you see, a person may be wearing a part of a distant relative's body and not know it.' Then the doctor drew from a drawer a brand-new pair of black gloves. 'There,' said he, 'is a fine article made from the skin of a child. As the hide of a kid compares with that of a goat, so, of course, does the skin of a child compare with that of an adult, and it is much sought in France for glove purposes.' 'The skin of a man's back makes good sole leather,' said the doctor. 'Nature has protected man's spine by a skin which is much heavier than that of other parts of the body. Here is a piece of a well-tanned skin from the calf of a man's leg.' And the doctor displayed a bit of white leather, strong and thick. In a museum in Belgium are bodies of six members of one family. They were all buried in a tan-yard, and when they were exhumed years afterwards, the skin, flesh, and even the bones were well preserved, so thoroughly tanned were all the parts. The specimens are in a better state of preservation than are the Egyptian mummies. A few years ago General Ben Butler effectually checked the tanning of human skins in Massachusetts, and since that time the business has ceased. The few samples of tanned human skins now obtainable were made by scientists as an experiment. Dr. Nardyz formerly possessed a fine pair of slippers made of the skin of a member of the genus  *homo*, but his wife did not like the idea of her husband literally wearing a dead man's shoes, and so one day they vanished. The doctor does not say a word, but he thinks he knows who is responsible for their disappearance."

JOHN T. PAGE.

Holmby House, Forest Gate.

A. B.'s last word on this subject reminds me that in Frank Buckland's 'Curiosities of Natural History' he gives an account of a church door, so far as I recollect, in Kent, where, under the large nails, was still to be found human skin. Of course a piece was speedily under Buckland's microscope, and he pronounced it to be the skin of a fair or red haired person. The legend says that when the Danes made their excursions on the English coast any of them so unlucky as to be caught by the inhabitants was flayed and the skin nailed on to the church door.

B. FLORENCE SCARLETT.

**DRINKING HEALTH IN BLOOD** (7th S. vi. 388, 474; vii. 292).—The story of which the source was asked for at the first reference is told in Whitelocke's 'Memorials,' p. 453, second edition. It may be found also in D'Israeli's 'Curiosities of Literature,' s.v. "Drinking Customs in England."

EDWARD H. MARSHALL, M.A.

Hastings.

"THE THREE BLACK GRACES" (6th S. ix. 389, 453; 7th S. viii. 256).—Allusion is made at the

last to the second reference, where, anent the above phrase, two lines of the whimsical and clever badinage on 'Quadrilling' are quoted. The song has long been out of print, but I possess a verbatim copy of the original, which I now send, hoping that (*te volente*, Mr. Editor) it may be perpetuated in the pages of 'N. & Q.' :—

*Quadrilling.*

Ascribed to the Authors of 'Rejected Addresses.'

Run, neighbours, run, all London is quadrilling it;  
Order and sobriety are *dos-à-dos*.  
This is the day for toeing it and healing it,  
All are promenading it from high to low.  
King Almack, with his Star and Garter Coterie,  
Never did anticipate such democratic votaries;  
Courtiers and Citizens are flirting with Terpetchore,  
The Town 's an Amphitheatre for capering and kickery.

*Chorus*—Run, neighbours, run, &c.

Dames, Cavaliers, too, unwilling all to stand alone,  
Thinking practice requisite to do things right,  
Like Harlequin and Columbine, rehearsing with Lord  
Pantalon,  
Meet slyly in the morning to prepare for night.  
*Paine's first set* invented to delight us, is  
Danced at St. James's, St. Giles's, and St. Vitus's—  
Dandies turning figurants, conceive they've made a clever  
hit.  
And Widows weighing thirty stone, attempt to *pas-de-*  
*sépher* it.

*Chorus*—Run, neighbours, run, &c.

None now inanimate, who fatter or who thinner is,  
So wonderful, so blunderful, is Fashion's freak;  
Baronets from Boodle's, money-lenders from the Minories,  
Are jumbled antithetically jowl by cheek.  
Trade stands still, while Tradesmen are *chassé-ing* it,  
Brokers from the Stock-Exchange are busy *balloté-ing* it,  
Commodores on timber toes are driven from their lati-  
tudes,  
While gawky Lady May'resses are sprawling into atti-  
tudes.

*Chorus*—Run, neighbours, run, &c.

The Three black Graces, Law, Physic, and Divinity,  
Walk hand-in-hand along the Strand, humming *la poule*;  
Trade quits her counter, Alma-mater her latinity,  
Proud again to Mister *Paine* to go to school.  
If you want to go to law, you'll nothing get by asking it,  
Your Lawyer's not at Westminster, he's busy *pas-de-*  
*laqu-ing* it;  
If you want to lose a tooth, and seek your man for draw-  
ing it,  
He cannot possibly attend, he's *demi-queue-de-chat-ing*  
it.

*Chorus*—Run, neighbours, run, &c.

Poor Haut-ton! 'twould strike with horror dumb her set,  
What mortal can consider it without dismay?  
To see *La Trenise* to the kitchen make a summer-set,  
To keep her sister company, the lost *L'Éid*!  
Even whilst you listen, unconscious, to my ditty,  
Queen-regent of the scullery, the pretty Mrs. Kitty,  
Holds her cheek'd apron up, with smirking agility,  
And thinks she is *gissard-ing* it, as graceful as nobility.

*Chorus*—Run, neighbours, run, &c.

Majors of Hussars, while gaily *mouliné-ing* it,  
Their hearts have ground to powder, and have play'd the  
fool,  
For neglecting *prenez-votre-dame*, while too much *bal-*  
*anch-ing* it,  
Will end at last by dancing on, *le Cavalier seul*!

In weaving strong your *chaines-des-dames*, ye damsels be  
not dilatory,  
And wind them while you caper round the *balanci-en-*  
*military*,  
Dance prettily *la pastorelle*, and if you find the net will  
hit,  
Venture *en avant deux* for life, and let *la grande chaine*  
finish it.

*Chorus*—Run, neighbours, run, &c.

FREDK. RULE.

LORD CHATHAM (7th S. viii. 168).—Through  
life (says Mr. Charles Butler) Mr. Pitt cultivated  
the muses. Miss Seward's 'Anecdotes' contain  
an imitation by him of the ode of Horace "Ty-  
rrhena regum progenies," which shows a very clas-  
sical mind. He also translated the speech of  
Pericles inserted in Smith's version of Thucydides,  
as related by Mr. Pitt to a friend of Mr. Butler.  
(From Timbs's 'Anecdote Biography,' Bentley,  
London, 1860.) Charles Butler, it may be re-  
marked, was the nephew of the eminent Dr. Alban  
Butler; born in 1750, educated at Douay, he after-  
wards studied law, and acquired a great reputation  
and practice as a conveyancer. Secretary of the  
Committee, 1787, for the Abolition of the Penal  
Laws against the Roman Catholics, he all his life  
was zealous in promoting the welfare of his co-  
religionists, and died in 1832, leaving behind him  
a literary reputation and many works of erudition  
too numerous to quote here, but the following may  
be mentioned, viz., 'Horæ Biblicæ,' 'Horæ Juri-  
dicæ Subsecivæ,' 'Memoirs of English, Irish, and  
Scottish Catholics,' and his 'Reminiscences.'

HENRY GERALD HOPE.

Freegrove Road, N.

"MARCH OF INTELLECT" (7th S. viii. 87, 154,  
203).—This phrase is quoted by Carlyle in his  
essay on Goethe's 'Helena,' which first appeared  
in 1828 in the *Foreign Quarterly Review* ('Misc.  
Essays,' vol. i. p. 162, ed. 1888).

DE V. PAYEN-PAYNE

I have an old newspaper cutting headed "The  
March of Intellect: A new Comic Song, Sung at  
the Theatre, Lewes, in a Pic Nic Entertainment for  
the benefit of the Spanish and Italian Refugees,  
January 13, 1829." The song consists of seven  
four-line verses, and is at your correspondent's dis-  
posal.

J. J. FAHIE.

Shiraz, Persia.

OLAW (7th S. viii. 169).—"To claw off, to eat  
with rapidity and voraciousness" (Jamieson's  
'Scottish Dictionary').

R. M. SPENCE.

PHONOGRAPH (7th S. vi. 125, 253; viii. 293).—  
The extract from Bishop Wilkins's treatise in  
connexion with the production of the phonograph  
(and, for that matter, the graphophone also), can  
be supplemented, for the same writer, in his  
'Mathematicall Magick; or, the Wonders that  
may be performed by Mechanicall Geometry'

(1648), in the second book, entitled "Dædalus; or, Mechanical Motions," says:—

"There have been some inventions also which have been able for the utterance of articulate sounds, as the speaking of certain words.....But now about articulate sounds there is much greater difficulty. Walchius thinks it possible entirely to preserve the voice, or any words spoken, in a hollow trunk, or pipe, and that this pipe being rightly opened, the words will come out of it in the same order wherein they were spoken.....The more substantial way for such a discovery, is by marking how nature herself doth employ the several instruments of speech, the tongue, lips, throat, teeth, &c."

Although the connexion has not been noticed in this country, I think it has been alluded to abroad. A correspondent in the French periodical *Cosmos* so far back as June in this year drew attention to Wilkins's ideas.

T. E. JAMES.

EUGENE (7th S. viii. 68, 237).—Guigard, in his 'Armorial du Bibliophile,' vol. ii. (Paris, 1873), after stating that this library was dispersed after the prince's death, and that some of the books appear from time to time at public sales, where they are recognized "par les armes ci-dessus et par leur magnifique reliure en maroquin plein," goes on to relate the following marvellous story about those which went to Vienna; and as his account is so completely at variance with that given by MR. BUCKLEY, one can but hope, for the credit of Austria, that M. Guigard was misinformed. He says:—

"Toutefois le plus grand nombre est conservé aujourd'hui à la bibliothèque impériale de Vienne (Autriche), où on les a dépouillés de leur premier vêtement pour les recouvrir en carton gris. Pourquoi? On n'a jamais pu savoir!"

If true, he may well ask "Pourquoi?" Such an act of vandalism seems incredible.

F. N.

TAILED ENGLISHMEN (7th S. vi. 347, 493; vii. 132, 212, 349, 433; viii. 36).—The idea that Englishmen were possessed of tails prevailed among the people of Central Africa. In Dr. Livingstone's 'Journal,' under date June 22, 1866, is found a note to that effect. Chirikalome, the head man of a village, being asked

"if he had ever heard of cannibals or people with tails, replied, 'Yes; but we have always understood that these and other monstrosities are met with only among you sea-going people.' The other monstrosities he referred to were those who are said to have eyes behind the head as well as in front."

Also referred to again on August 12-14.

ARCHER MARTIN.

Winnipeg, Manitoba.

REEDSTAKE (7th S. viii. 87).—Halliwell would seem to be right in referring this word to Durham, not Devon. Holloway's 'Dictionary of Provincialisms,' 1840, gives the word thus: "Reed-stakes, stakes to which cattle are fastened in the house. North."

JULIUS STEGALL.

'STORY OF A BUSTLE': 'PUNCH' (7th S. viii. 248).—In *Punch*, vol. iii., 1842, p. 216, is a song 'The Separation.' The last three verses run thus:—

How oft hast thou embrac'd my zone,  
When none the tight embrace could see;  
They vainly deem'd that we were one,—  
And wilt thou now fall off from me!

I feel that we must part—but oh!  
Unwitness'd let that parting be;  
Where none can see—where none can know,  
That thou hast ceased to cling to me.

There go—I can my tears restrain,  
Nor shake a nerve, nor move a muscle;  
But ah! I feel I plead in vain,  
And thou art gone—my treach'rous Bussel.

Is NEMO correct in his dates 1854 to 1856? I do not find in those years anything on the subject; besides, the bussel, which came into general wear about 1838, was gone out of fashion (for the time) in 1854, being entirely superseded and eclipsed by crinoline. The bussels in those days were stuffed with rags or wadding—some even hinted that hay was sometimes used. A caricature of the period represented a donkey endeavouring to obtain possession of a lady's improver, much to the consternation of the fair wearer.

JAS. B. MORRIS.

Eastbourne.

THE GULF OF LYONS (7th S. viii. 6, 193).—The following is from a note in M. Charles Lenthéric's book 'Les Villes Mortes du Golfe de Lyon,' Paris, 1879:—

"L'antique nation des *Ligures*.....n'a pas toujours été confinée dans les Alpes maritimes et sur les premières crêtes des Appennins.....appelle *Λιγυρική* γῆ toute la presque occidentale de l'Europe. Par analogie, on peut conclure que la mer *Λιγυρική* du même géographe.....comprendait tout le bassin occidental de la Méditerranée, le Golfe de Lyon, ou du Lion, par conséquent. C'est dans la forme grecque de *Λιγυστιχόν*, *Λιγύων πελάγος*, que M. Tardieu propose de voir la véritable origine de l'appellation *Golfe de Lyon*. 'Des deux formes modernes, dit-il, c'est la première, *Lyon*, qu'il faut préférer, comme étant à peu de chose près la transcription exacte du nom ancien *Λιγύων*, *Λιγύον* (Golfe de *Ligyens* ou *Liguriens*). Rien de plus naturel que la persistance.....d'un nom grec dans un pays peuplé des colonies de Marseille, la cité phocéenne. ....Rien de plus naturel que la persistance du souvenir de cette longue domination des pirates ligyens. ....Seulement, avec le temps, le sens et l'origine de ce nom s'étaient perdus, la forme *ligusticum mare* ou *ligusticus sinus* ne laissant plus aisément reconnaître l'étymologie. On en avait d'ailleurs restreint l'emploi à ce qui est aujourd'hui le Golfe de Gênes, pour appeler.....le grand Golfe.....des côtes méridionales de la Gaule d'un autre nom, celui de *Sinus Gallicus* ou *Gallicum mare*. Toutes ces causes réunies étaient bien propre à égarer la critique; mais rien n'y contribua plus que la ressemblance fortuite du nom (Golfe de Lyon) avec le nom d'une ville illustre, dérivé, lui, d'une source toute différente, d'un radical celtique et non plus grec, *Leg-dunum*.....On ne s'expliquait guère comment, à un tel éloignement de la côte, son nom avait pu jamais être em-

ployé dans la nomenclature maritime de ce pays. Aussi imagina-t-on de bonne heure de substituer à la forme consacrée, qu'on ne comprenait pas, une forme nouvelle, celle de Golfe de *Lion*, sous *Leonia*, bien malheureusement choisie en ce sens qu'elle risquait de faire perdre à tout jamais la trace, et qu'on expliquait à l'aide d'une méchante métaphore poétique (la fureur des flots comparée à celle du lion), soit du nom de je ne sais quel rocher (du Lion) situé à l'entrée d'un des ports de ce golfe."

The writer goes on to suggest the inquiry as to the date at which the form "Golfe de Lion" first appears in maps. Perhaps some reader of 'N. & Q.' can answer the question. The subject is also discussed at length in the body of the work.

B. W. S.

BOBSTICK (7th S. iv. 508).—At the above heading I asked for the meaning of *bobstick*. Hitherto there has been no reply to my query. In part i. of Barrère and Leland's 'Dictionary of Slang,' just published, I find the following:—

"*Bob* (general), a shilling. Origin unknown. Perhaps from a simile in allusion to the meaning of *bob*, formerly bait for fish, the coin being looked upon in the light of a bribe. *Bobstick*, old slang for a shilling, would in that case be the fishing-rod. Compare with *palm-oil*, both money and bribe, and the French slang '*huile de mains*,' same meaning. Also with *graisse*, money, from the phrase '*graisser la palme*,' to bribe. It is curious to note that *bob* is a *blow*, and *blow* slang for a shilling."

I would further ask, Why was a shilling in particular regarded as a bribe?

JOHN CHURCHILL SIKES.

50, Agate Road, The Grove, Hammersmith, W.

CITIZEN AND TOLOSER (7th S. vii. 387, 454; viii. 213).—I should be much obliged by any information relative to the family of Del Tolhus referred to by MR. F. DANBY-PALMER, Great Yarmouth.

HENRY GERALD HOPE.

Freegrove Road, N.

HUYSEN (7th S. viii. 88).—Huyssen de Katten-dyke does not occur in Courthope's 'Synopsis of the Extinct Baronetage of England,' 1835.

ASTARTE.

STORY OF THE CLEVER DECEIVER (7th S. viii. 261).—The "pretence of making an old woman young again" which this story contains has also at least one analogue in Russian folk-lore; only in that case it is not a pretence, but a real restoration of youth, effected by means of a Medea's cauldron. It is one of the stories illustrating that sincere and doubtless well-founded respect for the devil which distinguishes a Russian peasant. A village blacksmith sets up a picture of the *puir deil* over his shop door, and treats it with great respect, taking off his hat to it daily, with a "Good morning, brother craftsman!" He prospers accordingly, and dies in the odour of sanctity. But his son and successor, a lazy, drunken loon, throws stones at the portrait, and speaks evil of the great original, who thereupon arrives at the shop disguised as a

journeyman blacksmith. He applies for work, is accepted, and proves so clever that his master leaves all the business in his hands. The lady of the village drives past one day in her carriage; the journeyman runs out and explains that his master has found a method of making old folks young. There is no deception: your ladyship has only to step into this cauldron, and submit to a painless euthanasia, giving you back all that pristine beauty of which even now I observe so many traces in your august visage. The confiding nature of woman yields to this appeal. The lady, like a London umbrella, is "re-covered while you wait," and departs, again young and lovely, to her aged and astonished husband. Him she takes next morning to be restored in like manner; but meanwhile the journeyman has disappeared. The master blacksmith, compelled to undertake the old gentleman's case, of course fails, and the youthful widow orders him off to execution. But the Prince of Darkness, with characteristic magnanimity, rescues him at the last moment, upon the understanding that he will henceforth walk in the paths of virtue, as his father did.

I am indebted for this story, and for many others, to my lamented friend W. R. S. Ralston. I think he told it at large in his book on 'Russian Folk-Tales.'

A. J. M.

FRENCH PHRASES (7th S. viii. 307).—1. "Potron-Jaquet," "Potron-Minet." Littré says: "Etymol. Bourguignon *pastron-jacquai*, *potron jacquet*, de grand matin; normand *dès le patre jacquet*..... La vraie leçon est *dès le patre au jacquet* [squirrel], *au minet* [cat], c'est à dire dès le moment où le chat, l'éclureuil va *au patre*, c'est à dire de grand matin."

2. "Compère-loriot." *Loriot* is a bird of the kind of sparrows. Littré says: "Compère Loriot. Compère et loriot, ainsi dit, peut-être, à cause de la couleur variée que présente cette petite tumeur [swelling]."

3. "Marcher sur la chrétienté." Littré gives the phrase without any explanation. When a man wears stockings and shoes in holes, the flesh of his feet, human flesh, is in contact with the ground. The phrase must have originated during, or shortly after, the Crusades, in which the French had so considerable a part, and when the Turks, the arch enemies of all the European nations, were so much despised and hated that they were hardly considered as human beings, and we called them *dogs* if they called us *Giaour*; and thence the words *Christian* and *man* became synonymous. In many French villages and small towns the word *Christian* is as yet used instead of *man*, and such sentences as the following are often to be heard there: "I am not to be used thus; I am a Christian after all!" in which the religious meaning of *Christian* is not at all referred to.

4. "Pour le Roi de Prusse." In the beginning of the eighteenth century the now so powerful German Empire was nothing more than the little kingdom of Prussia, having just dropped its title of Duchy of Brandenburg. The country was very poor and the military discipline very hard. Frederick Wilhelm I. was very harsh, cross, and stingy, and did not even know, perhaps, what it was to make a present. And his reputation was so well grounded and so widely spread that it became a by-word to say that a man had worked for the King of Prussia when he had done some unprofitable job.

5. "Vide-bouteille" (plural *vide-bouteilles*), from the verb *vider* and the noun *bouteille*, a small lodge, not far from a town, where a man can go with his friends to make merry and empty bottles freely.

6. "Charabia" is not *argot*. Littré says: "Charabia, s.m. Terme populaire. Le patois des Auvergnats, et, par analogie, tout autre parler qu'on ne comprend pas." The word is in the 'Dictionnaire' of the French Academy, with a definition to the same purport.

7. "Chouette." Littré says, s.v.: "Populaire-ment. Être chouette, être parfait en son genre." Rabelais, in his 'Pantagruel,' iii. 14, has, "Ma femme sera coïnete [smart] et jolye comme une belle petite chouette." D'ARZEL.  
Paris.

[Many replies are acknowledged.]

JUDICIAL WHIPPING IN ENGLAND (7th S. viii. 287).—When Lander referred to the "naked haunch," he was evidently indulging poetic licence, as persons when whipped were only stripped from the waist upwards, so that the haunch would not be exposed to "the stern beadle's whip." That women were whipped at the whipping-post and the cart's-tail is a positive fact. Women of all ages suffered, from the girl of sixteen to the woman of sixty, and the practice of whipping them only ceased in 1817, when it was abolished by 1 Geo. IV., cap. 57. If women of the middle class escaped whipping, it was no doubt due to the fact that they but rarely committed the offences for which women of the lower orders were punished, otherwise they would have been equally amenable, as there does not appear to have been any statutory exception in their favour; indeed, it seems more than probable that many women of the middle class were whipped, when we remember that whippings were inflicted upon women not only for crime, but for being insane, and having the small-pox. Whether Hannah Snell was whipped or not, I am unable to say; but if she really existed, and was in the army, I should think it quite likely that she was; and under certain circumstances the whipping might have been carried out without her sex being discovered. In the army flogging was performed by fastening the soldier up to a

triangle, and in the navy by lashing the sailor to a grating, and then flogging the bare back with a cat-o'-nine-tails. Ward, in 'The London Spy,' tells us that in Bridewell both men and women were whipped upon their naked backs before the Court of Governors. The president sat, with hammer in hand, "like a Change Broker at Lloyd's Coffee House, when selling goods by inch of Candle," and the whipping only ceased when the hammer fell. T. W. TEMPANY.

Richmond, Surrey.

In the journal of the Mayor of Penzance for 1816-17 I find the following entries respecting whipping:—

July 24, 1817, William Trehwella publicly whipped in the open market and round the market, according to his sentence, for stealing sacks with corn.

Aug. 22. Nine vagrants taken up last night severely reprimanded and ordered to be drummed out of town by the constables, and if found here again to be whipped. Francis Peard, of Portsmouth, ordered to be whipped out of town.

There are also many entries respecting vagrants being ordered to quit the town, under pain of being treated as rogues and vagabonds, which probably meant whipping. What is known of the ceremonies of whipping beggars and drumming them out of town? Did the punishment really take place; or did the sentence simply mean that the beggars at once took their departure? The subject of public whipping is interesting, and ought to be illustrated by the customs of various towns. Was the punishment under an Act of Parliament, or simply in accordance with a by-law made locally? GEORGE C. BOASE.

36, James Street, Buckingham Gate, S.W.

Full information on this subject can be had on reference to 'A History of the Rod,' by the Rev. Wm. W. Cooper, B.A. (John Camden Hotten, London). HENRY GERALD HOPE.

Freegrove Road, N.

GLADSMOOR (7th S. viii. 149).—Is there any reason to assume a migration of this word in either direction, for one would seem to be as likely, or unlikely, as the other? May not the name have been bestowed in each locality from a similar cause? Morris, in his 'Etymology of English Local Names,' p. 24, says, "The names of birds are sometimes to be met with in local nomenclature, a g., Swan-moor, the swan's moor." *Glead*, *gled*, *glade*, *gleed*, are names for the hawk or kite; and *glad* is also used for the buzzard; so that from these birds frequenting certain heaths or moors these localities have probably derived their names of Gladsmoor, Gladsmuir, each independently of the other. Bardley also, in his 'English Surnames,' pp. 493-6, enumerates many personal names, or nicknames, derived from birds. And

with reference to the one in question he cites our present Authorized Version as retaining the term "glede, with the kite and vulture," in Deut. xiv. 13, adding that it is

"found locally in 'Gledhill' and 'Gledstone,' or more correctly 'Gledstane,' that is, the hill or crag which the kites were wont to frequent. A 'William de Gledstany' is met with in the Coldingham Priory records of the date of 1367, proving its North English origin. Hawkstone and Gladstone are thus synonymous."

The name Gladsmoor, near Barnet, in Middlesex, shows that the word is not exclusively northern.

W. E. BUCKLEY.

**AUTHORS OF QUOTATIONS WANTED** (7th S. v. 47, 96, 176, 235, 373; viii. 39).—

He sleeps the sleep of the just.

Will M. JOSEPH REINHARD kindly give exact reference to Littré (7th S. v. 96), or quote the original French words as used by Ch. de Bernard with reference to M. Gastou's sleep? A. H.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The Memoirs of Count Carlo Gozzi.* Translated into English by John Addington Symonds. 2 vols. (Nimmo.)

In his translation of the 'Memorie Iustilli' of Carlo Gozzi and the essays by which it is accompanied Mr. Symonds brings to the knowledge of the English public a curious and striking individuality. The high reputation which Gozzi enjoys among a few later Italians has not hitherto extended to England. In France, even, he is known principally, if not entirely, by what Mr. Symonds calls a "perversion" of his memoirs by Paul de Musset. He has not yet, though he soon will, become the prey of the magazine writer, and Vernon Lee alone among English critics of note has mentioned his works. For this neglect the scarcity of the 'Memoirs' is principally responsible. Originally published in 1797, when the author was seventy-seven years old, they have not been reprinted, and are now so scarce that much research was necessary to obtain a perfect copy for the purpose of translation. The reputation of Carlo Gozzi has, indeed, been swallowed up in that of his elder brother Gasparo, who, though always treated with profound respect by his cadet, is in point of genius his inferior.

What, then, are the claims of Carlo Gozzi, and what kind of physiognomy is that which Mr. Symonds has revealed? Gozzi is a typical Venetian of the period of Casanova and Goldoni. More typical than either of these is he in a sense, since, except during a three years' experience as a soldier in Dalmatia, he never seems to have quitted Venetian territory. He belonged to a family which was titled and honourable, but not in the full sense patrician. In the hands of his immediate predecessors the family property had been sadly impaired, and after the death of his father he inherited an insignificant property and a plentiful crop of lawsuits. Still he contrived, with occasional loans, to live the life of a gentleman, and was proud enough to refuse to take money for the plays with which he enriched the Venetian stage and for his literary work generally. A confirmed old bachelor, and in the end not far from a misogynist, a good deal of a cynic, and a close observer of men and things, he appears to have been brave, loyal, crotchety, honourable, and worthy, and, what is remarkable, a clean liver amid scenes of unbridled sensuality. To ap-

preciate him it is necessary to know the Venice of the decadence, a period the literature of which Baretti described as "filthy comedies, stupid tragedies, futile romances, and frivolous dissertations." Especially weary was Gozzi of the tragedies of Chiari and of the clever, but pale and conventional, comedies of Goldoni. In antagonism to these he revived the old "commedie dell' arte," and supplied the manager Sacchi with a series of brilliant outlines, which had to be filled up by the Italian improvisatori. So skilful was he in the disposition of plots, taken generally from the stories of childhood, and in fitting the capacities of his actors, that this revival of an expiring art was regarded almost as a new creation. On the strength of it, at least, he won an unprecedented vogue in Venice, and a reputation as an original genius.

His 'Memoirs,' the publication of which was not permitted until the fall of the patrician government of Venice, owed their composition to a curious quarrel with a Venetian gentleman, whom the actors, according to Gozzi, had caricatured without his permission. For the particulars of this, and for the life generally of Gozzi, the reader must be referred to Mr. Symonds's fascinating papers. Mr. Symonds has had his doubts as to the expediency of undertaking the task he has completed. On this he may set his mind to rest. The book will be received with delight not only by students of literature, art, history, and morals, but by the general reader. The 'Memoirs' may not rank with the confessions of Rousseau or the almost unmentionable revelations of Casanova and Letitia, but they will be hailed with delight. That Gozzi is not a man of the mark of Benvenuto Cellini Mr. Symonds asserts when he suppresses or abridges portions of his work. For this liberty, meanwhile, he compensates by his own brilliant and serviceable essays on 'Italian Impromptu Comedy,' 'The Dramatic Fables of Gozzi,' and other subjects. As a whole the translator and editor's task has been well accomplished. A few slips are to be found. How close care is requisite on scholarly work is shown in a note at vol. ii. p. 7, where the insertion of a comma between the words "Nouvelles" and "Recréations" conveys a wrong idea of a work of Bonaventure Desperriers, whom, after his original, Mr. Symonds elects to call Desperriers. The book is sumptuously got up in all respects, and is illustrated by a portrait of Carlo Gozzi, six fine and spirited etchings by M. Lalauze, and coloured reproductions of those designs of the actors in the 'Comedy of Arts' which, imitated from the history of the Italian theatre of Riccoboni, were used by M. Maurice Sand in his 'Masques et Bouffons.'

*The Century Dictionary: an Encyclopædic Lexicon of the English Language.* Prepared under the superintendence of William Dwight Whitney, Ph.D., LL.D. In 6 vols. Vol. I. (New York, The Century Co.; London, Fisher Unwin.)

Among the many scientific dictionaries of modern days which bid for support, this new American contribution to lexicographical knowledge has individual claims. Based upon the idea of adapting to American needs the 'Imperial Dictionary' of Messrs. Blackie & Son, it aims at giving a general dictionary, serviceable for every literary and practical use; a collection of the technical terms of various arts, sciences, trades, and professions more extensive than has previously been attempted; and such encyclopædic information as shall constitute it a book of general reference. Pictorial illustrations are added. Among existing English works the 'Encyclopædic Dictionary' of Messrs. Cassell is that to which it bears the closest resemblance.

Without aiming at being a lexicon of all written and spoken English, it will supply definitions of about two



hundred thousand words, including an unusually large number of dialectal and provincial words, and necessarily very many Americanisms, real or so called. The kind of words, for obvious reasons, excluded is shown in one or two paragraphs of the introduction, the limitations being judicious. According to modern practice the details of the history of a word are exhibited in the etymologies, the whole of which have been written anew in conformity with the principles of etymology as laid down by Prof. Skeat and Edward Müller, the 'Dictionary' of Dr. J. A. H. Murray having been consulted, so far as the present section of the work is concerned. It will be more easy to judge of what is new in the work when the part of the alphabet covered by Dr. Murray's 'Dictionary' is passed. It is at least obvious that the great work of Dr. Murray has been laid frequently under contribution. A large number of Latin terms in more or less familiar use, as *ad eundem*, *a mensa et thoro*, &c., is included. In matters of orthography newer, or American, methods of dealing with words, such as *Amour*, *theatre*, *civilian*, &c., will be favoured, though all forms of spelling will, naturally, be given. On these matters, however, on the rules for pronunciation, and on a score similar points, it is necessary to refer the reader to the introductory explanations, since it is impossible within reasonable limits to furnish an idea of them. A special feature, which will probably excite some comment, is the supply under a given word of illustrations of the use of its synonyms. Under "Ancient" thus are given instances of the use as equivalents of *old*, *antique*, *antiquated*, *old-fashioned*, *quaint*, *obsoleto*, and *obsolescent*; and under "Adversary" instances of the use of *antagonist*, *opponent*, *enemy*, and *foe*. Explanations of the relative strength of these various synonyms, all of which are covered by the original word, are furnished. Many philologists and specialists of highest note are employed upon this work, to further features of which as they develop we may have more to say. The scope and execution of the whole, so far as they are seen and are recognizably original, are praiseworthy.

*Prince Dorus*. By Charles Lamb. (Field & Tuer.) A COPY of what purported to be, and was not, the first edition of Charles Lamb's 'Prince Dorus; or, Flattery Put Out of Countenance' was sold recently by auction to a bookseller for 45s. There is little cause for wonder, then, that Mr. Tuer has thought the book—of which he possesses a copy almost, if not quite, unique—worthy of being reprinted in a limited edition in what is almost facsimile. One of the rarest and the most characteristic works of that "gentle spirit" known as Elia, it is certain to rise in value, and the crown which it now costs may be expected to yield speedy interest. Very quaint and amusing are the illustrations of the long-nosed prince and his fair innamorata, and the verses are delightful. An enthusiast and a connoisseur in all that regards Lamb, Mr. Tuer has prefixed a pleasant and gossiping introduction. This bright little volume will have a place in every collection of modern literary curiosities.

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*The Life, Times, and Labours of Robert Owen*. By Lloyd Jones. Vol. I. (The Labour Association.) To those among us who are interested in Robert Owen and his work we recommend this book. Its great fault is that only the first volume has at present been published, and readers will most likely lose the thread of the story. It is only a few exceptional biographies that can stand the test of being brought out by odd volumes at a time, and we fear that this is not one of them. Still, it is well that it has been given to the world, so that we may see what manner of man Robert Owen was, and what he achieved. This present volume has no index. We are sorry for it, and hope the complete work will have one.

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J. D. will be obliged for a few particulars concerning the life of the late Baroness de Lehen, who was some time governess to our Queen.

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## Notes.

## SKELETONS OF THE TWO MURDERED PRINCES.

Among the several MSS. I found with the Delaval Papers, the bulky 'Essays on the History of the House of Nassau, Princes of Orange, and Founders of the Commonwealth of the United Provinces' are perhaps the most interesting. There is no date attached to them, yet they bear evidence of having been written in the latter portion of the seventeenth century. There are seven distinct essays, and in all of them there are to be found interesting references to matters connected with English history. Yet it is in the life of "Maurice de Nassau, Prince of Orange," that the sayings and doings of Queen Elizabeth of England are frequently introduced. Some of these anecdotes being quite new to me, I wrote to Dr. Garnett, of the British Museum, and enclosed the story of the skeletons of the two murdered princes, to learn who the author was likely to be, and whether such a book as this had ever been published. This inquiry has led me into a most valuable and interesting correspondence, and has brought out facts which I think are of some literary and historical interest. Dr. Garnett informed me that the MS. in my possession was evidently that of Lewis Aubrey de Maurier's 'Memoirs pour servir à l'Histoire de Hollande,' which were published at Paris in 1680,

and an English translation appeared in 1693 by Thomas Brown.

"Your MS. translation," writes Dr. Garnett, "is not the same as that published in 1693 by Thomas Brown. Brown says in his preface that he has only had a small share in the work, and I should think it probable that yours may be the original translation, afterwards revised by him. The most remarkable circumstance, however, is, that the anecdote of the finding of the bodies of the murdered princes in the Tower is entirely omitted by Brown, as also are several other anecdotes in the same place. It is still more remarkable that it is apparently unknown to writers on the Tower and to writers on Richard III.; at least, I cannot find it mentioned by Lord de Ros or Dixon, by Horace Walpole or Legges. Sir George Rich, writing under James I., does, indeed, speak of 'certain bones, like to the bones of a child, being found lately in a high, desolate turret, supposed to be the bones of one of the murdered princes; others are of opinion that it was the carcase of an ape kept in the Tower, that in his old age had happened into that place to die in.' It would be interesting," adds Dr. Garnett, "to discuss whether there are different versions of the same circumstance."

I laid the subject before the Rev. Canon Creighton, and have been favoured with some valuable notes on the point. The question is most interesting, and I shall be glad if you can find space to give the whole story to the readers of 'N. & Q.' together with Dr. Garnett and Canon Creighton's notes on the point:—

"The same Prince Maurice likewise told my Father that in Queen Elizabeth's time, the Tower of London being full of Prisoners of State, on account of the frequent Conspiracies against her person, as they were troubled to find room for them all, they bethought themselves of opening a door of a Chamber that had been walled up for a long time; and they found in this Chamber upon a bed the Skeletons of King Edward V. and the Duke of York, his brother, whom their Uncle Richard the Cruel had strangled to get the Crown to himself, which Henry VII., Grandfather to Queen Elizabeth, deprived him of, together with his life. But the prudent princess, not willing to revive the memory of such an action, ordered the door to be walled up as before. Nevertheless, I am informed that this same door having been opened some time since, and the skeletons being found in the same place, the King of England, out of compassion that these two princes were deprived of burial, or from other reasons that I am ignorant of, has resolved to erect a Mausoleum to their memory, and have them buried in Westminster Abbey among the Kings."—From a MS. in the Delaval Papers, a translation from Sir Aubrey de Maurier's 'History of the Prince Maurice, Prince of Orange.'

I. De Ros says that in "the complimentary oration in Latin (still in preservation) with which the authorities of the Tower received James I. at the gate on his first visit to the fortress after his accession express mention is made of the Bloody Tower as the scene of the Princes' murder." Therefore it must have been "matter of common belief and notoriety" that they were murdered there.

I have not found this oration, but the first visit was made May 11, 1603 (How's 'Annals'), in the State Papers, No. 97, March 15, 1603, in the "True order of H.M.'s Proceeding thro' London," which I thought might contain it.

II. Bayley says the Bloody Tower first got that name in the reign of Elizabeth; but the evidence as to the

exact date is not complete, and amounts to this: that in the reign of Henry VII. it was called the Garden Tower, but in a survey taken 1597 by the Lieutenant's order (Sir John Peyton) it is called the Bloody Tower ('*Vetusta Monumenta*,' vol. i.).

Legge, in '*The Unpopular King*,' ii. 74, says, "When in 1597 it was first designated the Bloody Tower, a portion was crowded by delinquents of all descriptions"; but this is, I think, a careless transcript from Bayley.

The 1597 Survey was not taken with the object of enlarging the Tower, but for the purpose of determining the bounds of the Liberty, which was often encroached upon. I find nothing in the State Papers to show that the Tower was enlarged during Elizabeth's reign; but Prince Maurice's story only mentions the opening of the walled-up door, the charge for which would probably come under general repairs, which are given in the State Papers.

III. As to Sir George Bue's story of the bones like to the bones of a child, which some thought to be those of an old ape, and the question is, Is this the same as Aubrey's story?—

1. He says the bones were found lately. This makes the date of his history of Richard III. important, which is not known. The date of Bue's death was 1623 ('*Dict. of Nat. Biog.*').

2. Aubrey says the skeletons of two children were found on a bed with "*deux liols au col*" (not mentioned in the MS. translation). Bue says the bones of one were found, and gives no details.

3. As to the place where they were found, the two descriptions agree fairly. Bue calls it a "turret reckoned a vast and dam'd place for the height and hard access, nobody in many years looking into it." Could this be the Bloody Tower? If so, then Bue must have written his work before Raleigh's imprisonment in the Bloody Tower ('*Hist. Papers*,' p. 347, where complaint is made of the door being so much left open). Bue's work is written in defence of Richard. The use of the Tower as a menagerie makes the ape story not unlikely.

IV. Aubrey's story does not seem a likely one. Could the skeletons have been in a state of such preservation with the "*deux liols*" still there if left exposed on a bed for a century. The finding them on a bed is most unlikely. It does not agree with any contemporary story of the disposal of the bodies. All are in favour of burial in some place or other, and it was probable that they should be buried.

It does not agree with the story of Henry VII.'s prolonged search for the bodies.

I can think of no reason why Elizabeth should have wished the story hushed up; as a Tudor there was every reason for publishing it.

But still less can I think of any reason why Brown should have omitted the story in 1693.

JOHN ROBINSON.

#### SUPERSTITIONS ABOUT LEPROSY.

"*Omne ignotum pro magnifico.*" In the Middle Ages what men could not understand they counted supernatural, an easy method of disposing of many things, which has not yet gone out of use. One of these was leprosy, which, with its mysterious and subtle character and awful and incurable results, joined to the testimony of the Bible, almost of itself created superstition.

In Sprenger's '*Malleus Maleficarum*,' published about 1490, there is a chapter (part ii. chap. xi.) on

the way in which witches can inflict on men every kind of infirmity. Most superstitions (astrology to wit) bring Holy Scripture to their aid, and one is rather surprised not to find the histories of Miriam, Gehazi, and other Biblical instances adduced here. Yet the argument is fortified by the case of the blessed Job, who by a demon was stricken with a very bad ulcer, which is expounded of the leprosy. The writer admits, however, that there is great difficulty in attributing leprosy and epilepsy to witchcraft, because these diseases usually spring from previous chronic dispositions and defects of the internal parts. Nevertheless, he says it has been found that they are sometimes brought on by witchcraft. For in the diocese of Basil, on the borders of Lotharingia and Alsace, there was a certain honest workman who had used hard words against a certain quarrelsome woman. She, being indignant, threatened him that she would soon be revenged upon him. He made light of her threats, but that same night he felt a pustule growing on his neck. He touched it and rubbed it a little, and then found that his whole face, with his neck, was so puffed up and swollen that a horrible kind of leprosy was showing itself even over his whole body. He delayed not to send for his friends and advisers, and told them what had happened, and of the woman's threatening words, and that he should die in the belief and suspicion that she by art magic had brought that evil upon him. The woman is taken, subjected to examination, and confesses the crime. The judge inquiring more carefully of the manner and cause, she replies:—

"When that man had attacked me with opprobrious words, I was burning with rage, and as soon as I got home an evil spirit began to ask me the cause of my sadness. I told him the particulars, and insidiously solicited him that I might revenge myself. He asked me, 'What would you that I should do to him?' I answered, 'I would that he should always have a swollen face.' So he departed, and inflicted upon the man that infirmity, beyond what I asked, for I did not at all wish that he should smite him with such a leprosy."

Whereupon she was burned.

Also, in the diocese of Constance, between Brisacum and Friburg, a certain leprous woman is in the habit of telling to many (unless she have paid the debt of all flesh [*debitum universæ carnis*]) in these two years) that on a like cause of dispute which existed between herself and a certain other woman, when at night she was gone out of her house, and tried to do part of her work before the door, suddenly a certain hot wind blew into her face from the house of the other woman, which was opposite to hers, whereupon, as she asserted, she suddenly fell into the leprosy which she was bearing. Again, in the same diocese, and in the territory of the Black Forest (*nigra silva*), a certain witch, while she was being lifted by the executioner from the earth on to the pile of faggots



prepared for burning her, said, "I will give thee a reward," and then, by her breathing into his face, immediately he was struck with a horrible leprosy through his whole body, and survived only a few days. Her horrid wickednesses are omitted for the sake of brevity. The writer concludes the chapter by asserting that witches cause epilepsy, or falling sickness (*caducum morbum*), by administering bewitched eggs.

Breathing in the face of a person was an outward sign that a change was being spiritually worked in such a one—*e.g.*, in the ancient service books, before baptism the priest was ordered to exorcize the evil spirit hitherto dwelling in the child :—

"The priest must breathe into the face of the child 3 times together, saying, N. Receive the Holy Ghost. But do thou, O devil, flee, and prepare a habitation for the Lord. Come out of him, thou unclean spirit, and give place to the Holy Spirit, the Paraclite."

But before the Reformation it was clearly perceived that, without the intervention of anything either spiritual or magical, an infected person could convey the infection to another by breathing upon him. It was the sixth of the forty-four rather far-fetched articles exhibited in Parliament against Cardinal Wolsey in 1529 that he, knowing himself to be suffering from an infectious disease, "came dayly to your Grace [the king], rownding in your ears, and blowing upon your most noble Grace, with his perilous and infective breath, to the marvellous danger of your highness, if God of his infinite goodness had not better provided for your highness" (Fishes's 'Wolsey,' coll., p. 173). (Better provision, indeed!) It was one of the ten precepts laid upon a leper, when he was separated from those who were whole, that he should not answer any one who asked him a question unless the leper had first been ventilated in the open air (Surtees Society, vol. lxiii. p. 107\*).

Leprosy, however, was not always an evil procured by witchcraft. Sabra, the wife of St. George, being threatened by a giant, made supplication to the gods to defend her, and immediately

"she saw an ugly toad come crawling before her, through which by policy she saved her life, and preserved her honour; for she took the toad betwixt her hands, and crushed the venom from her poisoned bowels, wherewith she all besprinkled her face, so that presently her fair beauty was changed into loathsome blisters, for she seemed more like a creature deformed with leprosie, than a lady of excellent feature."

Thus she was preserved, and then the Amazonian queen "cured her leprosie by the secret vertue of her skill" ('Seven Champions,' 1696, part i. chap. xvi.). As Sabra was afterwards crowned Queen of Egypt, she ought to be included among royal lepers.

Sir Walter Scott has an interesting note on Robert the Bruce's leprosy in 'The Lord of the Isles,' canto v. n. 8. He says it was "a scorbutic disorder, which was then called a leprosy."

The superstition reported from Brazil (7th S. viii. 145), that children are killed in order to afford a cure for leprosy, is not new. It existed in 1671, as may be seen at 2nd S. x. 77, where it is said that the children were required in order to cure the French king's leprosy. This would be Louis XIV., another royal leper (see 7th S. viii. 108, 174, 217).

W. O. B.

THE 'ENGLISH DIALECT DICTIONARY.'—Many readers of 'N. & Q.' will probably be interested to hear of the present position and prospects of this work. By the help of a willing, though comparative small, band of workers, most of the books and tracts formally written in dialect have now been read for quotations, and a very large proportion of the published glossaries has been transcribed, each article on a separate half-sheet of note-paper. In addition, however, to these obvious sources of information, much useful matter is to be gleaned in the highways and by-ways of literature—*e.g.*, I have just this last week obtained a goodly "songle" of S. Staffordshire words out of D. O. Murray's 'Rainbow Gold,' 1886, and some rare Surrey words in R. Nevill's 'Old Cottage and Domestic Architecture,' 1889. To cover this extensive ground we must fall back on the assistance of many "general readers." May I appeal to this great body to make a note of any provincialisms they may happen to meet incidentally in their books, each word on its own half-sheet, and to give an *accurate* reference to the page, volume, title, and date of the work from which the quotation is taken, and then to forward the results to me? In particular I can suggest the following books as containing incidental dialect. Will some one volunteer to undertake one or more of them? A. Gissing, 'Both of this Parish,' 1889 (Glouc.); W. B. Forfar, 'Kynance Cove,' 'Pengerriock Castle,' &c. (Corn.); E. D. S., 'Dorica,' 1889 (Dorset); W. Westall, 'Birch Dene,' 'Her Two Millions,' &c. (Lanc.); L. Oheny, 'Ruth and Gabriel' (Linc.); E. R. Suffling, 'Land of the Broads' (Norf.); [J. Larwood] 'Erratics, by a Sailor,' 1800 (Norf.); 'Mrs. Blackett, her Story' (W. Shrops.); [M. A. Cursham] 'Norman Abbey' (Notts); Mary Howitt, 'Tales' (Notts); P. H. Emerson, 'Pictures of East Anglian Life,' 1888; J. Lucas, 'Studies in Nidderdale,' 1882; A. E. Barr, 'Feet of Clay,' 1889 (Manx); W. Crossing, 'Amid Devonian Alps,' 1889 (Dartmoor); H. Smart, 'Long Odds,' and other novels (sporting terms). Many of Miss Linskill's and Mrs. Barr's novels introduce the Yorkshire dialect. Whether the following will, for our purpose, repay perusal I am not equally sure:—Horace Smith, 'The New Forest,' 1829; Miss Braddon, 'Vixen' (New Forest); E. Holt, 'The King's Daughters,' 1888 (Essex); J. W. Warter, 'The Sea-board and the Down,' 1860 (Sussex); Thomas Parkinson, 'Yorkshire Legends and

Traditions,' 1888; J. Dalby, 'The Mayroyd of Mytholm,' 1888 (Oumb.); Mrs. Whitcombe, 'Bygone Days in Devonshire and Cornwall,' 1874; Mrs. Bray, 'Hartland Forest,' 1871 (N. Dev.); 'Courtenay of Walreddon,' 1844 (Dev.); W. Howitt, 'Rural Life of England'; S. Baring-Gould, 'The Pennycomequicks,' 1889 (Yorks.); O. M. Brown, 'Dwale Bluth' (Dev.). Will some one kindly search these? There are still some glossaries to be copied, which I would be happy to send to any one who will undertake them.

A. SMYTHE PALMER (Olk.).

The Chalet, S. Woodford.

P.S.—I understand that the late Canon Simmons, of York, left some important collections of dialect words, but I have not succeeded in tracing them. Can any one tell me of their whereabouts? His occasional notes on dialect in 'The Lay Folks' Mass Book' (E.E.T.S.) make one wish for more.

CENTENARIES AT BATH.—*Foundation of See and Abbey.*—The present time seems to be one of anniversaries and centenaries. In 1088 John de Villula, a native of Tours and chaplain and physician to William Rufus, was attracted to Bath by the fame of its waters. He obtained the appointment of the see of Somerset, located in Wells, and afterwards moved the see to Bath. In 1090 he obtained from the king a grant of the abbey of Bath. From this time the bishop became the abbot, and the prior, who governed the monastery, did so as the *alter ego* of the bishop, to whom he vowed obedience. He became owner of the site of the ruined city by a charter of William Rufus (undated). This new bishop rebuilt the abbey and its church and the city. The church was a magnificent structure, far exceeding the dimensions of the present building, and the works exhausted the bishop's means. He seized the lands of the monks, doled out a meagre allowance for food, and applied the surplus revenues to his building works. He died suddenly in 1122.

*Bath Charters.*—The first municipal charter granted to Bath was in 1189, when Richard was embarking for the Holy Land. It granted to the Merchant Guild the same liberties of holding property, settling disputes, and trading, as were expressed in a charter to Winchester. Elizabeth granted a charter to the city in 1590, which codified the existing municipal customs. W. LOVELL.

Temple Chambers, E.C.

WHITEBAIT AND BLANCHAILLE.—For the last few years *blanchaille* has frequently been used in English hotel menus as the French equivalent of *whitebait*. I have never yet seen the word on a French menu, for whitebait, as we understand it, is not known in France. For all that *blanchaille* is a good French word, and is defined by Littré "menu poisson blanc." This definition is, however, scarcely satisfactory, for it might refer to

salt-water fish as well as fresh-water fish, whereas I have reason to believe that *blanchaille* is used in France of the fry of fresh-water fish only. See the *Petit Journal* of June 27, 1887, where, in a lengthy article upon river fishing, I find the following: "Par blanchaille, nous entendons: les ailettes, vandoises, vérons, petits gardons et chevannes de surface, pétouses, petites brèmes, &c.," all river fish, though I cannot give the English equivalents of all of them.\* With us, on the contrary, *whitebait* is always used of the fry of salt-water fish. If we are to believe a paragraph of *Truth* of May 16, p. 904, it is composed of sixty per cent. of sprats, and forty per cent. of herrings, with a few odd stray fish, whilst, according to the same paper of May 23, p. 957, in Italy whitebait (the Italian term is not given; is it *biancaglia*?) is composed of the fry of sardines and anchovies, also salt-water fish.

Another difference between *blanchaille* and *whitebait* is that *blanchaille* is apparently used of the living fish only, whereas *whitebait* is used both of the living and the dead fish, and more especially of the latter. *Friture* is the word commonly used in France to denote a fry of small river fish, and takes the place of *blanchaille* on the menu.

F. CHANCE.

Sydenham Hill.

EPIGRAM FROM THE 'EVENING POST,' SEPTEMBER, 1736.—

"The Duchess of Marlborough (Sarah) offers 500l. for a poem in honour of her husband.

Five hundred pounds, too small a boom

To put a poet's muse in tune,

That nothing may escape her.

Should she attempt the heroic story

Of the illustrious Churchill's glory,

It would not buy the paper."

JAMES E. THOROLD ROGERS.

RIDING THE FRANCHISES OF DULECK, NEAR DROGHEDA.—The following, taken from *Owen Adams's Weekly Journal*, published in Manchester in the year 1742, seems to deserve a corner in 'N. & Q.'—

"Dublin, June 2, 1742.—On Thursday last the Franchises of the Corporation of Duleck, near Drogheda, were rode in the following manner, viz., three led horses covered with large straw mats neatly fringed with green rushes in imitation of field cloths; the persons who rode as Mayor and Alderman, were dressed in women's red petticoats, instead of gowns, large tie wigs, each knotted with large sea shells and large caps made of platted straw like Beehives, with a bunch of Wheat at the top of each of them: The rest wore straw hats, with bars of wheat on them in imitation of feathers; and their waistcoats

\* *Gardon* and *chevannes* (m.) I know, from having fished in France, to be roach and dace respectively. *Brème* is, of course, bream; and *ablette* and *véron* are probably bleak and minnow respectively, though I have heard *goujon* used—both gudgeon and minnow. *Vandoise* and *pétouse* I do not know. The former is in Littré and Gasc.

were laced with small platted straw, resembling gold lace; and the ruffles made of green wheat; they all rode on straw saddles, with Housings and holdings of the same, and cabbage stalks instead of pistols; wooden swords and boots made of the butts of trees. Adam and Eve were dressed in long Dook leaves. Their Vulcan was dressed in a white horse's skin and his face blackened with soot. Their Venus was a man dressed in a white *Pet-en-l'air*, with a long black beard. Their music consisted of three pipers on horseback and two boys beating on four empty runlets instead of kettledrums, and a merry andrew sounding a large bullock's horn. Their arms, which were a plow and harrow, were carried on men's shoulders on horseback, in the feast; and their colours, a silk handkerchief tied on a sallie wig, made up the rear."

FRED. LEARY.

88, Fairfield Street, Manchester.

**INACCUATE QUOTATIONS.**—Whoever is responsible for the classical allusions in the *Globe* newspaper would do well to "verify" his quotations. Last week I read that my old friend Horace is responsible for the witty saying, "*Habent sua fata libelli*"; and on the very next day I noticed that the well-known line of Virgil, "*Urbs antiqua fuit*," is taken by the same writer as referring to Troy, and not to Carthage.

E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

**CROMWELL'S FARTHING.**—Among the farthings struck in the time of Oliver Cromwell is one on the reverse of which are three pillars bound together, with the English cross, the harp, and the thistle, and the motto "*Thvs vnited invincible.*"

RALPH N. JAMES.

**THOMAS FULLER AND FRIEDRICH VON LUGAN.**—

"He that falls into sin is a man; that grieves at it, is a saint; that boasteth of it, is a devil."

So writes Fuller, '*Of Self Praising*,' in '*The Holy State*.' Was he acquainted with the aphorism of Friedrich von Lugan, which Longfellow thus translates?—

Man-like is it to fall into sin,  
Fiend-like is it to dwell therein,  
Christ-like is it for sin to grieve,  
God-like is it all sin to leave.

Fuller's work was published in 1642. Of Lugan I only know that Longfellow says he flourished in the seventeenth century.

C. C. B.

**ANTICIPATIONS OF MODERN INVENTIONS:**  
**PUCKLE'S 'DEFENCE.'**—Their name is legion in almost all branches of the arts and sciences. A long chapter might be written on those connected with military engines and devices; many experts in modern artillery are unaware of the early essays, wanting only modern appliances to make them practicable. To take one instance almost at random; at the beginning of the eighteenth century James Puckle (an original thinker, and author of several curious works) issued, somewhere about the year 1720, an engraved broadside, the only copy of

which that I have seen I met with in Paris. It is entitled:—

*A Defence.*

Defending King George your Country and Lawes  
Is Defending Your selves and Protestant Cause.

Invented by Mr. James Puckle

For Bridges, Breaches, Lines and Passes  
Ships, Boats, Houses, and other Places.

The engraving shows a large revolver, or mitrail-leuse, on a tripod, the breach of which is turned by hand and contains six chambers, the contents of which are discharged in turn through a single long barrel. The tripod possesses an elevating arrangement, and the piece can be swivelled in any desired direction. The part containing the chambers is removable at pleasure, and when one "set" had been discharged a charged one was substituted. One set is depicted as intended for a "ship shooting Round Bullets against Christians"; a second as for one "shooting square Bullets against Turks." The machine was also devised to "Discharge Grana-do Shells." The inventor of this anticipation of the Gatling and other guns had an eye to profit as well as patriotism. In the Collection of Satirical Prints, B.M., Nos. 1620 and 1625, allusion is made to Puckle's machine as forming the basis of one of the many bubble projects of 1720:—

A rare invention to Destroy the Crowds  
Of Fools at home instead of Foes abroad—  
Fear not, my Friends, this Terrible Machine—  
They're only wounded that have shares therein.

J. ELIOT HODGKIN.

Richmond, Surrey.

**BOYMAN'S MUSEUM IN ROTTERDAM.**—I have recently gone through this collection of paintings, and as an old frequenter of galleries I would recommend that the pictures should be numbered consecutively, instead of, as now, by the name of the artist; and also that the numerals should be twice the size, that art critics sitting may be able to see the number.

W. LOVELL.

**PARALLEL DESCRIPTIONS BY SIR WALTER SCOTT.**—The following passages, in poetry and prose, from perhaps two of the best of Scott's works, '*Marmion*,' published in 1808, and '*Guy Mannering*,' in 1822, are closely parallel and coincident. One would have thought that a comparison would have led to the conclusion that the same graphic pen had sketched out both, and have unveiled the disguise of the "Great Unknown." The poetical account occurs in the fine description of the surrounding scenery near Edinburgh, "mine own romantic town":—

Yonder the shores of Fife you saw;  
Here Preston Bay, and Berwick Law;  
And, broad beneath them rolled,  
The gallant Frith the eye might note,  
Whose islands on its bosom float,  
Like emeralds chased in gold.

Canto iv. st. 30.

The prose description, which occurs in the ac-

count of Guy Mannering going to dine with Counsellor Pleydell on a Sunday in Edinburgh in his lofty flat in Auld Reekie, is as follows :—

"But Mannering was chiefly delighted with the view from the windows, which commanded that incomparable prospect of the ground between Edinburgh and the sea; the Firth of Forth with its islands; the embayment which is terminated by the Law of North Berwick; and the varied shores of Fife to the northward, indenting with a hilly outline the clear blue horizon."—C. xxxvii.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

**BRUCE FAMILY.**—In a copy of the Bible, printed by the Assigns of John Bill, Thomas Newcomb, and Henry Hill, London, 1682, and containing the heraldic book-plate of N. Bruce—Or, a saltire and chief gules, on a canton argent a lion rampant azure; or crest, a dexter cubit arm erect, holding in the hand a scimitar in fess; motto, "Fuimus"—are these entries :—

James Bruce was Married to Janet Troup December 19<sup>th</sup> 1770 being on Wednesday by the Rev<sup>d</sup> M<sup>r</sup> Ogibby.

Margaret Bruce born Dec<sup>r</sup> 27. 1771 betwixt 3 & 4 o'clock Morning being Friday.

James Bruce born Sept<sup>r</sup> 26 being Monday betwixt 10 & 11 at Night 1774.

Ninian Bruce born Feb 8<sup>th</sup> 1777 betwixt 7 & 8 at Night being Saturday.

Janet Bruce born April 7<sup>th</sup> 1779 betwixt 3 & 4 Morning being Wednesday.

Mary Bruce born April 3<sup>d</sup> 1782 on Tuesday between 11 & 12 forenoon.

Robert Bruce born May 28<sup>th</sup> 1788 being Wednesday between 1 & 2 forenoon.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

**BYRON'S BIRTHPLACE.**—Some time ago I drew attention to the fact that the house in Piccadilly where Byron passed the wretched year (1815) of his married life was then in the hands of the builder and decorator. Nothing now remains of its exterior; it is all new vamped, and no longer to be recognized. Yesterday I passed down Holles Street, Cavendish Square, and found that No. 24, the house in which the poet was born (January 22, 1788) has been cleared away altogether. This note may serve to record an historic fact, and perhaps save the pilgrim of futurity a headache.

RICHARD EDGECUMBE.

33, Tedworth Square, S.W.

**GEORGE III. ATTACKED BY A LONDON MOB.**—An old volume of newspaper cuttings compiled in the time of the Georges by Commissary-General Bowman furnishes an account, from Lord Onslow's pen, of an attack on the king made by the mob on October 29, 1795, when His Majesty was proceeding through St. James's Park to open Parliament:—

"On the king's alighting from his carriage [we subsequently learn] a passage was opened for him through the mob, by the courage and strength of an Irish gentleman, who in all probability was the means of saving his sovereign's life. The king, grateful for the service, de-

sired the late Lord Melville, then Mr. Dundas, to give the gentleman an appointment of some profit. On the gentleman being asked by Mr. Dundas what he could do for him, he answered, with the characteristic humour of his country, 'The best thing, sir, you can do for me, is to make me a Scotchman': a witty but unfortunate allusion; for so highly did it offend Mr. Dundas, that he dismissed the gentleman unrequited as he came. The royal gratitude was not, however, to be so obstructed. The king having repeatedly inquired of Mr. Dundas what he had done for the brave Irishman, and always receiving for answer that no vacant situation had turned up for the gentleman, his majesty said at length, very tartly, 'Then, sir, you must make a situation for him.' In fact, the minister did as desired, and a new office was created in favour of the king's deliverer, to which a salary of 650*l.* a year was attached."

Who was the Irish gentleman?

W. J. FITZPATRICK.

**CURIOUS ERROR IN 'ROB ROY.'**—I believe it has been generally understood that Sir Walter Scott in the composition of his novels rarely altered or polished the original manuscript, the sheets passing into the hands of the printer in the form in which the author first wrote them; and the discovery I have recently made of a curious error in 'Rob Roy' would seem to confirm this view.

In chapter iv. of 'Rob Roy,' one of the principal characters, Mr. Francis Osbaldistone, is made to say :—

"It was on such a day, and such an occasion, that my timorous acquaintance [Morris] and I were about to grace the board of the ruddy-faced host of the 'Black Bear,' in the town of Darlington, and bishoprick of Durham, when our landlord informed us, with a sort of apologetic tone, that there was a Scotch gentleman to dine with us."

This Scotch gentleman, who accordingly appears, is, indeed, no less a personage than Rob Roy himself. Now for the error. In the opening pages of chapter ix., which describe the interruption of the interview between Mr. Francis Osbaldistone, Morris, and Justice Inglewood by the sudden arrival of Mr. Campbell (Rob Roy), Francis Osbaldistone remarks, "For it was he, the very Scotchman whom I had seen at *Northallerton*," (the italics are mine); and Rob Roy is himself made to say, in addressing Morris, a little further on, "On the evening that we were at *Northallerton*," &c.

Having thus sufficiently demonstrated the existence of this somewhat remarkable oversight on the part of Sir Walter, I think it is only reasonable to infer that after fixing upon the town of Darlington as the scene of this portion of his novel, he must, in the hurry of composition, have forgotten the fact, and so have written "*Northallerton*" instead. So far as I am aware, this slip has hitherto escaped observation, and probably none but an enthusiastic student and admirer of the works of the great "Wizard of the North" would have observed the discrepancy. It is a

somewhat singular coincidence, too, that a near ancestor of the present writer should have been honoured by mention, under his real name, in Scott's 'Heart of Midlothian.'

A. ST. JOHN SEALLY, Capt.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

BURTON'S 'ANATOMY OF MELANCHOLY,' ABRIDGED.—As was the case with several other important English works—as Hooker's 'Ecclesiastical Polity,' Pearson's 'Exposition of the Creed,' Burnet's 'History of the Reformation'—there has been an abridgment of Burton's 'Anatomy of Melancholy.' The title is "Melancholy as it proceeds from the Disposition and Habit, the Passion of Love, and the Influence of Religion. Drawn chiefly from the celebrated work entitled 'Burton's Anatomy of Melancholy,'" London, 1801. There is a reprint, London, Chatto & Windus, 1881. Who was the compiler of this work? What is the estimate of its value?

ED. MARSHALL.

CHAUCER SOCIETY.—When may we see Dr. Bond's transcript of the De Burgh-Clarence 'Household Book,' announced as part iii.; also the late lamented Mr. Selby's extracts from 'Oivio and Record Enrolments,' announced as part iv., of the 'Life Records'?

LXXII.

MONEY DROPPERS.—What is the meaning of this term? It is used, with other terms, including forgers, in explanation of the contents of 'The Chronicles of Newgate,' in a recent catalogue.

ALPHA.

BELLENDENUS (G.), "De Statu Prisci Orbis Libri Tres. Editio Secunda. Prefatio," 8vo., pp. cxxxvii., and portraits of Burke, Fox, and North. Lowndes mentions two copies of this preface by Dr. Parr being sold at Birdley's sale "with Cancelled Leaf." Can any reader of 'N. & Q.' inform me what leaf it was that was cancelled?

B. G.

218, Beresford Street, Newington, S.E.

BURYING-PLACE OF THOMAS TAYLOR, THE PLATONIST.—Can you or your readers oblige me with information concerning the above?

H. K. JONES.

PRINTERS AND BOOKSELLERS.—Can any of your readers supply information relative to the following printers and booksellers: John Tregortha, Burslem, 1796 to 1827; J. Walthoe, Stafford, 1668; John Lineall; Mary Wilson, Wolverhampton, 1750; or relative to any books, tracts, &c., printed or published by them? Also the

names of any other printer (and particulars) in any Staffordshire town or place between 1600 and 1800.

M. E. REYNOLDS.

BOOK OF JOB.—Who was the author of "The Book of Job, in the Words of the Authorized Version, Arranged and Pointed in General Conformity with the Masoretical Text," Dublin, 1828?

O. E.

[The name of the author is Laurence, but little seems to be known concerning him.]

DINANT.—Richard FitzGilbert, Justiciary 1073, who founded the eminent baronial families of Clare, Gloucester, &c., was descended from a natural son of Richard I., Duke of Normandy, and was brother of the half-blood to the Conqueror, he being a son of the notorious Harlotta by her second husband, Gilbert, Earl of Bryonne. This Richard is known to us as Richard de Tonbridge. Was he also Earl Richard de Dinant?

A. HALL.

MINERAL OIL.—Is rock-oil known to exist in the neighbourhood of the island of Purbeck? From the following notice it would seem to have been in use there at the end of the sixteenth or the beginning of the seventeenth century:—

"The shores are very Rocky all about y<sup>e</sup> Island. We went 3 miles off to Sonidge a sea faire place not very big—there is a flatt sand by y<sup>e</sup> sea a little way: they take up stones by y<sup>e</sup> shores y<sup>e</sup> are so oyle, as y<sup>e</sup> poor burn it for fire, and its so light a fire it Serves for Candle too, but it has a strong offensive smell."—Celia Fiennes, 'Through England on a Side Saddle,' p. 6.

M. P.

WAS SHAKESPEARE LAME?—Charles Kingsley, in his novel of 'Alton Locke,' says that Shakspeare was lame. What authority had Kingsley for saying this?

WILLIAM BLOOD.

Birkenhead.

PIGS SEEING WIND.—What is the origin of the often expressed idea that pigs see the wind? The way in which various animals are affected by changes in the weather has not been sufficiently studied.

JAMES HOOPER.

50, Mornington Road, N.W.

WALHAM GREEN, FULHAM.—I should be glad if any readers could furnish me with early (say before 1700) references to this village. In the parish books its former name is variously spelled Wandon, Wandons, Wendon, Wansdown, and even Wodson Green. The earliest instance of the present spelling I can find is 1628. Is Walham a corrupt form of Wandon, &c.; and what is the meaning of the name? Please answer direct.

CHAS. JAS. FRER.

49, Edith Road, West Kensington, W.

"THE LIVER OF IT."—A boy told me lately in Warwickshire that he had cut his finger-nail right "into the liver of it." Asked where he had got

the word he could not say. Does Dr. Murray know anything of such a use of it? It would seem to be a synonym clearly for "The *quick* of it."

R. HUDSON.

Lapworth.

**BARRYMORE PEEBAGE.**—In my copy of Lynch's 'Feudal Dignities of Ireland,' on p. 228, at the end of chap. viii., "Peculiarity in the Descent of the Feudal Baronies of Ireland," is the following manuscript note: "In the Barrymore family the remarkable precedent occurred of the heir to the title being deprived of the title and estates in consequence of being deaf and dumb." When did this occur, if ever?

ROSS O'CONNELL.

Killarney.

**SAUNDER FAMILY.**—Is any one possessed of a pedigree of the family of Saunder, of Lapford Court and Payhembury? According to Kelly's 'Devon,' the Rev. Christopher Saunder, a well-known man in his day, was Rector of Lapford in 1570; and the same authority states that Westerford, Heanton Punchardon, a large demesne, is now the property of E. T. Saunder, Esq.

W. D. PINK.

**HOLY TRINITY CHURCH, YORK.**—Can any of your correspondents inform me if the apparitions mentioned by the Rev. S. Baring Gould in his work on 'Strange Events in Yorkshire' have been lately visible? The last date of its appearance that he mentions is, I think, 1873.

T. M. D.

**POPULAR PHRASES.**—Can any one tell me the origin of the following?—(1) "As busy as Beck's wife"; (2) "As stiff as Tommy Harrison"; (3) "As slow as young John Walker's chimies." Concerning the last of the three there is an old rhyme to this effect:—

Young John Walker's chimies,  
They went so very slow,  
That young John Walker scarce could tell  
Whether they went or no.

O. O. B.

**LOVEBAND FAMILY.**—Where is there any account of this family? Kelly's 'Devon,' under "Tarnscombe," says Delleys and Granslake belong to J. E. Loveband, of Brookfield House, Fremington, whose family have owned property since 1314. And under "North Tawton" the manor of Halse belongs to the Rev. J. Loveband - Fulford. Also, under "Fremington" we are told that A. Loveband Crocker resides at Middlebridge, and J. E. Loveband at Brookfield.

W. D. PINK.

**HERALDIC.**—One of the first general laws of heraldry is that colour upon colour is inadmissible; but are there no exceptions to this rule? My reason for making this inquiry is that I know of at least one ancient coat where the blazon is lozengy of alternate colour and metal, with one of the ordinaries placed upon the field. Now either it is

impossible to have the lozengy field with any charge upon it and at the same time to keep strictly within heraldic rule, or in similar instances the general objection is waived owing to the peculiar arrangement of the field. May I ask some correspondent to say whether the foregoing example is or is not good blazonry, and well within the legitimate lines of the laws laid down? S. G.

**SONGS WANTED.**—Can you inform me where I can find the old song of 'The Dog's-meat Man'?

In Gray's Inn Lane, some time ago,  
An old maid lived a life of woe;  
She was forty-three, with a face like tan,  
When she fell in love with the dog's-meat man.

Also, where is the song of 'The Match-seller in Rosemary Lane' to be found?—

They are the best matches as you can desire  
For lighting your candle or kindling your fire.

J. A.

**DEDICATION OF A WELL.**—I should be glad to know of a form of dedication of a well. Something of the kind may be possibly known to your readers, and I should be glad if they would send me a copy direct, or kindly inform me where it can be had.

(Rev.) H. HUYEN.

Canvey Island, South Benfleet, Essex.

**DR. KUSSER.**—Can any of your readers kindly afford particulars relative to Dr. Kusser, who was German chaplain to the Duchesse of Kent in the year 1834?

JAMES DAVIS.

**RECONNOITRE.**—I have just become possessed of a copy of the second edition of Horace Walpole's 'Historic Doubts.' The first sentence in the preface runs thus:—

"So incompetent has the generality of historians been for the province they have undertaken, that it is almost a question whether, if the dead of past ages could revive, they would be able to *reconnoître* the events of their own times, as transmitted to us by ignorance and misrepresentation."

Here *reconnoître* seems to be used in the sense in which it is used in French, "to recognize." Is there any earlier instance of the use of the word in English; or was it at the time of Walpole's writing a French word used by him, but not yet assimilated into our English tongue?

JOHNSON BAILY.

South Shields.

**CORPORATIONS OF PETTY CANONS OR VICARS CHORAL.**—In an interesting volume, recently published, entitled 'Gleanings from Old St. Paul's,' by Dr. Simpson, there is a chapter dealing with the "College or Corporation of Minor Canons" attached to that cathedral. I know that there were kindred corporations in the other cathedrals of the old foundation, viz., York, Sarum, Lichfield, Lincoln, Exeter, Wells, and Hereford; but I should like to know whether the canons, or vicars,

ever lived in community; whether they were mixed bodies of "priests and clerks"; and why in some places they were called "vicars" and in St. Paul's "petty canons," as well as two of them "cardinales chori." I see there was a "cardinal" amongst the "vicars" at Chichester.

J. MASKELL.

JOHN RUSSELL.—Will any of your correspondents give me some information as to the descent and other particulars of John Russell, who was made a Commissioner of the Navy in 1747?

T. M. D.

THE NATIONAL ASSEMBLY.—I possess a volume, "Collection Générale des Portraits de MM. les Députés à l'Assemblée Nationale tenue à Versailles le 4 Mai, 1789. A Paris chez Le Vachez, sous les Colonnes du Palais Royale No. 258." It is "dedié à la Nation et présenté à Nosseigneurs de l'Assemblée Nationale," by the said Le Vachez, and contains 158 portraits, beginning with Louis XVI. and ending with Urb. A. L. F. Gautier, Député de Touraine. I wish to know if the series was ever completed, and, if so, whether the remaining volumes are obtainable or *hors de prix*. It is worth remarking that Mirabeau figures as "G<sup>de</sup> Riquetti," and Robespierre as "— de Robespierre."

ROSS O'CONNELL.

Killarney.

ARTELS.—An article in the *Bookworm* for October, on 'A Russian Bookseller and Publisher,' taken from 'The Russians of To-day,' by E. C. Grenville-Murray, contains the following sentence:

"Skilled labour is always dear in Russia, and the *artels* of printers have latterly forced up the wages of their hands to three paper roubles a day."—P. 381.

What is *artels*?

W. E. BUCKLEY.

A LARGE BEECH.—There is an old beech tree about a mile and a half from where I live, in a thick fir wood just off the Petersfield road, which measures, as a friend and myself have ascertained by careful measurement with a 33-foot tape, 27 ft. 4 in. round the trunk at three feet from the ground. At four feet from the ground it measures a few inches more. It is not this a very unusual size for a beech? What is the average girth of this tree when full grown? What would be the probable age of a beech such as the above? It is in flourishing condition, to judge by its foliage. It is a magnificent old fellow, and if any one should ever cut it down I hope he will be haunted by the tree's hamadryad. It is certainly not a "light beech," such as Shelley mentions in 'Alastor,' line 433, and Tennyson in 'The Talking Oak,' stanza xxxvi. Would not 27 ft. be a good girth for an oak? Pardon this very imperfect description, but I am not learned in arboriculture.

JONATHAN BOUCHIER.

Ropley, Alresford.

#### AUTHORS OF QUOTATIONS WANTED.—

The mouse that never leaves its own poor hole  
Can never be a mouse of any soul.

MACROBERT.

"Experience is the best of schoolmasters, only the school-fee are heavy."—Quoted by Carlyle in his 'Misc. Essays,' vol. i. p. 137, ed. 1888.

DR V. PAYEN PAYEN.

#### Replies.

#### WORDSWORTH'S 'ODE ON THE INTIMATIONS OF IMMORTALITY.'

(7<sup>th</sup> S. vii. 168, 278, 357, 416; viii. 89.)

I do not write with the intention of discussing the meaning of the line

The winds come to me from the fields of sleep,

which, indeed, is sufficiently obvious to any one who will take the trouble to study the introductory note which Wordsworth prefixed to the poem, and will compare the third stanza with the first. I merely wish to point out that the phrase "fields of sleep" occurs in the works of a contemporary poet. John Hamilton Reynolds, in his poem 'The Garden of Florence,' has these two fine lines:—

Passion lays desolate the fields of sleep,  
And wakes a thousand eyes to watch and weep.

From the never-failing pages of 'N. & Q.' (2<sup>nd</sup> S. ii. 219), as well as from Mr. Andrew Lang's admirable paper on Reynolds in 'Letters on Literature,' I learn that 'The Garden of Florence, and other Poems' was published by John Warren, Old Bond Street, London, in 1821. It was to some extent an anonymous book, as Reynolds merely affixed his Christian names, "John Hamilton," to the title-page. That he was an attentive student of Wordsworth's poetry is proved by the fact that "in 1819 he anticipated the genuine 'Peter Bell' of Wordsworth by a spurious 'Peter Bell,' in which were exhibited and exaggerated the characteristics of Wordsworth's earlier simplicities."

He may therefore have unconsciously borrowed the expression "fields of sleep" from Wordsworth's earlier poem, but he would not have borrowed it unless it had conveyed a distinct image to his mind.

The quotation about Reynolds's 'Peter Bell' is from an excellent account of the poet in 'N. & Q.' 2<sup>nd</sup> S. ii. 274. Mr. Lang's more recent paper will, I think, make people wish that we "knew more of Reynolds," and may perhaps serve as a hint to an enterprising publisher. Judging from the samples given, there is some fine poetry of the hot-house order to be found in Reynolds's verses.

W. F. PRIDEAUX.

Jaipur, Rajputana.

The winds come to me from the fields of sleep.

The *the* may be very imperative and restrictive to sleep in the abstract; but supposing that we read *sheep* instead, will the *the* then restrict the

sheep to sheep in the concrete? To me the allusion to winds as coming from "the fields of sheep" conveys a sense of intolerable bathos. Wordsworth is perhaps as deficient in humour as any poet that ever lived, be his other qualities what they may, so that you never can quite tell what he may fall into on occasion. But as we have got the word *sleep* in the text, why should we go out of our way to import the word *sheep*? Carlyle is always talking about the golden silences, and Wordsworth is scarcely less persistent in referring to the silence of the stars in nature, the hush in fields, and the sleep upon the hills.

Many words should not be spent upon the theme; it is not worth it. If we introduce *sheep*, it can only be that we want to go wool-gathering. The passage in question is of a character constantly recurrent in Wordsworth's poems. I do not think him a man of felicitous speech, though at intervals, and when his soul gets filled with a large, pure thought, the phrase sometimes melts to it and falls into a very perfect mould. In this and the three preceding lines he is not at all at his best—has half lost his track, in fact; but we need not also step out of our way to make it worse. In the song of 'Brougham Castle' there are four lines finer than these:—

Love had he found in huts where poor men lie;  
His daily teachers had been woods and rills,  
The silence that is in the starry sky,  
The sleep that is among the lonely hills.

This seems to me to put *sleep* in possession of "the fields," which are evidently mountain fields by the context. I do not know whether it will be allowed that possession is nine points of the law of poetry.

In the beginning of that same 'Brougham Castle' Wordsworth says:—

The words of ancient time I thus translate.

Is that prose line introduced merely to rhyme with *sate*, or did he really find some old ballad and recast it freely into Wordsworthian expression, modelled upon the balladesque and bellicose doggerel of the 'Last Minstrel,' just out? Gilfillan says it "stirs the blood like the first volley of a great battle." I do not think it does this, but it comes nearer to doing it than I should have thought the severely contemplative Wordsworth could, and so seems to lend some colour to the above-mentioned prose line.

C. A. WARD.

Walthamstow.

It is useless to argue for or against MR. EWING'S proposed emendation of this verse until it has been explained how, if the accepted reading is wrong, Wordsworth came to leave it uncorrected for nearly fifty years of literary activity. This is truly an "insurmountable bar," and MR. EWING must deal with it. I have only to add that in his lengthy note at the last reference MR. EWING misquotes me upon one point, and misrepresents me upon another. Where, quoting an earlier note of

his own, I said "throughout," he makes me say "in"; and he suggests that I consider that the introduction of the word *sheep* necessarily involves a bathos. If MR. EWING can see no difference between the passages he quotes from 'The Brothers' and from Keats and this verse of the ode as he would "amend" it, he should not pose as a critic of poetry.

C. C. B.

On examining the entire passage in which this line occurs there seems to be no great difficulty in understanding its meaning:—

Now while the birds thus sing a joyous song,  
And while the young lambs bound  
As to the tabor's sound,  
To me alone there came a thought of grief;  
A timely utterance gave that thought relief,  
And I again am strong:  
The cataracts blow their trumpets from the steep;  
No more shall grief of mine the season wrong;  
I hear the echoes through the mountains throng.  
The winds come to me from the fields of sleep,  
And all the earth is gay,  
Land and sea give themselves up to jollity,  
And with the heart of May doth every heart keep holiday.

The momentary pang of grief has passed away, and there is no longer any suggestion of sadness in the genial influences of nature. The poet interprets these influences by the state of his own feelings; the roar of the cataract serves only to inspirit him by its trumpet tones. The winds, which in another mood of mind might have seemed harsh and ungentle, come softly "from the fields of sleep."

Why should there be no "fields of sleep"? Byron tells us that "sleep hath its own world." Why not, then, its fields? In Spenser's description of the House of Sleep, he says, speaking of Morpheus:—

And more to lull him in his slumber soft  
A trickling stream from high rolls tumbling down,  
And ever drizzling rain upon the loft,  
Mixt with a murmuring wind, much like the sound  
[sound]

Of swarming bees, did cast him in a swoone.  
No other noyse, nor people's troublous eyes,  
As still are wont t' annoy the walled towne,  
Might there be heard; but careless Quiet lies  
Wrapt in eternal silence—farre from enimes.

In an exalted rhapsody like the poem in question is there an inexcusable incongruity in representing the winds that blew upon the poet as if coming from a region which exists only in the realm of the ideal?

W. B.

San Francisco.

I hardly know whether it will be a support or a disappointment to your correspondent MR. EWING to learn that he has been anticipated in his discovery of the astonishing results of simply substituting *sheep* for "sleep" in a passage of high poetic beauty. Some years ago, in the dim light of one of the college chapels at Oxford, I heard the chaplain read a well-known and beautiful verse of the



Psalm thus: "For so He giveth his beloved sheep." The reader, however, was in that case so little proud of his ingenuity that he immediately corrected himself, with some confusion.

F. W. B.

MRS. M. HODSON (NÉE HOLFORD) (7th S. viii. 248).—The title-page reads:—

Lives of Vasco Nunez de Balboa and Francisco Pizarro. From the Spanish of Don Manuel Josef Quintana. By Mrs. Hodson. William Blackwood, Edinburgh, and T. Cadell, Strand, London: 1832.

The dedication, to Robert Southey, is dated Sharow Lodge, May 12, 1832.

Margaret, eldest daughter of Allen Holford, Esq., of Davenham, Cheshire, was married to the Rev. Septimus Hodson at South Kirkby, Yorkshire, October 16, 1826. He was of Caius College, Cambridge, M.B. 1784, for some time Vicar of Thrapston, co. Northampton, Chaplain in Ordinary to the Prince of Wales, and chaplain to the Asylum for Female Orphans. He was the author of several works, and died at Sharow Lodge, Yorkshire, December 12, 1833, aged seventy.

DANIEL HIPWELL.

84, Myddelton Square, Clerkenwell.

CHEKEY (7th S. vi. 267, 453, 498; vii. 36; viii. 326).—The quotation at the last reference is probably to the point, but not wholly decisive; for *chekyng* may be bad spelling for *chekkyng*, i.e., "checking," which also suits the sense.

WALTER W. SKEAT.

I fancy that when the Editor passed Mr. Round's note for publication, like a famous canon of Canterbury, "he had a merry eye." It seems scarcely credible that a man should so easily allow himself to fall into such a trap. The verb to *check*—to taunt, reprove, vituperate, and (intransitive) to brawl, is among the common words of English literature down to the eighteenth century, and, as I need not say, is entirely suitable in the place quoted. Yet Mr. Round prefers to identify the word with a piece of modern slang. May I be allowed once more to state what I take to be the rationale of the thing? It is like the familiar argument against ghosts. Why don't they show themselves in broad daylight, instead of skulking in dusk and darkness? Here is a word which, to most men's sense, must be redolent of the spirit and manner of nineteenth century slang, not positively known before 1840, but thence coming rapidly into general use (as such words are apt to do; I think we all like to have the last new piece of slang on the tip of our tongues). From 1840 backward we traverse more than two centuries before finding another example so much as alleged; thence again through eighty years further we are offered three more examples. Now, in respect both of the quantity of its literature

and of the precision with which the currency and meaning of words can be established, the former of these periods may well be called a time of twilight compared with the broad daylight of the later. Then would not any reasonable man, coming upon an appearance of this word only in the earlier period, be ready without much doubt to pronounce it an impalpable and delusive appearance, as substantial as a ghost? Does not the improbability of its being genuine—

οὐκ ὄντα ἀλλ' ὕπαρ ἐσθλὸν

—amount almost to an impossibility? Something has been said, and, as I think, sufficiently said, concerning each one of the cited passages as judged on its own particular merits. I need not go over this ground again. C. B. MOUNT.

BARRA (7th S. viii. 326).—I sincerely wish I could help A. J. M. with this curious word, and the more so because of the reasonable form in which the question is put. What we want to know for the purpose of etymology is (1) the pronunciation and (2) the sense. In the present case I understand that *barra* gives the presumed pronunciation, and that "It's just my *barra*" means "It just suits me." I must observe, however, that the example proves that the assumed sense "it suits" is wrong. It is obvious that *barra* is a substantive, and not an impersonal verb at all. This proves that sentences should be analyzed in accordance with grammar. No substantive is equivalent to a substantive plus "is." I know of only one known word which could be thus used. This is *barrow*, in the sense of "barrowful" or "barrow-load," a sense which, according to the 'New English Dictionary,' occurs in Shakespeare, 'Merry Wives,' III. v. 4: "A barrow of butcher's offal." The reference is right, and *barra* is often heard for it. "That is just my barrow-load" will make excellent sense; i.e., that is just what I can carry, just what I can get along with or undertake. I offer this only as a guess, for what it is worth. It can be tested by comparison with usage. WALTER W. SKEAT.

I take this to be a fairly well-known Midland word. I should write it *burrow*, or, by pronunciation, *burra*. "In the burrow" means under cover, or on the sheltered side, in the sun and out of the wind. There can be little doubt that it is identical with the ordinary word *burrow*, "A shelter for rabbits: M.E. borwgh" (Skeat). Apparently the townfolk of Birmingham have come to use it figuratively for any snug corner or comfortable berth. C. B. MOUNT.

The word *barra* is the common pronunciation of *barrow* in *wheelbarrow*, and the sayings, "It's just my *barra*" and "This is my *barra*" are of the commonest of expressions heard among workmen of all trades. It is used in connexion with work or

occupation of every kind, and of tools as well, which suit the workman. It is well known that among navvies, whose work is done with pick, spade, shovel, and wheelbarrow, each man at the outset of a big or little "job" selects his tools, and when he finds suitable ones he says, "This is my barra," and he sticks to that "tool," whether it be barra, shovel, spade, or pick, all through the work, because he finds that his task is easier so long as his tools are "just his barra."

THOS. RATOLIFFE.

#### Workshop.

ERROR REGARDING THE MASS (7th S. vi. 506; vii. 154, 235, 318, 471; viii. 53, 149, 255).—I have to thank MR. F. A. MARSHALL for the very kindly and courteous tone of his rejoinder (7th S. viii. 255) to my somewhat testy remarks, and at the same time to apologize, in my turn, for my delay in doing so. I trust that MR. MARSHALL's communication referred to above may be taken as indicating that the illness which caused his delay has ceased. With me matters were as bad: for I have been for some weeks in London, but am now restored.

The only point that remains to be noticed between us is the colloquial use of the term "Roman Catholic." This, of course, is a matter of individual feeling. I can only say that I have found the phrase in the mouth of a Protestant felt to be offensive by members of that Church, I may, I think, say invariably. But I must add that my experience in the matter has been gathered almost wholly in Italy.

T. ADOLPHUS TROLLOPE.

Budleigh Salterton.

LORD HARTINGTON AND THE ROYAL ACADEMY (7th S. vii. 445; viii. 18, 75, 157, 253).—Just one last word in reply to H. He will forgive me for saying that he appears to me to be trying to shift the burden upon the other leg, as he now asks me to give a trustworthy authority for giving the eldest sons of dukes a coronet and higher precedence than he has indicated. I am aware that legally and strictly, their titles being only by courtesy, they would not be entitled as of right to any such insignia at all (and surely the same principle would extend to the rank of earl, to which H. would appear to have no such objection); but the heraldic practice being as I have suggested it is, and have shown authority—which H. scouts—in support of that contention, I am still anxious to know what objection can be taken to their claiming the heraldic insignia corresponding to their highest courtesy rank? That that is the modern heraldic practice, and that consequently the artist in question was right in what he did, will, I feel confident, be shown if H. will kindly refer the matter in question between us to the arbitrament of the modern court of chivalry—the authoritative opinion of the College of Arms.

I much regret I shall be unable to take up the award myself, for before these lines are in print I shall, in all probability, be far beyond the bounds of heraldic authority, on my way to take up an official position in Fiji, to which I have recently been appointed. But 'N. & Q.' will still follow me, and I trust that, though at longer intervals it may be, its well-known pages and the friendly controversies arising therefrom will never cease to interest and instruct me.

J. S. UDAL.

Inner Temple.

THE POETRY OF PAINTING (7th S. viii. 64, 196, 272).—It is difficult to know how to reply, and perhaps hardly worth replying, to a correspondent who stigmatizes a statement deliberately made by unimpeached authority as pure nonsense, and who presumes to reflect on the judgment of the Editor of 'N. & Q.' in admitting it into his columns. But there may be many who, like the Editor, may consider the history of a celebrated picture worthy of record, and who may see no necessity for impugning the veracity of the historian. So far as I can make out the meaning of F. G. S., he seems first to have thought it necessary to combat the idea that the picture could have been painted by stealth, and then, having found that no such idea had been started, to have fallen back on the question of nomenclature from his point of view, coupled with denials of the veracity of M. Jules Nollée de Noduwez. I forbear to fill your space by quoting this gentleman further as to the circumstances in which the picture now in the National Gallery was painted, nor by references to the other names which it has borne. What M. de Noduwez explained was how the picture acquired and maintained the apparently inappropriate designation of 'Chapeau de Paille' as an inheritance from a former picture to which it had been fancifully, though more reasonably applied. Hence the picture bore the name in the Peel Gallery, and carried it thence to the National Gallery. Comparatively enlightened as we are in these days, it was not left for us to discover that the hat was not of straw.

But once dismiss the fancy designation of the picture, there is no more reason for describing it by the hat which enters into it than for describing the portrait of Mrs. Siddons as "black hat and feathers," or Raeburn's portrait of a lady as "broad-brimmed white straw hat." Even the hat with which Van Eyck chose to endow Jean Arnolfini—by far the most remarkable hat in the National Gallery—has never been suggested as affording a title for the picture.

The picture in question is, according to good authority, the portrait of Mlle. de Lunden. If her name is not to be mentioned, and Rubens's own reticence to be imitated, we may as well imitate him further by naming it, as he did, "Portrait d'une demoiselle, les bras croisés."

KILLIGREW.

**CELTIC CHURCH** (7<sup>th</sup> S. vii. 429, 476; viii. 93, 196).—MR. MOULE still thinks that the form of the tonsure seems to point to an independent Eastern origin for the Celtic Church. May I suggest that there was no ecclesiastical separation between East and West for centuries after the date of the planting of the Celtic Church, and that, apart from this, a difference in a minor matter of discipline cannot point to any independent origin; for while the faith of the Catholic Church is one, discipline may, and does, vary for different countries. Differences of discipline in branches of the Church in communion with the see of Rome exist to-day—of course with full permission of authority—to a far greater extent than a variation in the form of the tonsure. Bede's 'History' treats more of the Anglo-Saxon Church than of the Celtic. He may, as MR. MOULE supposes, have known very little of the origin of the latter. As a matter of fact, he says little of it, but what he does say is clear and to the point, and his statements do not stand alone. I have before quoted the 'Anglo-Saxon Chronicle.' The 'Liber Landavensis,' translated and published by the Welsh Archaeological Society, affords many evidences, direct and indirect, of the Roman origin of the Celtic Church. Space forbids my giving more than one. In the twelfth century Urban, Bishop of Llandaff, held a long correspondence with Pope Calixtus II. In one of his letters, given in full in 'Liber Landavensis,' Bishop Urban speaks of Christianity having existed at Llandaff "from ancient times, that is, from the time of Eleutherius, Pope of the See of Rome."

Gildas, as MR. MOULE tells us, was a member of the Celtic Church; but we must not conclude that he knew "absolutely nothing" of the origin of his Church, for I believe I am correct in saying that, whatever the monk Gildas may or may not have known, such of his writings as have come down to us do not attempt anything like consecutive history. I believe he speaks of the faith of the Church in Peter as being "the first of the apostles, and key-bearer of the kingdom of heaven," and he is constantly quoted as speaking of the gospel having been preached in Britain before A.D. 61. MR. MOULE does not, however, appear to recognize the difference between the existence of Celtic Christians and the planting of the Celtic Church. On this I may be allowed to quote a clergyman of the Church of England, the Rev. William Baker, D.D., head master of Merchant Taylors' School and Prebendary of St. Paul's. In his 'Lectures on the Historical and Dogmatic Position of the Church of England,' published by the Society for Promoting Christian Knowledge, Dr. Baker says:—

"From the first there were always Christians among the Roman soldiers; the Imperial armies carried with them, wherever they went, not only the eagles of Rome,

but the cross of Christ.....It is more than probable that in the early days of the Roman occupation of Britain there were no inconsiderable number of isolated Christians, before the planting of any Church in that land."

The italics are my own.

From the supposition of the ignorance of Gildas MR. MOULE "suspects" that the tales of Philip and Joseph, of King Lucius and Pope Eleutherius, grew up during the two centuries which elapsed between the times of Gildas and Bede. I cannot see fair ground for this suspicion, and I would suggest that, at any rate, the stories of Philip and Joseph belong solely to the realm of legend, while those of Eleutherius and Lucius belong to history. They cannot, therefore, be classed together, or together lightly dismissed.

I have been told that the Anglican Bishop Goodwin of Carlisle, in his 'Church of England, Past and Present,' elucidates the fact of the planting of the Church in Britain by Pope Eleutherius at the instance of King Lucius. I have not the book to refer to. Will any reader of 'N. & Q.' tell me what Dr. Goodwin says on the subject? VERA.

The statement of MR. MOULE requires an explanation, otherwise the unhistoric remark of Gildas respecting the preaching of the gospel in Britain in the time of Tiberius might be taken as history. It is not safe to refer to the various notions about the introduction of Christianity into Britain without consulting specialists. So, as to Tiberius, there is in Haddan and Stubbs's 'Councils,' vol. i. p. 24:—

"The general statement made by Gildas ('Hist.,' vi. 'M. B. H.,' 8) is equally groundless with the above. He simply transfers to the particular case of Britain, with which (as used by his sole authority) it has no connexion whatever, language of Eusebius ('Hist.,' ii. 2, 3, interpr. Ruffin., and Chron.) respecting the general spread of the gospel in the reign of Tiberius (v. Schöll, 'De Eccl. Brit. et Scot. Hist. Fontibus,' and see also Ussher)."

In this extract "above" refers to the "legends of Glastonbury Abbey, which are of post-Norman date, and first saw light in Will. Malm. ('Antiq. Glaston.')."

ED. MARSHALL.

**DATE OF BELLAMY'S BIRTH** (7<sup>th</sup> S. viii. 87, 138).—"The Gentleman of Covent Garden Theatre," who wrote the 'Memoirs of George Anne Bellamy,' 1785, also states (p. 5) that she was born on St. George's day, 1723, "some months too soon for the husband (Captain Bellamy) to claim any honour or interest in the matter." It is generally supposed that she derived her name of George from this fact. These 'Memoirs' repeat the story that she made her *début* as Monimia when only in her fourteenth year. The statements made in the theatrical memoirs of the last century must be accepted with great caution, and I have not the slightest doubt that Miss Bellamy was much older than she represented herself to be.

W. F. PRIDEAUX.

CLIMB (7th S. viii. 127, 178, 218, 231).—In addition to the other references, Halliwell's 'Glossary,' s.v. "Clombe," may be consulted. *Clomb* also occurs in Byron's 'Siege of Corinth,' line 6 of the introductory stanza :—

We forded the river and *clomb* the high hill.

A. COLLINGWOOD LEE.

Waltham Abbey.

THOMAS HARRIS (7th S. viii. 247).—I extract the following particulars concerning "Thomas Harris, chief proprietor of the Theatre Royal, Covent Garden," from the 'Thespian Dictionary' (1802). It is there stated that he was

"descended from a respectable family, and was brought up to business. He received a liberal education, which he improved by a constant application to literature; and having, by industry, acquired a competent fortune, in the summer of 1767 he joined with Mr. Rutherford in purchasing all the property of Covent Garden Playhouse. .... Mr. Powell was invited to join them, and, by his recommendation, Mr. Colman was admitted as the then properest person to conduct the business of the stage. .... The property of the theatre was assigned in August, 1767, and the house opened by the new managers September 14, with the comedy of 'The Rehearsal,' and an occasional Address, written by Paul Whitehead, Esq., and spoken by Mr. Powell. Disputes soon afterwards arose amongst the new managers. .... On Mr. Colman's secession (1778), Mr. Harris undertook the management of the stage business, which, it must be confessed, has been ever since conducted with peculiar regularity."

The notice concludes with a somewhat lengthy criticism of his mode of catering for the public.

J. F. MANSENGH.

Liverpool.

[We have been favoured with a view of a fine portrait by Ople of Thomas Harris, in the possession of Messrs. Longman, of Paternoster Row. Mr. J. N. Longman, the great-grandfather of the present Mr. J. N. Longman, married a sister of Harris. A chest full of documents, including mortgages, &c., connected with Covent Garden Theatre under the management of Harris is also in the possession of Messrs. Longman.]

DATE OF GARRICK'S BIRTH (7th S. vii. 447).—As no reader of 'N. & Q.' has been able to answer my query regarding the entry of Garrick's baptism in the register of All Saints' Church, Hereford, I wrote to the vicar, the Rev. Henry P. Prosser, M.A., who has, with the greatest courtesy, fully answered my question. The entry is in February, 1716/17—that is, as we say, February, 1717.

R. W. L.

"PRINCE CHARLIE" AND HIS FRIENDS (7th S. viii. 241).—

Strowan, great Chief whom both Minervas crown  
Illustrious Bard, thou suffer of Renoun.

The lines quoted as above at p. 243 remind me that I have a copy (12mo.) of Struan's 'Poems,' but without binding and title-page, and wanting some leaves of the 'History of the Robertsons of Strowan,' &c., which is prefixed to the work. The 'Poems' seemingly were not published until early

in the reign of George III., though most of them were written during the wretched times—to which they refer—of the exiled King James and the Pretender, one of them only—a ballad—I find later with reference to "Prince Charlie"—a "hope for Charles's safe Return." Though Strowan (Alexander Robertson), the Jacobite laird, was certainly no "illustrious bard"—in poetic feats, I mean—one jovial piece at least from his now doubtless scarce book merits, I think, handing down in 'N. & Q.' It is headed—

*St—n to his Brother Duncan Vair over a Bottle.*

To retrieve your good Name,  
And establish your Fame,  
Dear Goth let your Fiddling alone,  
'Tis better to go  
And Fight with the Foe,  
That keeps royal James from his own.

*Duncan Vair's Answer to St—n [Struan].*

The fatigues of the Field  
Small Pleasure can yield,  
But the silly Repute of a Hector;  
Then at Carie we'll stay  
And drink every Day  
With the dear little Frig the Elector.

The bard—the Robertson of Strowan—resided, it appears, generally at Mount Alexander, in Perthshire. Over the gate of this seat of "Clan-Donnoch's Chief" were inscribed ten lines of his verse, the first four running thus :—

In this small Spot whole Paradise you'll see,  
With all its Plants but the forbidden Tree;  
Here every Sort of Animals you'll find  
Subdu'd, but Woman who betray'd Mankind!

The "History" aforesaid—or rather genealogy to 1753—of the "Strowan's family in Scotland," concludes at p. 48 with the following statement as to their widely-spread issue :—

"The Robertsons is not only numerous in the Highlands, but also in every County, City, Town, Parish, and Village in the low Country, so that no clan in Scotland is so numerous; and in England their descendants are under these honourable names, viz., Robertson, Robertson *alias* Collier, Robinson, Robison, Robeson, &c."

R. E. N.

Bishopwearmouth.

"ANDER" AS A TERMINATION (7th S. viii. 266).

—In his interesting note Dr. CHANCE quotes *Africander* as an instance. "In *Africander* also," he says, "it cannot well be anything else." I cannot help supposing that here we have an instance how, whilst writing on a subject to which we have given due thought and consideration, a new illustration or additional argument (or what seems to be so) sometimes strikes us and gets inserted without that so much needed watchfulness. Dr. CHANCE would not, I venture to say, maintain what he wrote; but if unchallenged, the slip might escape his notice. If in *Africander* *ander* is a termination meaning "akin to," "like," what is the meaning of the word? *Africander*—or, as the Dutch-speaking colonists in the Cape Colony write it,

*Afrikaander*—contains two terminations, *aan* and *er*, the one adjectival, the other nominal. The *d* is epenthetic, such as is added in similar cases by many Dutchmen, who, *e. g.*, call the inhabitants of the villages situated on the Zaan by the collective name of *Zaanders* (instead of the more usual *Zaankanters*), &c.

I do not imagine that hereby I have told anything new to the author of the note, but there are—we get too many proofs of it in almost every number of 'N. & Q.'—readers and amateur etymologists for whom this note of warning is needed.

I may add that beside the form *Afrikaander* the alternative *Afrikaner* is also in use at the Cape. The Philological Society there (or what seems to be the equivalent thereof) prefers, as it appears, this form, at least so I conclude from the title of a book "*Geschiedenis van di Afrikaanse Taalbeweging ver Vriend en vyand.....bework deur 'n Lid van di Genootskap van Regte Afrikaners.*"

The language of this work, or of a little pamphlet "*Di Bybel in Afrikaans, deur S. v du Toit. Paarl, 1889.*" is full of interest for the philologist acquainted with Dutch.

WILLEM S. LOGEMAN.

Newton School, Rock Ferry.

I think there are more cases in English in which *ander* is not referable to *árvip* than otherwise, as *inlander*, *colander* (as it is often spelt), *meander*, *gander*, *solander*, *salamander*, and many more. *Philander* appears to stand nearly alone. The word has now almost gone away from *firting* into the meaning of walking purposelessly and in a loitering way from spot to spot and back again. It is from this change, probably, that it applies more to men. The secondary Greek sense was an epithet of women who loved men, or were of masculine habit, and that degenerated into lewd. Lastly, in lapidary inscriptions it was constantly applied to a woman who loved her husband dearly. The Greek significations are manifestly more applicable to women than to men. *Andar* in Spanish is "to walk," and seems evidently cognate with *wander*, and I am not sure that this rhyming affinity has not had something to do with impressing a sense of "sauntering" upon the word *philandering*. I expect that the further Dr. CHANCE pursues investigation as to the termination *ander* in English, the less favour will he show to *árvip* as the etymon. C. A. WARD.

Walthamstow.

THACKERATANA (7th S. viii. 265).—Dewille kept a shop in the Strand, at the west corner of Burleigh Street. Some mention of him occurs in Gill's 'Technical Repository' (i. 375). He was a Frenchman or a Swiss, of very considerable ability and ingenuity. You could never talk with him and not learn something. He was a man of ideas, and sanguine about novelties, perhaps over sanguine. That he was "an arrant cockney" I should most

positively contradict, were it not positively asserted by one who says he knew him. That he turned *w* into *v*, as a Frenchman commonly does, I should admit as probable; but that he did the converse *à la façon de Bow Bells* I cannot believe. That he was a quack, or anything else than a man of sense and honesty, those who knew him will, I think, repudiate. O. A. WARD.

Walthamstow.

BACON'S 'ESSAYS' (7th S. viii. 269).—To the authorities which the Rev. J. MASKELL notices there can be subjoined that of Archbishop Tenison, in his 'Baconiana,' to which S. W. Singer refers (Bacon's 'Essays,' preface, p. xviii, London, 1867, —preface, Aug. 21, 1856):—

"Archbishop Tenison in his 'Baconiana' thus speaks of the 'Essays,' and gives us some clue to the names of translators:—"The 'Essays, or Counsels Civil and Moral,' though a by-work also, do yet make up a book of greater weight by far than the 'Apophtegms,' and coming home to men's business and bosoms, his Lordship entertained this persuasion concerning them, that the Latin volume might last as long as books should last. His Lordship wrote them in the English tongue, and enlarged them as occasion served, and at last added to them the 'Colours of Good and Evil,' which are likewise found in his book 'De Augustis.' The Latin translation of them is a work performed by divers hands; by those of Dr. Hacket (the Bishop of Lichfield), Mr. Benjamin Jonson (the learned and judicious poet), and some others, whose names I once heard from Dr. Rawley, but I cannot now recall them."

This connects two other names with the translation.

ED. MARSHALL.

RED-HIPPED HUMBLE-BEE (7th S. viii. 267).—In 'Common Objects of the Country' the Rev. J. G. Wood says:—

"We proceed to the Bee tribe; and first take the common Humble-bee, several of which are shown on Plate H, fig. 10, representing the 'Red-hipped Humble-bee.'"—P. 171.

The coloured plate to which reference is made shows the bee to be both "red-hipped" and "red-tipped," and in the explanation of the plate it is called "the red-tailed Humble-Bee."

J. F. MANSEGH.

Liverpool.

'VERDANT GREEN' (7th S. viii. 247).—I am sorry that I cannot answer F. W. D.'s query with any sort of exactness, as, unfortunately for myself, I had no pecuniary interest in the sale of the book, and therefore had no check on the number of copies sold. Part i. was issued "London: Nathaniel Cooke (late Ingram, Cooke & Co.), Milford House, Strand, 1853." At that time the *Illustrated London News* had a book-publishing establishment at Milford House, and Mr. Cooke issued 'Verdant Green' as one of his "Books for the Rail." It was first advertised on October 8, 1853, and I understood that the first edition consisted of five thousand copies, Mr. Cooke having very little faith that it

would meet with a large sale. I have a cutting from the *Illustrated London News*, November 5, 1853, of the publication of the "second edition"; and I have another cutting, March 25, 1854, from the same paper, stating that "twenty-five thousand were sold in six weeks." The second part was issued by Mr. Cooke in 1854. In the following year Messrs. Herbert Ingram & Co. relinquished their book-publishing business, and sold their copyrights, &c., at Messrs. Southgate & Barrett's, December 15, 1855, when the first two parts of 'Verdant Green' were bought for 75*l.* by Mr. James Blackwood, Paternoster Row, who is now the sole owner of the book, and for whom I wrote the third and concluding part. I have a cutting (August 16, 1856) of the issue of the fifty-ninth thousand of part i., and of the thirty-ninth thousand of part ii.; and I have a copy of Mr. Blackwood's circular to the trade that the first edition of the third part would consist of twenty thousand copies, as guaranteed by Messrs. Seccombe & Jack. The three parts were then bound in one volume, of which the sixty-second thousand was issued in August, 1858. I have cuttings that advertised the ninety-fourth thousand, June, 1868; and the 104th thousand, August, 1871.

When the 'Ingoldsby Legends,' 'Happy Thoughts,' 'Christmas Stories by Dickens,' &c., were issued, with illustrations, at sixpence or a shilling, printed in quarto, double columns, Mr. Blackwood published a sixpenny edition (n.d.) of 'Verdant Green,' with many of the illustrations. My copy is marked "173rd thousand"; but I am not able to say if this applies to the sixpenny edition only, or also includes the three-and-sixpenny edition. In Mr. W. T. Spencer's book catalogue, October, 1889, original copies of parts ii. and iii. are offered for 6*s.* each, and first editions of all three parts for 22*s.* 6*d.* In January, 1886, Mr. Meehan, of Bath, offered a first edition of part ii. for 8*s.* 6*d.* I conclude that the separate issue of the three parts would cease on the publication of the volume; but Mr. Blackwood could answer these questions better than I am able to do.

CUTHBERT BRIDE.

THE REGISTER OF ST. MARY WOOLCHURCH HAW (7th S. viii. 307).—The Rev. A. W. Cornelius Hallen, of Alloa, has published the register from 1558 to 1760 in his series of the 'London City Church Registers,' and I therefore apprehend the church is the "present resting-place," to which it has probably been restored.

EVERARD HOME COLEMAN.

71, Brecknock Road.

COURT-MARTIAL: COL. QUENTIN (7th S. viii. 307).—A general court-martial, for the trial of Col. (afterwards Sir) George Augustus Quentin, of the 10th Royal Hussars, was held at Whitehall October 17, 1814, and continued by adjournments

to November 1 following. The result was made known in a General Order, dated from the Horse Guards, November 10, 1814. Accounts will be found in *Gentleman's Magazine*, 1814, vol. lxxxiv. part ii. pp. 484, 494, 577; *Annual Register*, 1814, vol. lvi. pp. 329-333; and in "The Trial of Colonel Quentin by General Court-Martial, taken in shorthand by W. B. Gurney," London, 1814, 8vo., a copy of which is in the British Museum.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

MISS. OF SCOTT'S POEMS (7th S. viii. 120, 216).

—Allow me to supplement my former reply on this subject by saying that the MS. of Scott's 'Chronicles of Canongate' is in the possession of Mr. George Child, of America.

J. CUTHBERT WELCH, F.C.S.

The Brewery, Reading.

BEZA'S LATIN TESTAMENT (7th S. viii. 307).—

If your correspondent will consult the Cambridge edition of Beza's Latin New Testament, published in 1642, he will find the date of his translation given by Beza himself in his dedication to Queen Elizabeth. This dedication is dated Geneva, the calends of August, "Anno ultimæ Dei patientiæ" (it was written at the close of his life), 1598; and at the beginning he says it was between thirty-one and thirty-two years since he first dedicated the fruit of his labours on that translation to Her Royal Majesty. But he adds that in the tenth year previous to the date of the dedication his labours on the translation had been "quorumvis lectorum oculis ac judiciis expositi." This shows that the translation was completed in 1556, and published about the same time. I believe the cyclopædias give 1556 as the date of the completion or publication of Beza's Latin New Testament; and I find it stated in one of them that his translation of the New Testament into Latin was completed in 1556, and printed at Paris by R. Stephens in 1557.

S. ARNOTT.

Gunnerbury.

This was first published in 1556. Westcott's 'History of the Bible,' p. 273; Hartwell Horne, 'Introduction to the Scriptures,' v. 80, ed. 1846; Chalmers, 'Biographical Dictionary,' v. 214; all easily accessible authorities.

C. F. S. WARREN, M.A.

Longford, Coventry.

[Very many replies are acknowledged.]

THE 'SPECTATOR' (7th S. viii. 248).—My copy of the *Spectator*, in 8 vols., London, printed for J. and R. Tonson and S. Draper, no date, is quite complete and correct. Each volume has a frontispiece drawn by F. Hayman, and carved by O. Grignon. The seventh volume is dedicated "to Mr. Methuen," the dedication being signed "Richard Steele," whereas the dedications of all

the other volumes are signed "The Spectator." This volume begins with No. 474, and ends with No. 555. DNARGEL.  
Paris.

I have a copy of the above, but the seventh and eighth volumes are not alike, as in the copy of C. O. B. The seventh volume begins with No. 474, and is dedicated to Mr. Methuen; the eighth volume begins with No. 556, and ends with 635, and is dedicated to W. Honey Comb, Esq. I should think, therefore, that C. O. B. has vol. vii. inserted in his copy by some mistake for vol. viii.

T. W. R.

THEATRE (7th S. viii. 249, 297).—Is not the pronunciation of this word *the-à-ter* in the following passage from 'As You Like It,' II. vii. ?—

Thou see'st, we are not all alone unhappy:  
This wide and universal theatre  
Presents more woful pageants than the scene  
Wherein we play in.

J. F. MANSEGH.

Liverpool.

The query of S. C. seems to contain two errors. The pronunciation of the plebs is not antique, save as following the accent of the Latin and the conventional accent of the Greek. In literary English the accent has always been on the penultimate. Thus Chaucer, 'Knight's Tale,' 1027:—

That such a noble theatre as it was;  
and Shakespeare several times, e. g., 'Richard II.,' V. ii.,—

As in a theatre the eyes of men;  
and 'Julius Cæsar,' I. iii.,—

That done repair to Pompey's theatre;  
and Heywood, 'Apology for Actors' (1612),—

The world's a theatre, the earth a stage.

The line quoted by S. C. from Dryden is, of course an Alexandrine. No slurring could turn *theatre* into a monosyllable. J. SARGEANT.  
Felsted, Essex.

INSCRIPTION IN PARISH REGISTER (7th S. viii. 248).—The couplet is Welsh; but "*fosta*" has been wrongly spelt; it is *tosta*. "*Hwura*" should be *Hwyra*, and the couplet is usually written:—

Hwyra dial, Dial duw,  
Llwyra dial, Dial duw;

which may be translated, "God's vengeance is slowest but surest," or paraphrased by the familiar lines:—

The mills of God grind slowly,  
But they grind exceeding small.

E. WOODALL.

Oswestry.

SYNONYMOUS APPELLATIONS OF CITIES (7th S. viii. 48).—The following synonymous appellations are, I fancy, in pretty general use, viz., "the granite city"—Aberdeen; "the modern Athens"

= Edinburgh; "Cottonopolis" = Manchester; "the modern Tyre" = Liverpool; "the Midland capital" = Birmingham; "the queen of watering-places" = Brighton. MR. HARDY will probably be able to add many others to this short list.

J. F. MANSEGH.

Liverpool.

Worcester, with its civic motto "*Floreat semper civitas fidelis*," is constantly spoken of as "the faithful city." R. HUDSON.  
Lapworth.

MILTON AND VONDEL (7th S. viii. 288).—On Milton's obligations to the Dutch poet see "Milton and Vondel, London, 1885, by the Rev. George Edmundson, Vicar of Northolt, formerly Fellow of Brasenose College, Oxford." W. E. BUCKLEY.

FOWLING-PIECE (7th S. viii. 247).—I take the following from the minutes (in MS.) of proceedings of the Dublin Society for the year 1744:—

"May 24th.—Dr. Wyne in the chair.—Mr. Nathaniel Dunn, near the Bagno in Essex St, produc'd a Small Gun of his making, well executed, wh<sup>ch</sup> discharges two Shotts [*sic*], one immediately after another."

Greener, in his book on 'The Gun,' says (p. 79):—

"Specimens of early double guns are extremely rare, and but few are preserved in any of the known museums of Europe. This leads us to conclude that the double gun (especially that description in which the barrels are side by side) is a comparatively modern invention; and we do not think it could have been in general use until the latter half of the last century, or more specimens would have been preserved."

THOS. GALT GAMBLE.

Royal Dublin Society.

STRAP IN 'RODERICK RANDOM' (7th S. viii. 348).—DR. FURNIVALL, who asks if the original of Strap in 'Roderick Random' is known, may care to learn that in 'N. & Q.,' 7th S. v. 133, will be found a long contribution from the present writer, claiming to establish the identity of Strap's prototype. W. J. FITZPATRICK, F.S.A.

Dublin.

DEATH OF MEDORA (7th S. viii. 305).—I will content myself with utterly destroying W. B.'s so-called proof that Medora's death was caused by lightning, as alleged by him. He says, "The two following lines will prove this," namely, the cause of her death:—

The lightning came, that blast hath blighted both,  
The Granite's firmness, and the Lily's growth.

A lightning blast seems analogous to a thunder flash. But Byron did not write W. B.'s first line, and in Murray's editions of 'The Corsair' it is thus:—

The thunder came, that bolt hath blasted both,  
The Granite's firmness, &c.

Still I do not propound the chimera that the

cause of Medora's death was a thunderbolt. W. B. is referred to canto iii. sect. 21 of 'The Corsair,' where he will find this line :—

It was enough—she died—what reek'd it how?

And I will venture to say to W. B., please "verify your quotations."

FREDK. RULE.

The notion that the death of this heroine of Byron's tale was by lightning cannot be a true interpretation, for the lines must then imply that Conrad died in the same manner :—

The lightning came : that blast hath blighted both.

But this meaning directly contradicts the sequel of the tale, namely, that Conrad left the scene in a boat, and was never seen there again, but that Medora's body was buried as described. Her death was a broken heart, when his comrades returned without Conrad. The story of 'Lara' has generally been regarded as a sequel, containing the fate of Conrad and Gelnare. The "lightning" is not literal, but metaphorical.

E. A. D.

**SOUTHWARK FAIR** (7th S. viii. 289).—This fair commenced on September 8, and lasted for upwards of a week. On the first day of the fair the Lord Mayor and sheriffs rode in their robes, at two o'clock in the day, to St. Magnus's Church, where they were met by the aldermen. After evening prayer they all rode through the fair to Newington Bridge, and then, retiring to the Bridge House, they partook of a banquet. At this fair Rich, the actor, is said to have discovered Walker, the original Macheath, playing in a booth, and, being struck with his ability, engaged him for the Lincoln's Inn Theatre. In 1743 the fair was limited to three days, whereupon the proprietors of the booths declared they were unable to make the customary collection for the prisoners in the Marshalsea. The prisoners, enraged at this, pulled up the pavement and threw the stones over the prison wall on to the bowling-green where the fair was held, with the result that a child was killed and several people were injured. It was thereupon determined to put down the fair; but the proprietors of the booths and stalls removed to the Mint, where the fair continued to be held until the year 1763, when it was finally suppressed.

With regard to J. R. D.'s query as to whether the fair was not continued to as late a date as 1771, I would suggest that, although the fair may have been suppressed in 1763 so far as the pleasure portion was concerned, it is nevertheless possible that the statutory fair, or market, was held as late as the date to which he refers. T. W. TEMPANY.

The, or an, authority for the statement that the suppression of Southwark Fair did take place in 1763 is given in *Annual Register*, September 19, 1763 :—

"The high constable and upwards of one hundred petty constables, by an order of the justices in South-

wark, went to Suffolk Place, adjoining to St. George's Fields, and caused the persons who had erected the booths and stalls there to pull them down, as they had no lawful authority for keeping any fair, so that Southwark Fair may now be considered as entirely abolished."

A cutting dated September 26, 1763, from the *Fillinham collection*, runs thus :—

"The persons that were committed to prison for unlawfully assembling under pretence of keeping Southwark Fair are discharged out of custody, having entered into recognizance for their appearance at the next general quarter sessions."

A cutting, same collection, August 25, 1764 :—

"As the Borough and several other fairs have been lately abolished, it would be a very beneficial measure were every other fair near London put down and totally abolished."

I shall therefore look with some curiosity for the answers to the query at p. 289.

WILLIAM RENDLE.

It may be worthy of mention that in Spenser's 'Complete English Traveller,' published in 1771, it is stated of Southwark that

"there was also a fair in the Borough, but it has been suppressed some time on account of the great number of dissolute persons who resorted to it."—Pp. 136-7.

J. F. MANSEBROUGH.

Liverpool.

**AUTHORS OF QUOTATIONS WANTED** (7th S. viii. 309).—

I think there's nothing, I'll not say appals, &c.

The correct reading is—

Perhaps there's nothing, &c.

Byron, 'Don Juan,' v. 56.

FREDK. RULE.

(7th S. viii. 329.)

Could love have saved, thou hadst not died.

From 'Casa Wappy,' an exquisitely written elegiac poem by David Macbeth Moir. The lines were composed "on the death of an infant son of the writer, who died after a very short illness. Casa Wappy was a pet name for the child." Moir was the famous "Delta" of *Blackwood's Magazine*.

JOHN W. HOWELL.

(7th S. viii. 350.)

"Life is a comedy," &c. From Horace Walpole's 'Letters.' See 2nd S. v. 265.

W. C. B.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The Shepherdes Calender*. By Edmund Spenser. The Original Edition of 1579 in Photographic Facsimile, with an Introduction by H. Oskar Sommer, Ph.D. (Nimmo.)

A FACSIMILE reprint of the 'Shepherdes Calender' of Spenser is sure of a welcome from lovers of poetry and bibliophiles. These two classes are numerous enough to carry off the limited issue which Mr. Nimmo has put into circulation. Dr. Sommer dwells upon the claims of the poem to the honours now accorded it. These will not be disputed by those to whom the book appeals. With its enchanting verse, its quaint illustrations, and its black-letter text, it is exactly the work which the bibliophile, hopeless of finding the original, is delighted to



possess. Dr. Sommer, meantime, in his introduction supplies a full account of the various editions of the 'Shepherdes Calender,' and brings before the English reader the conclusive proof, or what may be accepted as such, that the E. K. whose commentary appeared with the 'Calender' is none other than the poet. E. King and Edward Kirke, or Kerke, have been advanced as the owners of these initials. The subject inspired much interest, and was dropped as insoluble. Dr. Uhlemann, however, a German scholar, has taken it up, and the evidence he has gathered is creditable alike to his perseverance and his insight. If he had done nothing else but stimulate Dr. Sommer to the publication of this charming book, we owe a debt to the indefatigable German worker.

*The Parish Church of St. Mary, Whaplode.* By W. E. Foster, F.S.A. (Stock.)

THIS is one of a class of books which have multiplied of late years and are always welcome, the history of a parish written by one possessing full local knowledge and a warm interest in his subject. Mr. Foster has evidently made a careful study of the parochial records, and the result is this brief monograph, somewhat dry, if the truth is to be told, but abounding in facts, ecclesiastical, historical, and architectural. Whaplode is one of the most interesting of the Fen churches of Lincolnshire, and its history was well worth writing.

*The Bookbinder, Part XXVIII.* (Clowes & Sons), gives a fine reproduction of a binding by one of the Eve family. A good suggestion for an exhibition of book-binding is put forward by Messrs. Bedford & Co.

No. XLI. of the *Library* (Stock) has an important article by Chancellor Christie on 'The Work and Aim of the Library Association.'

*The Edinburgh Review* for October devotes a fair share of its attention to the Dark Continent, taking as its subjects the conquest of Algeria and East Africa respectively. In speaking of the territorial divisions which the European powers have awarded to themselves as "immense territories over which not one of these powers exercises the authority of a civilized government," the reviewer seems unduly hard upon the Congo State at least. Even appeals from the courts there have been carefully provided for by a council of eminent jurists sitting in Brussels, appointed by the sovereign. Rome, *caput mundi*, claims our attention from the immense advance in knowledge of her early history which systematic excavation has enabled Comm. Lanciani and Prof. Middleton to set before Italian and English students. Archdeacon Farrar, as a brilliant biographer of the Fathers, comes before us with striking word pictures of Ambrose, Gregory, Basil, and Athanasius *contra mundum*.

*The Quarterly Review* takes us to Pope's Villa at Twickenham, and discusses the man and his age, holding the balance between the "petty meannesses" of the man and the "magnanimous" conduct which he could at times display. The age was hollow, insincere, and mean to a degree. Pope, the *Quarterly* reminds us, could be a "generous patron of struggling men of letters," while he could also be a "keen and unscrupulous rival" of his contemporaries. Monaco, the beauty spot of the Riviera, and, some would add, its plague spot, receives the attention which is really due to its singular position among States and to the general ability of a long line of rulers. The archives which M. Saige is gradually giving to the world already prove the rich stores from which illustrations of English as well as continental history may be expected. The Duchess of Cleveland's 'Battle Abbey Roll' is shown to be well worth the study of all who are interested in the

story of the Conqueror and his companions. That some "old document" really was preserved at the abbey, which professed to enumerate those companions, the *Quarterly* holds proven. In Heinrich Heine a subject is touched upon which must always be full of interest. "His brightness, indeed," says the reviewer, "rests upon storm clouds." "Ich bin, ich weiss nicht was," often echoes back to us from his pages, wonderful in their mingled light and shade.

In the *Fortnightly* Mr. Oswald Crawford gives a valuable account of 'Portuguese Folk-lore.' In Portugal the traces of Pagan superstition are abundant—fountains are crowned with flowers and offerings are made to trees. What is told of the Bruxas is very curious. Mr. Swinburne, writing on Wilkie Collins, passes upon that writer a verdict far more moderate and sane than it has been the fashion since his death to deliver. Part iii. of 'Russian Characteristics' dwells upon the unconquerable procrastination of the people. Mr. George Moore delivers a famous jeremiad over all our dramatists and some of our actors.—'Women of To-Day,' contributed to the *Vincentine Century* by Lady Catherine Milnes Gaskell, has attracted much attention. It is written with spirit and not a little irony, and is well worth reading. Mr. J. E. C. Bodley writes on 'Roman Catholicism in America,' and speculates as to the influence the 10,000,000 Catholics out of a gross population of 60,000,000 will have on the future of Christianity. An interesting scientific article is sent by Mr. J. Norman Lockyer on 'The History of a Star.' Dr. Jessopp in 'Are they Grievances?' answers a previous paper of Canon Perry in the same review, and the Rev. Alfred J. Church makes a sensible reply to the recent arraignment of criticism by Prof. Knight and others.—Special attraction is assigned the *Century* by 'The Autobiography of Joseph Jefferson,' which begins with the present number. The illustrations are specially excellent. An engraving of the 'Head of Æsop,' by Velasquez, forms the frontispiece. 'Street Life in Madrid' is excellent. In the 'Italian Old Masters' Mr. Stillman deals with Benozzo Gozzoli, and reproduces his very curious portrait of himself. 'The Grolier Club,' by Mr. Brander Matthews, gives a capital account of a very interesting institution. 'Adventures in Eastern Siberia' may also be commended.—'Souvenirs et Portraits' in *Temple Bar* contains some delightful gossip concerning society in France in pre-Revolutionary times, and gives, with many anecdotes, a series of brilliant pictures. A good account of 'Thomas Paine,' a knowledge of whom is indispensable to a full intimacy with Coleridge, also repays attention.—Mr. Saintsbury contributes to *Macmillan's* a very judicious and penetrative criticism of James Hogg, and quotes some very happy specimens of the Ettrick Shepherd at his best. Mrs. Lecky's 'The Gardens of Pompeii' repays attention, and 'Eton Fifty Years Ago' is brightly written.—In *Murray's* Mr. John Murray supplies a highly interesting account of the origin and history of the famous "Handbooks for Travellers." It is somewhat startling to find the writer describing his interview with Goethe at Weimar, and stating that when his travels began not only had not a single railway been opened, but North Germany was ignorant of Macadam. Lord Brabourne describes 'County Histories,' Mr. Acworth continues his delightful 'Railways of Scotland,' and Mrs. Kendall sends part iii. of her "dramatic opinions."—'Myths of the Great Departed' in the *Gentleman's* is a fresh subject. The same may be said of Mr. Farrer's 'Charles the First's Book-Fires,' 'Ilfracombe and Lundy' includes some few antiquarian particulars.—The *Forum* contains 'The Love of Notoriety,' by Miss Frances Power Cobbe, 'Making a Name in Literature,' by Mr. Gosse, and 'Democracy in the Household,' by Mrs. Lynn

Linton.—'Anonymity' is discussed in the *New Review*. The discussion, which is not finished, is well worth reading. Mr. Acworth deals with 'Our Southern Railways.' 'The Truth about "The Dead Heart" and "A Tale of Two Cities,"' by Mr. John Coleman, brings forward some good letters of Watts Phillips to Webster.—'Some Royal Parks' gives in the *Cornhill* a popular account of St. James's Park, Hyde Park, Kensington Gardens, &c. 'Among the Oiler-Makers' and 'The Bronze Axe' may be read with advantage.—As regards letterpress and illustrations, 'Margaret of Scotland,' by Mrs. Oliphant, is foremost among contributions to the *English Illustrated*. Gay's 'How Happy Could I Be With Either' is delightfully illustrated by Mr. Hugh Thomson. Lord Lytton and Mr. Lewis Morris are among the contributors.—*Tinsley's* has a biographical sketch of Mr. Buskin.—Mr. Andrew Lang in *Longman's* scathes the new journalism. 'Some Indian Insects,' by C. T. Buckland, F.Z.S., and 'Early Days in Southern California,' by Horace Hutchinson, arrest attention.—*All the Year Round* has 'A Gossip about Bibles.'

MESSRS. CASSELL & Co.'s publications include the *History of Music* of Emil Naumann, Part XX. This continues the account of Lully, and gives 'The Germans in the School of the Italians.' It is illustrated by a facsimile of the 'Theatrum Instrumentorum,' of Michael Praetorius, with its quaint representations of vocal and instrumental performances, and a second from Haydn's 'Divertimenti' for string instruments.—*Old and New London*, Part XXVI., leads the reader from Somerset House, of which there is a view taken in 1755, by the Savoy and the Strand, to Charing Cross. Turner's House in Maiden Lane, the old Adelphi Theatre, the Fox-under-the-Hill, and many other spots of interest—some of them, like Hungerford Market, long swept away—follow.—In the *Illustrated Shakespeare*, Part XLVI., 'Timon of Athens' is finished and 'Julius Caesar' begun. Classical subjects suit the designer of the illustrations. The picture of the body of Caesar at the foot of Pompey's statue is very well conceived.—*Our Own Country*, Part LVIII., gives Connaught, Chichester, and West Sussex and Carlisle. Carlisle Cathedral is the subject of a full-page design. Arundel town and castle, Chichester Cathedral from various points, Glendalough lakes, and Cong Abbey are among the numerous views that are supplied.—*Celebrities of the Century*, Part X., has overtaken the 'Dictionary of National Biography,' and the lives from Horsley to Korner are those in the latest list of that work. Specially full lives of Huskisson, Huxley, Jackson (Andrew and 'Stonewall'), Joseph Jefferson, Lord Jeffrey, Keane, Keats, and Keble are furnished.—*Picturesque Australasia*, Part XIII., opens with a very attractive view of the Bealey river. Of the Wentworth Falls another tempting picture is given. Launceston and Bathurst are depicted, and there is a very pleasing chapter on 'Some Birds and Beasts.' Of the destructive powers of the kangaroo we had no previous idea.—The *Encyclopædic Dictionary*, Part LXX., reaches from 'Statics' to 'Studied.' An illustration of a Steinkirk might have aided a recent discussion in 'N. & Q.' 'Stereotype' and similar words may be studied with advantage.—Part II. of *The Holy Land and the Bible* describes the plains of Sharon, and then progresses to Caesarea. Its illustrations are effective.

THE Rev. J. Gurnhill, B.A., East Stackwith Vicarage, Gainsborough, is willing to print in book form much material of antiquarian and historical interest connected with the Gainsborough parish registers, a report on which he drew up at the request of Canon Williams, late Vicar of Gainsborough. He seeks to obtain a hundred subscribers at half-a-crown each.

### Notices to Correspondents.

We must call special attention to the following notices: On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

Mr. (f) A. LIASTON writes that he said the spelling *quartoes* was unscholarly, not ungrammatical, and adds that to a refined mind there is something peculiarly barbarous about *quartoes*. We personally fail to see that *quartoes* is more shocking, even if less scholarly, than *potatoes*.

J. HERBERT ("Lay Bishop").—See 6th S. xi. 308, 352.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Curator Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

### BOOKS AND ODD VOLUMES

#### WANTED TO PURCHASE.

Particulars of Price, &c., of every book to be sent direct to the person by whom it is required, whose name and address are given for that purpose:—

Privately Printed Pamphlet on Cholmley Family, by Sir Hugh Cholmley, of Whitley (?).  
Small's History of Newry.  
Folk-lore of Birds.  
Folk-lore of Plants.

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## Notes.

FRANCO SACCHETTI, A.D. 1335-1410.

Most readers of Italian literature are acquainted with the *novelle* of Sacchetti, 258 in number. He wrote also sonnets, *frottole*, ballads, and other light things. I have been surprised to find that he wrote sermons, since he was not a priest, but employed in commerce and in the magistracy of Florence, his native city. Moreover, his *novelle* abound in indelicate situations, like those of Boccaccio, his contemporary, or nearly so, whom in many respects he resembles; although he is simpler in style and evidently an independent writer. But while often indelicate and indulgent in sneers at clerical and monkish hypocrisy, he never satirizes the substance of religion, but only its graceless professors; and in these respects the sermons and the tales in his *novelle* have much in common. His *novelle* were, so far as I know, not printed till 1724, and the sermons remained in MS. till 1857, when they were edited and published at Florence by Ottavio Gigli under the title of "I Sermoni Evangelici, le Lettere ed Altri Scritti inediti o rari di Franco Sacchetti."

The *sermoni* resemble meditations or short comments upon important passages of Scripture, and could hardly have been delivered from any pulpit. Some of his sayings are so curious that they may be worth repeating and preserving for the benefit of readers and preachers in these times.

Thus in Sermon I., on hypocritical fasting, from Matthew vi. 16, he explains "Unge caput" in this strange fashion:—

"Il capo è Dio. Ugni Dio tauto viene a dire come quando ugni cosa ammorbidando, perohè la tiri tosto te; o vuogli intendere ugniti il capo perocchè l'olio ti sarebbe di sopra e tu di sotto; e per questo olio si intendieno li sacramenti della chiesa."

Then he likens those who fast from food, simply in obedience to the legal requirements of the Church, without fasting from sin, to Satan, "who never eats, but is always sinning."

In explaining the saying "Let not thy left hand know what thy right hand doeth," he makes the right hand an emblem of the Saviour and the left hand that of the devil:—

"Tutto questo è che ogni bene che si fa in questa vita dee avere merito e da Dio o dal mondo. Quando l'ha dall'uno, non lo dee avere dall'altro."

In a discourse upon the last judgment from Matt. xix. he gravely asserts that when Christ will return to judge the world it will be on March 27, because on the 25th day of that month he was crucified and on the 27th he rose from the dead.

In Sermon XI., on "Quench not the spirit," he writes:—

"How is it possible to quench the Spirit? Neither more nor less than as the candle is lit or extinguished. Do you wish, then, that this candle should not be put out? Shut the five gates, so that the wind does not enter and blow out the candle. The five gates are the five senses, which if left open allow many winds of vain-glory and other vices to enter in and extinguish the candle."

In the same sermon there is a beautiful passage, which would suffer much by attempt at translation:—

"Che cosa è uomo? L'uomo è rosa mattutina, peregrino e viandante e servo morte: la rosa mattutina sull'aurora s'apre, s'è fresca e bella; poi, come il sole la scalda un poco, subito cade e seccasi. Così l'uomo un poco di tempo chiaro e fresco, e una febbre viene e hallo morto; è peregrino della sua patria del cielo, e qui è forestiero; servo de' morti s'intende, perocchè l'uomo ignora si ricompara della morte. Va l'uomo a dormire, perocchè se non dormisse morebbe; levasi dal letto, e vestesi perocchè non gli faccia freddo, per paura della morte; va a desinare, per mangiare, acciò che viva, per paura della morte: bee perché ha setè, per paura della morte: e così dell'altre cose."

In the same sermon he contends that man is not merely self-made or evolved out of material things:—

"Chi non ha ragione, non ne può dare altrui; e chi non ha intelletto, nol può dare altrui, e chi non ha volontà o memoria, non la può dare altrui; adunque gli elementi non hanno tutte queste cose, e l'anima le possiede; adunque non è creata di materia, nè d'elemento, ma dallo intelletto e dalla ragione superna; e però è eterna siccome il seco creatura."

In Sermon XIX. he identifies the woman who said "Beatus venter qui te portavit" with Marcella, the maid-servant of S. Martha.

In Sermon XXVII. he asserts that the angel Gabriel was of the order of the Seraphim, of the

same order as Lucifer; hence he was chosen to make the announcement to the Holy Virgin, that the same order which brought death should also carry the message of life to the world.

In the same discourse he refers to the controversy between the preaching friars and the friars minors respecting the immaculate conception of the Virgin Mary, the preaching friars opposing and the friars minors accepting it.

In Sermon XXXIV. he compares the four rivers which ran out of the Garden of Eden to the four cardinal virtues:—

“E per quello che si può comprendere, qual nasce in Erminia, e qual in una parte, e quale in altra. Adunque non apparirebbe che scendessimo dal Paradiso terreste. I' dico dial; perocchè l'acqua, poichè è mossa del tuo principio, corre talora sotto il mare, e talora sotto i monti e sotto la terra, e poi riesce ne' monti d'Erminia, e pare che faccia principio in quello luogo, &c.”

In Sermon XXVII. he discusses the question whether non-Christians may not be saved:—

“Puote uno che viva e nascesse pagano o saracino salvarsi non avendo battesimo? Rispondo che sì, vivendo regolarmente e giustamente, facendo quelle altrui che volesse che fusse fatto a lui.”

In Sermon XVIII. he asserts that Adam was made out of the red earth of the “campo Damasceno”; hence *uomo* from *humus*, the terra.

I do not quite understand what he means by the following:—

“Nota che nella lingua ebraica giammai non si trova alcuno parlare che fosse disonesto.”

In the same sermon there is this excellent similitude:—

“L'anima è la moneta col conio di Cristo scolpita con la sua imagine.”

On Matt. xxiii. 2, he thus refers to the priesthood:—

“Gli dottori canoniche e prelati seggono sopra la cattedra e non nella cattedra perocchè il fumo della vana gloria assalece più loro che altra gente, e quel fumo gli leva sopra cattedra.”

In many places he attacks the shortcomings of the clerical orders. In Sermon XXVII. he asserts:—

“De' sei preti l'uno non sanno grammatica, nè non hanno scienza, nè discrezione; e per questo e la fede e il mondo viene mancando a più giornate.”

There is much of the same kind in his *novelle*, *lettere*, and *canzone*. See *novelle* 25, 28, 54, 100, 111, 128, &c.

Amongst those who foretold the coming of Messiah he enumerates the following pagans—unconscious prophets, I suppose:—Virgil, Nabuch de Nosor, and “un sibilla di Babilonia.” He quotes Virgil's prophecy thus: “Jam redit et virgo, redeunt Saturnia regna” (*Bucolica*, *Ecl.*, iv. 6). Nabuch de Nosor is, no doubt, Nebuchadnezzar; who the sybil of Babylon was I know not.

In Sermon XXXVII. he says that there are some “che dicono che la Maddalena fu la moglie

di San Giovanni Evangelista.” To this he replies:—

“Che San Giovanni fu vergine; e se ella pur fusse stata, che non fu, moglie de S. Giovanni, seguita ancora, che non avendo peccato con altrui sarebbe stata vergine. E questo non è vero, però la chiesa non canta per lei officio de vergine.”

In another place he reckons the Magdalen amongst the apostles, and states that she preached the gospel at Marseilles and converted the duke, the duchess, and many others.

In a sermon on the “Body of Christ” he gives the following piece of physiological information:—

“Il fanciullo maschio nel ventre della madre in quaranta di è vivo, e la femmina in ottanta di; e così come il corpicino comincia a essere nel ventre della madre, così in quel luogo principia l'anima; e non creda alcuno che l'anima si acquisti come egli è nato, perocchè sarebbe errore e eresia.”

Jesus, he says, was born on a Sunday and died on a Friday, after living thirty-two years and three months. On the day and hour at which the serpent tempted Eve the angel Gabriel was sent to say Ave to the Virgin. On the ninth hour of the same day on which day and at which hour Adam and Eve were driven from Paradise, was Jesus crucified.

If approved, further extracts will follow.

J. MASKELL.

#### ‘DICTIONARY OF NATIONAL BIOGRAPHY’: NOTES AND CORRECTIONS.

(See 6th S. xl. 105, 443; xii. 321; 7th S. i. 25, 82, 342, 376; ii. 102, 324, 355; iii. 101, 382; iv. 123, 325, 422; v. 8, 43, 130, 362, 463, 506; vii. 22, 122, 202, 402; viii. 128.)

#### Vol. XX.

P. 20 a. Nath. Forster. See Raines's ‘Vicars of Rochdale,’ Chetham Soc.

P. 44. Sir John Fortescue. See Hallam's ‘Middle Ages.’

P. 49 b. Fortescue is mentioned in a letter from Jervas, printed in the ‘Life of Parnell’ prefixed to his ‘Poema.’

P. 51. T. D. Fosbroke's account of himself, ‘Ariconsensia,’ 178–183; for “Heather” read *Hester*.

P. 64 a. On weapon-salve see ‘N. & Q.,’ 7th S. vii. 22.

P. 68. Dr. J. M. Fothergill contributed two papers to *Good Words*, 1882, and perhaps others.

P. 72 a. Phalerus. Qy. *Phalerus*?

P. 83 a. Phineas Fowke's name is appended to the document, 1696, prefixed to Garth's ‘Dispensary.’

P. 85. An account of Bishop Fowler's possession of a MS. by Bishop Bull, Nelson's ‘Bull,’ second edition, p. 513.

P. 86 a, last line. Saducismus. Qy. *Sadducismus*?  
P. 90 a, l. 12 from bottom. For “H. W. B.” read J. T. F.



P. 91 a, l. 10. For "Stoke Severn" read *Severn Stoke*.

Pp. 95-112. C. J. Fox. Mathias, 'Purs. of Lit.,' eleventh ed., xv. 46, 260, 373, 474.

P. 113 a, l. 5 from bottom. For "Osbaldwicke in the county" read *Osbaldwick in the church*.

P. 118 b. Boehme. P. 181 b Böhm.

P. 123 a, l. 16 from bottom. For "Dobledo" read *Doblado*.

P. 136 b, l. 2. For "shrift" read *shift*; l. 21, "twice a day," i.e., Sunday?

Pp. 148-9. Dr. Hammond quotes Foxe's 'Martyrs' as to the value of the Prayer Book; testimony on such a point from such a source must be "authentic," 'Directory and Liturgy,' 14.

Pp. 152-3. Bishop Richard Fox. Bishop Fisher dedicated to him his treatise 'De Veritate Corporis,' 1527.

P. 158. Fraizer. Denham allows his skill in certain cases: "Do but confer with Dr. Frazer," 'Poems,' 1684, p. 125. Rochester says, "One flies from 's creditor, the other from Frazier," 'Poems,' 1707, p. 120. The pump in the king's bath at Bath was set up by the advice, order, and direction of the Hon. Sir Alexander Frazier, principal physician-in-ordinary to His Majesty, Dingley, 'Hist. Marb.,' i. p. xxvii. His wife was a cousin of Bishop Cosin, who left in his will a piece of plate each to the doctor and to his daughter Elizabeth. Cosin consulted him about a strangury, and on matters of business, and he was entertained at Durham on his journey with the Commissioners from Edinburgh. Cosin's 'Corresp.,' ii.

P. 160. Dr. G. Bull wrote on 'Posture at the Sacrament,' at the request of Bishop Frampton, Nelson's 'Bull,' 87.

Pp. 162 a, 163 a. For "Anglia Notitia" read *Anglice Notitia*.

P. 164. Alban Francis. Dr. Patrick advised Peachall about him, 'Autobiog.,' 229.

P. 180 a, l. 9 from bottom. For "Lang" read *Laing*.

P. 188. Frankland. A copy of his 'Reflections' in Bambergh Castle Library. See 'Autob. of Jos. Lister,' 1842, pp. vi, vii, 49; Turner's 'Nonconf. in Idle,' 119; Guest's 'Rotherham,' 460.

P. 189 b, l. 26 from bottom. For "Commen" read *Commem.*

P. 196. See 'Sir John Franklin,' by A. H. Beely, 1881.

P. 199. Fransham. See Hone's 'Year-Book,' 1289-1306.

P. 207 a, l. 13. "Leadclune." The present baronet prints it *Ledeclune*.

P. 209 a. William. Qy. *Willins*?

P. 210 b. Percival. Qy. *Percival*?

P. 211 a. For "a volume" read *two volumes*; for "J. Doyle" read *John W. Diggle*. Mr. Hughes's book was so unsatisfactory to Lanca-

shire readers that Mr. Diggle is just bringing out 'Bishop Fraser's Lancashire Life.'

P. 211. Bishop Fraser published a volume of 'University Sermons,' 1855, and two volumes of 'Parish Sermons,' 1855-60; his sermon at the opening of new buildings at Shrewsbury School appeared after his death, 1886. See his autobiog., *Manchester Mag.*, Jan., 1880; *Spectator*, Oct. 31, 1885, p. 1434; *Edinburgh Review*, April, 1886; *London Quarterly Review*, July, 1887; *Times*, March 2, 1887; *Church Times*, Oct. 7, 1887; *Guardian*, March 30, 1887; G. Huntington in *Temple Bar*; 'Leaders Upward and Onward,' by H. O. Ewart, 1887.

P. 212 a, l. 24. "At Reelick, of which county."

P. 222 b. On Fraser's succeeding Gisborne see 'Letters of Junius,' 1807, p. 205.

Pp. 244 b, 245 b. The ode on the death of Queen Caroline seems to be given to both father and son.

P. 254. Dr. Wm. French. An anecdote of him in Pryme's 'Autob.,' 362.

P. 255 a, l. 20 from bottom. "Biased." Qy. *biased*?

P. 270 b. Wm. Frere. Notices of him in Pryme's 'Autob.,' 98, 276.

P. 272. Archbishop Frewen. See *Yorkshire Archaeological Journal*, vol. i.

P. 280 a. Pits says that Fisher wrote a book 'De Purgatorio.'

P. 282 b. The voyage of "Martin Forboeshier Englishman," 1577, and the disappointment about the gold, is mentioned in Blundeville's 'Exercises,' 1606, p. 273 b.

P. 283 b. "Riggat." Martin Frobisher married at Snaith, May 30, 1559, Isabel, widow of Thomas Rickard, of that place. (This note is supplied by Dr. Sykes, F.S.A., Doncaster.)

P. 285 a. "Bridge Frodsham, comedian," died October 21, and was buried at Sculcoates, Hull October 25, 1768, so that he cannot have died at York on the 26th. There is a poem on his death in John Coates's 'Poems,' 1770. His portrait was engraved by Halfpenny. He had been at one of the universities (Tickell's 'Hull,' 901); Robertson's 'Poems,' 1773, 270. There was a Miss Frodsham belonging to the same company.

P. 310 a, b. For "Rylands" read *Ryland*.

P. 315 b, l. 11 from bottom. For "1738" read 1638.

Pp. 318 a, 319 b. "Redevivus." Qy. *Redivivus*?

P. 319 b. Fuller's 'Hist. of Univ. Camb.,' edited by Marmaduke Prickett and Thomas Wright, Cambridge, 1840.

P. 323 a. Bishop Fuller's kindness to Samuel Shaw, the Nonconformist, see life prefixed to his 'Immanuel'

P. 330. B. Furly. Locke's 'Letters,' 1708, pp. 365-71.

P. 337 a. On Fuseli's Milton Gallery see Mathias, 'Purs. of Lit.,' 442.

- P. 345 b. "Novissimus," Qy. *Novissimus* ?  
 P. 377 a. "Prebend," Qy. *prebendary* ?  
 P. 379 a. Thomas Gale was a friend of Sir G. Wheler (Wrangham's 'Zouch,' ii. 143).  
 P. 380 a, l. 15. For "Nicholson" read *Nicolson*.  
 P. 380 b. 'Roman Antiquities in Fife, Discovering the Site of the Battle between Agricola and Galgacus,' by the Rev. Andrew Small, 8vo., Edinburgh, 1823.  
 P. 384. Gallini. Pryme's 'Autob.,' 76.  
 P. 407 b. Anecdote of Lord Gardenstone in Chambers's 'Traditions of Edinburgh.'  
 P. 412. B. Gardiner. See preface to Amhurst's 'Terre Filius.'  
 P. 415 a. The evidential value of Gardiner's vision, see Mozley's 'Miracles,' third edition, pp. 287-8.  
 Pp. 419, 425. S. Gardiner. See Ascham's 'Letters.'  
 P. 425 b. Tho. Gardiner wrote commendatory verses for Browne's 'Britannia's Pastorals.'  
 P. 434. Garençières. 'N. & Q.,' 6th S. xii.  
 W. O. B.  
 P. 126 a, l. 19 from foot. Omit "Godfrey."  
 P. 223 a, l. 13. Omit "or was," and for "Farn-ton" read *Farrakins*.  
 P. 223 a, l. 23. General Fraser's wife survived him, and was afterwards defendant in a suit for breach of promise of marriage, in which she was cast in damages.  
 P. 256 b. Bartholomew Frere was at Felsted School with his brother William. More about him in 'The Ball Archives,' diaries, &c., of Sir George Jackson, edited by Lady Jackson.  
 P. 315 a, l. 28. For "St. Peter's, Aldwinole" read *Aldwinole St. Peter's*.  
 P. 315 b, l. 28. For "Montagu, at Boughton," read *Montagu of Boughton*. J. S.

#### AUCTIONS AND AUCTION ROOMS.

The Dutch appear to have been the first to revive auctions in modern times; but we cannot say anything in praise of the arrangements in their auction rooms in the seventeenth century. Among other things, they burnt a candle while the biddings were going on. It is difficult to say why they did this, but on foggy days, so common in their country, as the auctioneer would become invisible when the candle went out, the biddings would necessarily cease. We can also understand that, being a people who loved quiet, the Dutch would prefer the extinction of a candle to that sharp tap of the hammer which now so often sends a thrill of pleasure into one heart and a chill into many others. Nevertheless, as they used tallow candles, the effect of the frequent extinction of candle ends must have been rather trying to the olfactory nerves, and the tap is decidedly an improvement.

The French, with better taste, at the same time had commodious buildings devoted to auctions, and we believe they were the first to introduce seats into auction rooms.

As to our unfortunate forefathers, they seem to have formed their collections in despite of many difficulties, for even in 1689/90 sales of pictures were frequently held in coffee-houses and public houses. Mr. Gilleflower and Mr. Millington were then the principal auctioneers; and the latter, at the beginning of a catalogue announcing the sale of a collection of paintings and limnings at "The Barbadoes Coffee House" in February, 1689/90, makes the following curious address:—

"To the Gentlemen and Ladies, &c.

"To describe the art of Painting, would be to epitomize the Histories of most of the Civilized Nations of Europe, in which the art, as also the Artists, are both Recorded and Transmitted to succeeding Ages with Applause and Commendation. My design at present, is to hint at, rather than to discourse of the advantages that attend this noble invention. If any are curious observers of the several parts of Nature, in this they may see it displayed in its liveliest Colours, and improved in its most Transcendent Beauties: If fond of Fame, a Kind of immortality, behold a conquest gained over the Grave, and a Victory over Mortality itself. This incomparable Art at the same time informs the Judgment, pleases the Fancy, recreates the Eye, and touches the Soul, entertains the Curious with silent Instructions, by expressing our most noble Passions, and never fails of rewarding its admirers with the greatest Pleasures, so Innocent and Ravishing, that the severest Moralists, the Morosest Stoicks cannot be offended therewith, so refined, that the Repetition occasions new delights, and the most solid Entertainments. In a word it remains hitherto undetermined, whether the Effects of the Pen, or that of the Pencil, have most obliged Mankind; the one, it's contest Exhibits the Sentiments of the Understanding, the other truly represents the Lineaments of the mind, in the Portraits of the Persons. To these Transient Remarks, I might add the Testimony of Sacred Story, both as an argument of the Esteem that Painting was in amongst the Jews: as also, that it was reckon'd by them none of the least infelicities that they were threatened with, viz. to be deprived of their pleasant Pictures.

"To conclude, when I first Essay'd this way of Selling Paintings and Limnings by Auction, I propounded to myself the obliging of the Gentry, Citizens &c. and to bring it into Esteem and Reputation, to make it familiar and acceptable, and withal, an honest gain to myself. And as I am bound publicly to own, so I will upon all opportunities freely acknowledge, that the worthy Gentlemen, &c. the Buyers, have both by their presence and custom, promoted and encouraged it. And that I may remove the Prejudices of some, and the Misapprehensions of others, as to the sincerity of the management, I have printed the Conditions of Sale with an additional one, that no Person or Persons shall be admitted to bid for his, or their own Pictures, &c. for I will, and cannot omit to aver, that the Gratifying of my Customers with moderate Pennyworths in the things I sell, was one of the Principal motives that gave rise to the attempt, and is the most probable way to Continue it, which having (without vanity be it said) in some measure effected, I do not in the least repent, (that for your sakes, Gentlemen) I have hitherto extended and exercised my Lungs."

Certainly George Robins, in his wildest flights, never rose higher than Mr. Millington.

Another strange address is that of Edward Millinton in the catalogue of a collection of prints and engravings of a somewhat later date. He says :—

"Whereas many Auctions have been kept for the more Indifferent Judgments, we thought fit for the benefit of the *Virtuoso's*, and more Understanding Gentry, to select out of vast Numbers, such as for their Fairness and rarity of their Blackness will doubtless be admired by all that see them, such persons onely are desired to come. Those which are slight or defaced being reserved for other Time and Place, and another sort of People.

"Tis hop'd therefore a true Estimate will be set upon such valuable Curiosities. "VALUES."

It is not difficult to imagine how "another sort of people" would receive such an intimation in our time.

Very few of the sale catalogues issued at the end of the seventeenth century give the year; but the following announcement, made in a catalogue of "a Curious Collection of Paintings and Limnings," must be of about the same date as the preceding. It is stated on the title-page that they

"will be exposed to sale, by way of Mineing, (a Method of Sale not hitherto used in England) on Thursday 12<sup>th</sup> Friday 13<sup>th</sup> and Saturday 14<sup>th</sup> of this instant *March*, at Mrs. Smythers Coffee House in Thames street, by the Custom House: The Sale beginning each Morning precisely at Nine of the Clock. The said Paintings are to be viewed from this day forward until all be sold. Catalogues may be had at the place of sale.

*"Pray read me, but do not take me from the Table."*

This was a large sale, in which there appear to have been some valuable pictures. Of course the exact date could be calculated. The usual time then for sales to begin was at four o'clock in the afternoon. It seems that at such sales the auctioneer put up the lot at a high price, and lowered it until somebody present called out "Mine," and that in some instances any person might advance upon the "mine"; so that the process of sale must have been like going down a ladder and up again.

RALPH N. JAMES.

**DEATHS OF NEAR KINDRED.** (See 7<sup>th</sup> S. vii. 345.)—In reference to the notes on this subject from the pen of your frequent contributor the REV. J. MASKELL, I beg to submit the following curious case, which occurred at Thonock Hall, Gainsborough, Lincolnshire, in 1789, and which I think will be of much interest to MR. MASKELL and the numerous Lincolnshire contributors to 'N. & Q.' I may explain I learnt the interesting particulars thereof through my grandparents residing for many years near to Thonock Hall, where my father was born in 1793. Hence the old hall, along with its surroundings, together with its then owner, Miss Frances Hickman, were no strangers to him.

Now there died at Thonock Hall in 1780 Sir

Nevile George Hickman, Bart., the last male of the family, in whom the title became extinct. The baronet had three daughters, viz., (1) Frances, who survived him, and died unmarried at Thonock Hall in 1826, in her eightieth year; (2) Rose Elizabeth, who likewise died at the hall, in 1779, leaving one son, Nevile Thomas, of weak intellect, aged seven; (3) Ann, who died in infancy. By the will of Rose Elizabeth (a copy of which is before me) her husband was Thomas Baker, a lieutenant in the 5<sup>th</sup> Foot Regiment, on the Irish establishment; and, according to the records of the regiment, Lieut. Baker was wounded in Ireland in 1783, and he died in 1784. I confess I am unable to state where Lieut. Baker died. Notwithstanding, I may safely state that his orphan son, after the death of his mother at the hall in 1779, remained there in the care of his aunt, Frances Hickman. Hence it may be noted that the only member of the family Miss Frances Hickman had with her in her loneliness in the hall on the death of her father in 1780 was her orphan nephew. But about this date the lady received into the hall her cousin, Miss Ann Laming, whose widowed mother had been accidentally burnt to death at Winterton, Lincolnshire, and thenceforth the trio of near kindred resided happily together in that old-fashioned Thonock Hall (or Thonock Grove, as it was then called), with its as many windows as there are days in the year, until 1789, when sickness, followed by death, unhappily entered therein, and her cousin Miss Laming and her orphan nephew young Baker expired within a few hours of each other. Some idea may be formed of Miss Frances Hickman's state of mind by her sad bereavement, and being thus left alone in that old hall. And this notice of these singular deaths therein would, I think, be very incomplete were I to omit therefrom the remarkable circumstances attending their interment, inasmuch as, in her lonely grief, Miss Hickman confided the whole arrangements for the interments to the family lawyer, who, strange to state, had the Hickman vault opened for the body of her nephew, and had a common grave opened in Gainsborough churchyard for that of her cousin Laming. Now it happened that the latter had a brother, William Laming, a framework-knitter, resident in Nottingham, who repaired to Thonock to attend his sister's interment; and when he arrived there, and learnt the distinction made by opening the Hickman vault for one and a grave for the other, he demanded and insisted that his sister should be interred in the vault. Thereupon there ensued a violent and alarming altercation in the hall on the matter between Miss Hickman's lawyer and her cousin William Laming, and the unseemly quarrel was not quelled until the grief-stricken lady interposed between them. Still, so determined was her cousin Laming in his purpose, that ultimately both bodies

were interred together in the Hickman vault, and the grave in the churchyard was refilled without a corpse therein.

I certainly should be very much pleased to learn whether any one among the numerous Lincolnshire readers of 'N. & Q.' has ever seen or heard of anything relating to the foregoing remarkable circumstance taking place in the Hickman family, of the lords of the manor of Gainsborough.

F. MIDDLETON.

Corrington, Notts.

**THE KERNOOZERS.**—Those who have been as puzzled as I have been by the mention of a society of Kernoozers during a recent correspondence in the *Standard* about the disappearance of memorial brasses, will read with interest the following paragraph, taken from the *Exchange and Mart* of Oct. 11:—

"Theft of memorial brasses, and displacement, neglect, or loss of old armour from church tombs, have been occasioning correspondence in the daily papers. Kernoozers may still rescue a great deal of the latter from oblivion, as, like all true connoisseurs, they are enthusiasts. Indeed, the words kernoozer, kernoozing, are but a humorous travesty on connoisseur. It was created thus. A man who was of humble birth and no education became so mixed up with artists that he gathered much knowledge on matters connected with art, and developed a taste to some extent for studying armour. He was often found in the celebrated Christie auction room, and on one occasion, when armour was under the hammer, he of the rostrum asked Mr. — what was his opinion of the pieces, but Mr. — excused himself from giving any on the ground that he was no 'kernoozer.' When a club of armour virtuosi was formed, and a name desired for it, some one suggested the adoption of Kernoozer, and now its sense (or nonsense) is so extended that a verb is formed—I kernooze, you kernooze, he kernoozes, I should kernooze, he should kernooze, &c. Truly the Lindley Murray or lexicographer of the latter half of the nineteenth century has his work cut out for him."

I have myself heard the word *connoisseur* Englished as *kernoozer* by a person of quite ordinary education and culture. St. SWITHIN.

**ATHENEUM CLUB.** (See 6th S. xi. 246.)—The following analysis of the Athenæum Club as at present constituted may be compared with that published at the previous reference:—

Law : Judges, 58 (including 6 county court); Q.C.s, 35; barristers, 215; total, 308. Divinity : Bishops, 36; clergy, 112 (including 19 dignitaries); total, 148. Medical : M.D.s and surgeons, 82. Total of the three professions, 538. Universities : Oxford, 382; Cambridge, 339; Scotch, 65; London, 35; Dublin, 49; total, 870. Professors, 74; Societies (chiefly F.R.S. and F.S.A.), 268; Royal Academicians, 32; civil engineers, 39; librarians, 5. Naval officers, 10; military officers, 67; total, 77. Peers, 82; lords (sons of peers), 11; honourables, 31; baronets, 59; knights (titular), 131; Privy Councillors, 25 (+ 85 with other than P.C.

title=110); total of titled classes, 339. M.P.s (including Speaker), 59; esquires, 760 (including 145 without affix to their names indicative of societies, degrees, &c.). Total number of members of club, 1344. WM. R. O'BYRNE.

**COMPREHENSIVE EPITAPH.**—I have been in few churches in England which would not supply epitaphs even more "pompous" than that cited p. 266 ante. But I was struck with the great simplicity of diction for its date (1667) of one on a tablet in a prominent position in the old church of Dartmouth the other day, to the memory of a man who seemed to have enjoyed some distinction in the town. The whole record of his qualities was summed up in this line:—

His character, a Gentleman.

This—and nothing more! And what more could be wanted!

R. H. BUSK.

**"BUTTONED STAFF."** (See 7th S. viii. 329).—The 'New English Dictionary' shows that *buttoned* means furnished with a knob, and that Herrick uses *buttoned staff* for "knobbed stick." This dictionary should be consulted for all words beginning with *A* or *B*. W. W. SKELT.

**COINCIDENCE OF DATES.**—The *Sheffield Daily Telegraph* of Thursday, October 24, records the following strange coincidence, which strikes me as almost without parallel:—

"An *employé* of one of our large mercantile houses died the other day, after twenty-seven years' service, a very worthy man, whom his firm will much miss. His son was born on the day the father entered their service, the son died at the age of twenty-seven on the anniversary of his father's birth, and now the father has died on the anniversary of his son's!"

FREDERICK LAWRENCE TAVARÉ.

30, Rusholme Grove, Manchester.

**CURIOUS INN-SIGN.**—Mr. James Coleman, of Tottenham, has just issued a catalogue of early charters and deeds, one of the items in which is a deed between Edw. Bromfield, gent., and Thomas Overman, of St. Saviour's, Southwark, gent., dated 1624, relating to land and four inns in Southwark, one of which, called "The Holy Water Sprinkle," is situated in St. Saviour's. This sign is not mentioned in Hotten. THOMAS BIRD.

Romford.

**BULGARIAN WEDDING CUSTOM.**—An old and curious wedding ceremony with the Bulgarians is the public and solemn shaving of the bridegroom early on the wedding day. Whilst the barber performs his work the bridegroom is surrounded by a dancing crowd of girls and lads. His hair having been cut, it is carefully gathered by some girls, to be preserved in a chest of the bride. When the barber has done he gets as a present a linen cloth, and from every one a small piece of money. Then

the bridegroom kisses the hand of each girl, washes his face, and puts on the wedding dress. The latter (not the person, but his festive garment) must be accurately weighed three times by a lad ere the bridegroom is allowed to put it on. This strange custom is said to date back to remote times of early Slavonic heathendom, but still continues being strictly observed, especially by the villagers. X.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

CLUB.—Will any one who knows his Pepys kindly send me the reference for this passage: "We dined at the French house, but paid ten shillings for our part of the club." What is the contemporary evidence for the application of the name *club* to the company said to have met at the "Mermaid Tavern," and to have included Shakspere, Raleigh, and others? Is it called a *club*? I also want early instances of the modern sense of the London club. Gronow's 'Reminiscences,' 1862, p. 76, says:—

"The clubs of London in 1814.....White's, Boodle's, Brookes', or Wattiers'.....with the Guards', Arthur's, and Graham's, were the only clubs at the West End."

At what date were any of these instituted, or organized in the modern way? Quotations before 1823, and, if possible, before 1814, are wanted. Please send direct. J. A. H. MURRAY.  
Oxford.

ENGLISH FRIENDS OF GOETHE.—The Goethe Museum possesses a number of portraits of English friends of Goethe who came to Weimar between 1815 and 1830, and whose portraits the poet caused to be painted for his collection. The sitters' names are written at the back of the portraits. Among others are the following:—

1. "Cromie, an Irishman."
2. "Dupré, Englishman."
3. "Knox, Englishman."
- 4, 5. Two brothers of the name of Lawrance (or Lawrence?), the elder styled "Chevalier."
6. "Naylor."
7. "Plunkett."
8. "Captain Culling Smith."

I shall be glad of any information with regard to the above. R. G. ALFORD.

WILLIAM MACKINTOSH.—Could any correspondent of 'N. & Q.' inform me if William Mackintosh was a baillie of Rutherglen, Lanarkshire, from 1800 to 1830? It is supposed that he was a native of Fifeshire, and removed to Rutherglen, where he became possessed of house property situated in the Stonelaw Road. He is said to have married

secondly a widow lady named Lynch. By his first marriage he had issue (1) David, married to Isabella Simpson; (2) William, married to Janet, daughter of Edouard Cash, or Casshe (supposed to have come to Rutherglen from Lisburn, in Ireland, and was probably of Huguenot extraction); (3) Thomas, married Miss Galloway. (1) Elizabeth, married David Reide; and (2) Margaret, died unmarried. CASHE.

'THE BOOK OF SUNDIALS.'—Information is much wanted about the following dials, in order that they may be described in a forthcoming edition of 'The Book of Sundials.'

1. The dial on Langford Church, Berks. I have seen the treatise on Langford Church written by Sir Henry Dryden. The dial face is obliterated, and only the figures which support it remain.

2. The dial alluded to in Pennant's second 'Tour to Scotland' as having been seen between Newcastle and Stannington Bridge, known by the name of Pigg's Folly.

3. The remains of a dial face found in opening a drain in Taymouth Castle gardens, referred to in *Scottish Notes and Queries*, May, 1889.

Notes on other dials not already described in 'The Book of Sundials' will also be gratefully received by HORATIA K. F. EDEN.

Hill Brow, Rugby.

REPRESENTATIVE OF THE CLAN BUCHANAN.—I would feel much obliged if any correspondent of 'N. & Q.' could give me reliable information as to who is the present head of this clan.

HEATHRE.

'GRADUATI OXONIENSES.'—Is there a book called 'Graduati Oxonienses,' corresponding to 'Graduati Cantabrigienses,' of which I have a copy published in 1823? I fancy that I saw such a work some years ago, but may have been mistaken. E. L. H. TEW, M.A.

HERALDIC.—Can any of your numerous readers kindly give me the arms of the younger branches of the Constables, A.D. 1640; also of Viscount Dunbar (Scotch)? EBORACUM.

BURNING OF WOMEN.—Mr. Pike, in his interesting 'History of Crime,' states that the sentence of burning was passed for the last time on a woman in the year 1784, the culprit being one Mary Bayley. I find by the *Annual Register* for 1789 that the sentence was carried out on one Christian Murphy, or Bowman, for coining, on March 18, 1789. She was, however, strangled at the stake before being burned, and this appears to have been the usual practice. Was there any legal authority for it; and, if so, what?

As to the sentence itself; coining was then high treason, and burning was for a long time the penalty on a woman convicted of treason. Murder

of a husband was called petty treason, and incurred the same penalty. The penalty was not apparently intended to expose the female offender to greater suffering than the male, but to avoid the sentence of disembowelling which was then passed on males convicted of treason. Murder of a wife, however, was not petty treason, owing to the current theory of the inferiority of women.

The punishment of burning was abolished in 1789, and the abolition must have been in contemplation, if not actually before the House, when the woman Murphy was burned. Or was it that the burning (which took place in London) produced an outburst of popular feeling that resulted in repealing the former Acts?

I should be glad to know whether the sentence of flogging was carried out on a woman shortly before the repeal of that law, and had anything to do with the repeal. The public flogging of women was prohibited in 1817, and private flogging followed in 1820.

J. R.  
Dublin.

**SUBJECT OF OLD ENGRAVING.**—Can any collector of engravings identify the subject of one I have lately seen, of which the date and name of the engraver have unfortunately been trimmed off?

At first sight the subject appears to be classical. In the foreground are three figures in classical attire, one of whom is holding a stone, or chart, traced with a map; another figure, on the left hand, is placing a compass needle on the chart, and all are watching the flight of some bees which a boy on the right of the group lets fly, and appear to be drawing an augury from their flight. In the background is a sharp-prowed Roman galley, and on the upper right hand, in the sky, is a cupid flying, with a cloud of swarming bees, which form a circle, and in the middle of this are three bees, much larger than the rest, and disposed, heraldically speaking, 2 and 1. The bees in the circle are like the bees of Napoleon, and my own conjecture is that it is a veiled allusion to the return of Napoleon from Elba, as many historical events of that period are presented in this classical form, and the date of the engraving appears to be about that time, so far as I can judge.

B. FLORENCE SCARLETT.

**PISCINÆ.**—I read that in the gardens of the Vespasian family there exist eighteen piscinæ paved with an oblong square tile, and that the vaults above them are so solid that roots of the most ancient oaks, firs, and cypress, which split marble and flint, have not affected them, and the pavement is as smooth as the first day it was laid. This account does not state the material employed. One concludes it to have been brick, put together in excellent Roman mortar. But supposing the vaults to have been built with parian marble, duly chiselled and connected with cement of equal

quality, what tree roots could have penetrated such masonry? Am I wrong in supposing that the marble would be rather the stronger of the two; or is the scholar creating a wonder out of a thing that only shows his practical ignorance of the subject?

O. A. WARD.

Walthamstow.

**MOUNT ETNA.**—In what poem is the description of an eruption of Mount Etna to be found which contains the lines:—

The fluid lake that works below,  
Bitumen, sulphur, salt, and iron scum,  
Heaves up its boiling tide. The lab'ring mount  
Is torn with agonising throes!

W. T. L.

**ZOROASTER.**—Will any reader of 'N. & Q.' kindly inform me whence Shelley got the myth of Zoroaster and the dual universe theory contained in his 'Prometheus Unbound,' l. 191-209?

G. WOTHERSPOON.

**FOLK-LORE: COAT TURNED INSIDE OUT.**—In the Belfast *Northern Whig* I lately read an account of the finding of the body of a farmer who had lost his way at night on one of the Donegal mountains. The coat of the man was turned inside out; and it was further stated that there is a belief in the district that if any one, on losing his way, turns his coat inside out he will have a better chance of finding his way again. Does any reader know of a similar superstition being prevalent elsewhere? How women would put the idea into practice is not stated.

W. W. DAVIES.

Lisburn, Belfast.

**ST. MARK'S EVE.**—Several curious Lincolnshire legends are connected with St. Mark's Eve. On that night, says a dying tradition, horses and cattle converse in their stalls, and foretell future events, as they do at Christmas. And it is believed that the spirits of living people become so far disembodied that the ghosts of both men and women may be forced to appear before their future husbands or wives. It is also said that those who watch the church porch on St. Mark's Eve see the spirits of all the parishioners enter the building, and judge from their subsequent behaviour whether they will die, marry, or remain single during the twelve following months. Now, why should these beliefs have attached themselves particularly to the Eve of St. Mark? Is there any record of a heathen spring festival specially connected with the art of divination?

K. K. K. L.

**FLEURY'S 'ECCELESIASTICAL HISTORY.'**—The early part of this great work—down, that is, to A.D. 870—was translated by H. Herbert and published in five volumes quarto in 1727-1732. Cardinal Newman published in 1842-1844 a trans-

lation of the early part, down to the year 456. Are there any other English versions of this important book? I think there are not. It is admitted by students whose opinions are very wide apart that Fleury is, on the whole, the best book of ecclesiastical annals to be found in any modern tongue. Some one with time to spare and the gift of patience would do well to undertake the labour of making an English rendering of the whole. Herbert is fairly good so far as he goes, but there are some amusing things therein highly characteristic of the time when he flourished. I am not in the secrets of the "trade," but I should imagine that if the translation were well done there would not be much difficulty in finding some one who would issue it to the world. There is one point which I would dwell on for a moment. The hoped-for translator, whosoever he may be, is sure to have some opinions of his own, and as the pages grow into English before him will feel tempted to make notes. It is a desire that should by no means be suppressed, but it is important we should have the text unhampered by any one's suggestion. I therefore trust that, as is the case with the publications of the Early English Text Society, the notes of the translator will be printed at the end of the volumes, not at the foot of the pages. Who was H. Herbert, the translator? The subscription list in the first volume shows that he had many influential patrons.

ANON.

CAREW.—Can any one give the pedigree, native place, or any other information of or concerning William Carew, an English merchant residing in Lisbon, who was killed there in the earthquake of 1755? Is there any account of the earthquake giving particulars of the persons killed?

G. DENISON LUMB.

65, Albion Street, Leeds.

MALCOLM HAMILTON, ARCHBISHOP OF CASHEL.—I should be obliged by any biographical information relative to this eminent divine, consecrated in 1623, and died in 1629; and of his son Hugh, created Lord Glenawly, in Ireland, 1660.

HENRY GERALD HOPE.

Freegrove Road, N.

FELLOWSHIP OF THE NEW LIFE.—Where can I find particulars of a society called, I believe, the Fellowship of the New Life? Any information will be acceptable.

OWEN DAVIES.

ROGER BLOIS.—Could any of the readers of 'N. & Q.' give me information of a Roger Blois, the son of Thomas Blois, of Belsted, Suffolk, who died 1661, or of any of his descendants?

P. S. F.

85, Friar Street, Reading.

RUNES.—Has any English specialist tested certain statements recently put forth as to the remote antiquity of Runic inscriptions? I wish to ascer-

tain the earliest authentic date arrived at, with a reference to the inscription itself.

A. H.

### Replies.

#### EARLY CHURCH IN DOVER.

(7th S. viii. 328.)

Has MR. CHRISTIE never heard of what Dr. Bright calls "the beautiful mediæval romance," once currently accepted, which brings St. Joseph of Arimathea with twelve companions to Glastonbury, and of the church built by him of wattled osiers—"ut ferunt," as William of Malmesbury cautiously adds—and of the staff he planted in the earth, which took root and grew into the famous "Holy Thorn" of Glastonbury, descendants of which are still asserted, and I believe with some ground of truth, to produce leaves and flowers on Christmas Day? Few legends are better known, or at one time obtained wider credence. It has been exquisitely versified by the late Dean Alford. These early saints often appear in very unexpected places, but I never heard of any legend connecting Joseph of Arimathea with any church in Scotland.

EDMUND VENABLES.

I am surprised at MR. CHRISTIE's statement about Joseph of Arimathea, that "no one says he came to England," since there are, I suppose, few more commonly known legends than that of his having built the first church at Glastonbury, somewhere about A.D. 63, to say nothing of the famous thorn tree said to have grown from his walking-staff, which he stuck in the ground there, and which, according to the orthodox tradition, is still growing, and puts forth blossoms every year at Christmas. Without going so far as to admit the truth of this part of the legend, I can see nothing very improbable in his having come over to this country. Since, however, the most sober historians, and, I may add, the 'Acta Sanctorum,' reject the whole story, we may perhaps give it up, or, at all events, pronounce it not proven; yet it was certainly believed in the early ages of the Church, viz., about A.D. 550, and is mentioned by almost every one who has ever written anything about Glastonbury. It is to be found in William of Malmesbury, John of Glastonbury, Capgrave, Matthew of Westminster, and I know not how many more of the old chroniclers; and St. Joseph was said to have been buried there about the year 82.

As to a church having been built at Dover about A.D. 157, I am rather inclined to think that this is a mistake for Durobernia, i.e., Canterbury, where there certainly was a tradition of a Christian church having been built in the time of King Lucius, which would cover the above-mentioned date, and as this part of Britain had been already known to the Romans for more than two hundred years, one would think it more likely than not that

Christian missionaries had by this time found their way there. Anyhow, there is nothing "new" in the "myth," if such it must be called. F. N.

The ancient church within the bounds of Dover Castle, of which only parts of the tower and walls remain, is said to have been first built by that somewhat mythical personage King Lucius, about the date mentioned by Mr. A. H. CHRISTIE, and is doubtless that to which his friend referred. The oldest church still used in England is probably that of St. Martin, Canterbury, the chancel of which formed the whole of the original building, and is said to have been erected at the beginning of the third century, but to have received its present name when it was repaired and reconsecrated afterwards by Bishop Luidhard, who attended Bertha when she became, as wife to King Ethelbert, Queen of Kent. That Christianity was preached in Britain at least as early as the third century we may accept on the authority of Tertullian, who, in the seventh chapter of his *'Liber adversus Judæos,'* mentions amongst other remote places brought under the faith of Christ "*Britannorum inaccessa Romanis loca,*" in which perhaps an allusion may be intended to parts of Ireland.

W. T. LYNN.

Blackheath.

[The receipt of very numerous replies is acknowledged.]

'A GARLAND FOR THE NEW ROYAL EXCHANGE' (7th S. viii. 309).—Your correspondent MR. BERTRAM DOBELL will find a clue to the authorship of this volume in the late Mr. Britton's *'Autobiography'* (Supplement, part ii. p. 151). Sir W. Tite had presented a copy of the *'Garland'* to Mr. Britton, who describes it as one of the gems of his library:—

"A volume.....which justly ranks amongst the curiosities of literature, and, as only fifty copies have been printed, we may fairly conclude that its market price at no distant date will be very great. Had it appeared some twenty years ago, when bibliomania raged in the metropolis, a copy of it in Evans's sale-room would have excited eager competition. Like the once popular and witty *'Rejected Addresses,'* by James and Horace Smith, this volume contains several pieces, in prose and verse, imitative of the writings of Thomas Tusser, Thomas Churchyard, Sydney, Spenser, Pembroke, Raleigh, Shakespeare, Jonson, Butler, &c. When I say that the imitation of such poets is admirable, it is no small compliment to the unknown author, who has shown himself well qualified to write *'Tales of an Antiquary.'*"

Mr. Britton, were he alive, could not in turn be complimented on his calling the author of the *'Tales of an Antiquary'*—who was also the author of the *'Chronicles of London Bridge,'* &c., and was a successor to Prof. Porson and William Upcott in the librarianship of the London Institution—unknown. The book last mentioned, full of able antiquarian research, and written in a most attractive and pleasant style, is, indeed, stated on its title-

page to be "*By an Antiquary.*" But it was well understood—even in 1827, when the first edition appeared—that its author's name was Richard Thomson, author of *'Tales of an Antiquary,'* &c. The publishers' printed announcements at the time so mentioned the fact.

Sir William Tite printed the *'Garland'* in 1845, and I recollect its puzzling me at the time why he did not give Richard Thomson his due, by stating, either on a title-page or in a preface, that this book emanated from the brain of the latter, and not from his own. It has always seemed to me a piece of ill-judged mystification on his part. In a letter now before me of Sir William's, presenting a copy of the book, there is no inkling whatever as to who wrote it, which is left all the more curiously vague by his saying, "*The accompanying little book will tell its own story,*" a thing which it most assuredly does not. As Sir William Tite was a generous man so far as money is concerned, it is fair to infer that he paid the author, who most likely, as was the case with Britton, looked upon him as a *Mæcenæas*. Whilst, however, Britton pushed his own name and enterprises in every shape and way, R. Thomson took quite another tack, and clung to the anonymous, or at most the pseudonymous form of publication, although he had long been a practised hand in literary composition.

To come back, however, to the *'Garland.'* It is a well-printed quarto of ninety-eight numbered and eight unnumbered pages, and contains thirty-two most interesting imitations of sixteenth and seventeenth century poets and prose writers. One of the two sonnets in imitation of Milton will serve as a specimen. I have not chosen it with any special intention, as all the other compositions are equally ingenious and clever:—

*On the Founder's Statue being left Undestroyed in the Ruins of the Royal Exchange, after the late Fire.*

As when the Patriot-Hebrew in the night  
Went forth his City's Ruins to survey,  
And scarcely recognized the well-known way,  
Or round the walls could trace his course aright;  
So look we now upon like solemn sight:  
For Sin did Salem and Londinum lay  
In Sickness and in Ashes;—as our day  
Hath seen in two brief years by God's avenging Might!  
There once stood the Emporium! There alone  
Now stands the Founder's Effigy, as stood  
Marius in Carthage's ruins. Sculptured stone  
And Royal Image hath raging fire devoured;—  
Only this Form through the red pyre up-tower'd,  
As over burning worlds shall rise the just and good.

FREDK. HENDRIKS.

This is generally attributed to Sir William Tite. In the catalogue of the library of Mr. George Smith, sold by Sotheby & Co. in 1867, No. 7670 is, "*Tite (W.), Garland for the New Royal Exchange. Only fifty copies printed for private distribution, with autograph note from Mr. Tite, 1845.*" This was bought by Mr. Lilly for 1*l*.

W. E. BUCKLEY.



BERKS AND OXFORDSHIRE (7th S. viii. 7, 97).—I am unable to procure 'Oxfordshire Pedigrees,' ed. Sir Thomas Phillips, or Ashmole's 'Berks'; and the Harleian Society's 'Visitation of Oxfordshire' does not mention the family I am searching for, whose name I did not give, as I had previously put a query into 'N. & Q.' on the subject (7th S. i. 489).

Sir John Dance, knight of the body to the king, privy councillor, steward of the manor of Donyngton, Berks, Chief Butler of England 1515, paymaster of the army, &c., was evidently a man in high favour with Henry VIII. He was magistrate and sheriff for London, and for the counties of Berks, Wilts, Bucks, and Oxon. He spells his name as Daunce in the various State Papers of the time, where his signature frequently occurs; and it may be noticed that "Wulcy" is often the cardinal's signature in the same papers. After this we must not be surprised to find the name of Dance, or Daunce, spelt variously as Dauncey, Dansey, Duns, or even Dunce and Dunch; but I will keep to the spelling Dance, as it is under that form that I believe the existing descendants are to be found.

William, the son and heir of Sir John, was granted by Henry VIII. the manor of Whitchurch, co. Oxon, for sixty years from 1522; the lease of this would therefore be up in 1582.

In 1525 he married Elizabeth, the second daughter of Sir Thomas More, and after the execution of his father-in-law we lose sight of the Dance family altogether. All that seems to be known of them is that William Dance and Elizabeth his wife had five sons and two daughters, namely: (1) John, (2) Thomas, (3) Bartholomew, (4) William, and (5) Germain; the daughters were Alice and Elizabeth.

Any particulars of the sons would be most acceptable.

I think that some of the family must have stayed near Donnington, which is not far from Newbury, as before the second battle of Newbury Charles I. was entertained at the house of Mr. Robert Daunce of that town ('The Battles of Newbury,' by W. Money, F.S.A.).

In 1545 (Close Rolls) there is mention of John Daunce, of Beckenham, who left three sons, Henry Daunce, of London, gent.; John Daunce, of East Greenwich, gent.; and William Daunce, of Eastham, co. Essex, gent.; and the family must have been in the county for a century at least, as in 1466-7 Thomas Daunce and others held land as feoffees of Wm. Keene, of Woolwich; one of the manors so held was Ayshe, in Somersetshire.

I know the pedigree of Dansey, of co. Wilts, from W. H. Cooke's collections of 'The History of co. Hereford.' This throws no light on the ancestors or descendants of Sir John Dance, temp. Hen. VIII. B. FLORENCE SCARLETT.

GEMS (7th S. viii. 289).—Much information on the "Virtue of Gems" will be found in 'The Mirror of Stones,' by Camillus Leonardus, physician at Pesaro, dedicated to Cæsar Borgia, London, 1750; also in the 'History and Mystery of Precious Stones,' by William Jones, London, 1880, wherein the origin of the fiction and virtues of the various gems, also the month in which it was proper to wear particular stones, are fully set forth in a chapter devoted to "Superstitions."

EVERARD HOME COLEMAN.

71, Brecknock Road.

THE LORD MAYOR AND THE GORDON RIOTS (7th S. vii. 446).—Two other epigrams bearing on the above, which seem worth unearthing and adding to my former note, are also to be found in the *Westminster Magazine* for 1780. One of them (p. 334), professing to be impromptu, 'On Seeing the Earl of Mansfield's House burnt by the Rabble,' runs thus:—

With truth, O Mansfield, has thy fame  
To Tully's been compar'd:  
Like his, by Reason's power, thy aim  
Thy Country's Laws to guard.  
Too nearly now, in every sense,  
Thy fate to his is rais'd:  
Like Tully's shone thy eloquence,  
Like His, Thy House has blas'd.

The other, 'Extempore on the late Riots' (signed J. F., Tower-Hill), points the moral:—

If men of the Laws had not made such a breach,  
'Twould have sav'd Kennett's folly; the K— a fine speech;

Many necks from the rope; a Baker much flour;  
Much expence for Blue Flags, and—a Lord from the Tow'r. P. 387.

I may add that in his defence before the Privy Council the Lord Mayor said, "The rioters were so violent, and such was his temerity, he thought death would be his *potion*." The italics are the magazine's above quoted (p. 305). R. E. N.

SIGNS SCULPTURED IN STONE (7th S. viii. 306).—At Milton-next-Sittingbourne I remember seeing, some twenty years ago, a sculptured sign representing Adam and Eve under the apple tree, and underneath 'The First Fruiterers' (I do not remember the exact spelling). It was a seventeenth century sign. J. M. COWPER.  
Canterbury.

ARMORIAL BEARINGS (7th S. viii. 308).—There is nothing to prevent any person from assuming armorial bearings; but the following protest against persons usurping the "coat of arms" of a family to which they do not belong may be of sufficient value to appear in 'N. & Q.' It is a quotation, I may remark, from the advertisement in the *Athenæum*, No. 3234, of Mr. Joseph Foster's 'The Pedigrees of North of England Families,' viz:—

"As coat armour is intended to form a leading feature of this series, I propose to give the heraldic authority,

where such exists, for each coat. It seems to be often imperfectly understood how wide a gulf divides those coats which are borne by right heraldic from those which have been assumed by no right whatever, and often to the actual wrong of others. For a coat of arms duly granted is an incorporeal hereditament vested in the heirs of the grantee, so that if a person of the same surname, but not descended from the grantee, or comprised within the limitations of the grant, usurp, under a misapprehension, that coat, he not only encroaches on the rights of others in a way which, in other matters, would lead to litigation and loss, but actually gives himself out, even if unwittingly, as a member of a family to which he may not belong. These plagiarisms, unfortunately too frequent, are doubtless due in a large measure to the common delusion, assiduously encouraged by 'heraldic stationers,' engravers, and the like, that a coat of arms belongs to a surname, instead of being a privilege vested, like a title, in a certain person and his heirs. It is no reply to this argument to say that heraldry is now obsolete; the use of coat armour, indeed, might, on that ground, be discontinued, but so long as it continues to be borne, it should surely be borne intelligently and of right."

HENRY GERALD HOPE.

Freegrove Road, N.

BROOSE (7th S. viii. 285).—The Scotch observance or custom known by this name is an old one, borrowed, I should imagine, from antiquity. The race, so far as my reading goes, was on horseback. The victor was rewarded with the bride's handkerchief. Burns, in his salutation to his "Auld Mare Maggie," refers to the custom:—

When thou was corn't, and I was mellow,  
We took the road aye like a swallow;  
At Brooses thou had ne'er a fellow  
For pith and speed.

At a country marriage naturally it was young farmers who were the competitors, and after the festivities they were pretty well "elevated," so the race was probably an amusing one. When the threshold of the bride's future home was reached she was lifted over it, for fear she might stumble,—a sign of bad luck. A piece of oat cake was then broken over her head.

I know not any good authority for the statement that the reward to the successful rider was a dish of brose. Readers might ask, if brose was the reward, what sort of brose it was.

ALFRED CHAS. JONAS.

Swansea.

HARCOURT PEDIGREE (7th S. viii. 181, 278).—I am much indebted to your correspondent for his reply respecting the Harcourts of Norwich, and especially for his correction of my misapprehension as to the duration of Alderman Harcourt's life. My ground for the assumption that Jermy Harcourt was living in 1808 was the following, culled from Blomefield's 'History of Norfolk' (ed. 1808):

"Hetherete.—In 1658, John Rope, gent. of Norwich, gave for the use of the poor a messuage called Jack's in Hetherete, copyhold on Woodhall, and half an acre copyhold on Cromwell's manor, which is now the Queen's-head, and is rented at 10*l.* per annum, the clear income

of which is annually applied by Jermy Harcourt, gent., and Claude Roberts, the present feoffees, in clothing the poor."

I concluded that this Jermy Harcourt was identical with the Mayor of Norwich, and possibly I was so far right. Blomefield's statement was doubtless written many years before 1808, the date I inaccurately applied to the individual in question. A descendant of his brother, Boys Harcourt, informs me that it is believed the mayor died issueless. I find, however, that Boys Harcourt had a grandson named Jermy, born 1779, but he would, I think, be too young to have been a trustee of the charity at the time referred to by Blomefield.

FUTMUS.

'THE TRUTH OF REVELATION' (7th S. viii. 249).

—"The Truth of Revelation demonstrated by an Appeal to Existing Monuments, Sculptures, Gems, Coins, and Medals," by John Murray, F.S.A., F.L.S., F.G.S., second edition (London, William Smith, 113, Fleet Street; Southampton, Fletcher & Son), 1840.

R. M. SPENCE.

Manse of Arbuthnot, N.B.

DISCOVERIES IN THE BIBLE (7th S. viii. 249).—E. L. G. will perhaps find the Scripture character who was blessed and cursed—though in that case it would be more correct to say cursed and blessed—by the same authority for the same act, in Judges xvii. 2.

F. W. A.

Stirling House, Croydon.

BENTLEY (7th S. viii. 349).—Joshua Barnes had the honour of attributing Homer's work to King Solomon, although in print I saw it given to Bentley.

C. A. WARD.

Walthamstow.

OVERSLAUGH (7th S. viii. 327).—An Americanism, borrowed from Dutch. Hexham's 'Dutch Dictionary,' 1658, has "*Overslaen*, to omit, to overslip, or to leave undone." The corresponding German verb is *überschagen*; English would make it *overslay*, but we have not the word. The modern Dutch *overslaan* means "to turn over, omit, pass by, miss; also, to incline, to calculate."

WALTER W. SKELT.

The noun *overslaugh* means the bar of a river. The military term "To overslaugh an officer" means to stop his promotion or employment by the appointment of another to his rank or duties (*vide* Webster's 'Dict.').

LELUIUS.

SONGS WANTED (7th S. viii. 368).—"The Dog's-meat Man" is printed at length in 'N. & Q.,' 5th S. vi. 456.

C. F. S. WARREN, M.A.

Longford, Coventry.

ARTELS (7th S. viii. 369).—Any book on Russia will explain this word; e.g., Wallace or Dixon. *Artels* are trade unions, with mutual financial

responsibility to the employer. Every workman, servant, and clerk in Russia belongs to his *artel*.

D.

[See also Cassell's 'Encyclopædic Dictionary.']

THE INVENTION OF THE THIMBLE (7th S. viii. 349).—All sensible people are advised always to distrust an etymology which requires a story to be told about it to make it intelligible. See "Thimble" in my 'Dictionary.' The spelling *thymbyl* occurs in 1440, and *thymel* in Anglo-Saxon. I believe *thumb-bell* to be an "invention," certainly. Why *thimble* is "softer" than *thumb-bell* I do not know. The words "hard" and "soft," as applied to sounds, are absurd, and are only used by those who do not understand phonetics.

WALTER W. SKEAT.

Lofting made thimbles at Islington in 1695, and there seems to be a general consent that this was their first introduction into England; but Edwards ('Facts, Words, and Phrases') says they were known to the Romans, and that some were found at Herculaneum. There is nothing of this in Guhl and Koner. For the origin of the name see Skeat's 'Concise Dictionary,' s.v. "Thumb." Sailors, it is said, still wear the thimble on the thumb.

C. C. B.

SIR CHARLES WAGER (7th S. viii. 289).—The late Col. Chester went deeply into the subject of the birth and parentage of Admiral Sir Charles Wager, and entirely disproved the statements as to his mean origin. See 'The Registers of the Collegiate Church of St. Peter, Westminster' (1876), pp. 363, 375.

GEORGE O. BOASE.

36, James Street, Buckingham Gate, S.W.

An interesting letter written by Sir Charles Wager respecting his ancestry will be found in *Gloucestershire Notes and Queries*, vol. i. p. 119, and an epitome of other Wager letters at p. 35 of the same volume. See also *Gentleman's Magazine*, 1798, part ii., and Col. Chester's particulars of the Wager family in his notes to the 'Westminster Abbey Registers,' Harleian Society's publications, vol. x. pp. 363, 375.

F. HUSKISSON.

The captain was the admiral's father. Both Sir Charles and his widow were buried in Westminster Abbey, and Col. Chester therefore searched for the pedigree and found it. See 'Westminster Abbey Registers,' pp. 363, 375.

O. F. S. WARREN, M.A.

Longford, Coventry.

PETER PAYNE (7th S. viii. 247, 311).—Most of the information about this personage is derived from Gascoigne. He went by several names. He was called Peter Hogh, from a village near Grant-ham, where he was born; Peter Freyne, because his father was a Frenchman; Peter Inglys, from his birth in England; Peter Clerk, because he

graduated in Oxford; and also Peter Payne. His opinions were denounced and condemned at the council of Basil, particularly those 'De Dominio Civili,' which no doubt refers to Wiklif's book. He died, according to Gascoigne, at Prague in 1455 ('Life,' p. 177). Payne is said by the same author (p. 20) to have stolen the seal of the university, and appended it to a statement that all the Oxford students and England favoured the Hussite teaching. He is said also to have carried Wiklif's books with him to Prague (p. 10), and probably the MSS. which have been recently discovered in Vienna were Payne's. It is to be hoped that the further information of which Mr. BAKER announces the discovery will be soon published. Payne must have been a man of some mark, or Gascoigne and others would not have condemned him so heartily. JAMES E. THOROLD ROGERS. Oxford.

JAMES SMYTH, COLLECTOR, OF DUBLIN (AND ? OF LIMERICK) (7th S. viii. 327).—Burke's 'Peerage,' 1862 edition, gives a pedigree of this family, wherein James, tenth son of Thomas, Bishop of Limerick, is said to leave issue. This James might well be the father of Mrs. O'Grady. Another point in this pedigree is worth clearing up. Thomas, Bishop of Limerick, is born 1650; his nephew, Edward, Bishop of Down and Connor, was born in 1665, according to 'Fasti Ecclesiæ Hibernicæ,' v. iii. 209, an apparent impossibility, as the nephew's father was a younger brother of the Bishop of Limerick.

ST. VEDAST.

ROBERT, DUKE OF NORMANDY (7th S. viii. 307).—MR. THORP will find his query answered in Pearson's 'History of England during the Early and Middle Ages,' London, 1867, i. 434, and in 'Genealogical Tables,' Oxford, 1876, by Hereford B. George, as well as by other historians and genealogists. Robert II. of Normandy married Sibylla of Conversana, and the poison-making legend told of Queen Eleanor is also told of Sibylla, as Mr. Pearson relates. It may be worth noting that Bouillet's valuable 'Atlas d'Histoire et de Géographie' does not mention whom Robert married, though it gives his son William Clito, Count of Flanders, who died a.p. 1128, in his father's lifetime. Burke, in the pedigree of the royal family printed in his 'Peerage,' contents himself with saying of Robert, "issue extinct," without naming his wife or what issue there was to be extinguished. NOMAD.

He was twice married, first, in childhood, to Marguerite, Countess of Maine, who died aged fourteen, or twenty-four, without issue; secondly to Sybilla, daughter of Geoffrey, Count of Conversana, and niece of Robert Guiscard. She was married in Apulia in 1100, and died at Rouen in 1103, leaving two sons, Henry, or Richard, born 1102, killed accidentally in the New Forest when

a boy, and William, surnamed Cliton, born when his mother died, and killed at the siege of Eu Castle, July 27th, 1128. He also was twice married, to Sybille, daughter of Foulques V., Count of Anjou, and Giovanna, daughter of Renato, Marquis of Monferrato, but he left no issue.

## HERMENTRUDE.

"Robert, in the course of his return from the East, had married Sibyl of Conversana, in the Norman lands of Italy, a woman who is described as far fitter to rule his duchy than he was himself. Her early death left him with a young son William."—Freeman's 'Norman Conquest,' vol. v. pp. 177-8.

## ST. SWITHIN.

KWADIJK (7th S. viii. 267).—Probably Kwaduk, a village in North Holland, lat. 52° 31' N., long. 4° 59' E., about four miles from Edam.

## EVERARD HOME COLEMAN.

71, Brecknock Road.

Kwadijk is a village of North Holland, a few kilometres N.E. from Purmerend, with four or five hundred inhabitants.

## EDWARD SMITH.

PENSEROSO (7th S. viii. 326).—The criticism at this reference is welcome and excellent. It is clear that Mark Pattison forgot the difference between modern Italian and that of an earlier period. Florio's 'Italian Dictionary' (1598) is often useful here. Florio gives *pensosc*, 'pensive, carefull, musing, full of care or thoughts.' And as equivalent words he gives both *pensieroso* and *pensoroso*. The last is a bad spelling; *penseroso* is better.

## WALTER W. SKEAT.

SEVEN CLERICAL ORDERS (7th S. vi. 28, 71; vii. 149; viii. 71).—Would it not be an unnecessary absorption of space if reasons were to be given for the acceptance of the once so-called Epistle of Ignatius to the Antiochenes. The great authority upon the Apostolic Fathers leaves no room for question, for Bishop Lightfoot observes:—

"The investigations of the preceding chapters have cleared the ground, all rival claimants have been set aside, so that the seven epistles, as known to Eusebius and as preserved to us not only in the original Greek, but also in Latin and other translations, alone remain in possession of the field."—'The Apostolic Fathers,' pt. ii. v. i. a. 315, London, 1885.

## ED. MARSHALL.

PORTRAIT OF AN EARL OF ANGUS (7th S. viii. 107, 292).—There seems a possibility that the portrait which MR. PATTERSON is seeking may be among those now being exhibited in the Scottish National Portrait Gallery, Edinburgh, where an extract from the *Scotman*, printed in the October number of the *Antiquary*, states that "a number of the progenitors of the Hamilton family" are hung. Whether this rather loose description is intended to apply to the Hamilton side only, or to the paternal stock of the "present ducal representative," it is impossible for one who has not

visited the exhibition to say; but MR. PATTERSON could probably obtain a catalogue by writing to Edinburgh, and thus get a fair notion as to the likelihood of the *vera effigies* of the first colonel of the Cameronians being in the Hamilton Palace collection.

## NOMAD.

VISITATION OF WILTS, 1533 (7th S. viii. 328).—The Visitation of Wiltshire by Benolt, Clarenceux in 1530, is, I presume, the one E. W. B. means. The original is in the College of Arms (H. 20), and I am not aware that any copy exists outside the College. It has, of course, therefore, never been published, and so a copy of a pedigree contained therein could only be obtained in the ordinary way, and by paying the usual fees. For information concerning Wiltshire Visitations see 'Herald and Genealogist,' vol. ii. p. 293; *Wiltshire Archaeological Magazine*, vol. ii.; and the preface to the 'Visitation of Wiltshire, 1623,' edited by Marshall, and published in 1882.

## A. VICARS.

SIR HENRY NORTON, BART. (7th S. viii. 324).—The following facts make everything clear. In the will register for 1652 (Bowyer 162) is the will, dated July 26, 1652, of "S<sup>r</sup> Richard Norton, of Rotherfeld, in the countie of Southampton, Baronett," which gives his manors, &c., to his unborn child, if a daughter at eighteen, if a son absolutely. In default to his brother John Norton. Mentions his "cozen Mr. James Sessions of Chowton Clerke," and appoints his wife, brother John Norton, "cozen" Thomas Bilton, and brother-in-law Richard Cobbe, executors. It was proved Oct. 5, 1652, by Sir John Norton, Bart., and Richard Cobb, Esq., power being reserved to Dame Elizabeth, the relict, and Thomas Bilton. In the same book, folio 179, is the will of "Sir Gregorie Norton of the parish of Pauls Covent Garden in the Countie of Middlesex Barronett," containing these words, "First whereas I have mortgaged my land in Penn in the Countie of Bucks to Robert Johnson of London Esquire I leave the redemption thereof unto my unnaturallie dysobedient sonne Henrie Norton." The testator confirms settlements by deed of his other property, and desires to be buried in or near Richmond. This will was proved Sept. 24, 1652, by Dame Martha Norton, the relict. If MR. PINK wishes for the will of Sir Henry Norton I will search for it. Can he tell me anything of the ancestors or descendants of Mary Norton, who, I believe, married the Rev. Fuller Bowles about 1700?

## GEORGE BOWLES.

10, Lady Margaret Road, N.W.

T. CECILL, ENGRAVER (7th S. viii. 327).—In Redgrave's 'Dictionary of Artists' an engraver of this name is mentioned, but is spelt with one l (Cecil). He practised in the first half of the seventeenth century, working from 1628 to 1635 in London, where he maintained a high rank

among his contemporaries. Some of his best works are dated 1627-28 and 1631, and are portraits—many of them from his own designs—executed entirely with the graver. His 'Queen Elizabeth on Horseback' is much esteemed. His works are neat in finish, but stiff and wanting in taste; his drawing of the figure weak and incorrect, the extremities bad; yet Evelyn speaks of his art in high terms.

G. S. B.

See Thomas Cecil, engraver, flourished 1634, in the 'Dictionary of National Biography.'

EVERARD HOME COLEMAN.

71, Brecknock Road.

"IS THY SERVANT A DOG?" (7th S. viii. 300, 337).—I can approximately fix the date of this speech by the following extract from a paper which I read at a clerical meeting May 2, 1881:—

"A few weeks ago a Member of Parliament said, amid loud cries of 'Hear! Hear!' that many of those who voted for coercion would, if such a thing had been proposed to them a year earlier, have answered as the ..... King of Israel did to the Syrian, 'Is thy servant,' &c."

It will be seen that my version differs from that given by HERMENTRUDE. She may be right, as I probably quoted from memory, and correct also in ascribing the speech to Sir W. Harcourt, though I have a strong impression that it was Lord Randolph Churchill who propounded this novel reading in Jewish history.

T. LEWIS O. DAVIES.

Pear Tree Vicarage, Southampton.

I did not see the original question put by M. E., but surely there is a well-authenticated application of the words long anterior to Sir W. V. Harcourt. Many years before I had ever heard of that minister's existence, a story was current that upon a proposal being made to the late Rev. Sydney Smith—a minister in quite another sense of the term—that he should have his portrait painted by Sir Edwin Landseer, the witty canon met the suggestion with the pointed rejoinder, "Is thy servant a dog?"

FREDK. CHAS. CASS, M.A.

Monken Hadley Rectory.

SEETHING LANE (7th S. viii. 327).—In addition to the names of this lane already given, it is also called in old documents Siventhenelane, Sinechenelane, Synechenelane, and even Swedenelane. It is also called Synechenestreet, and in later times Sything Lane. In like manner Mincing Lane is often written Monechenelane. These various forms occur in Riley's 'Memorials of London and London Life,' 8vo., London, 1868, pp. 68 and 453; and Sharpe's 'Calendar of Hustings Court Wills,' 8vo., London, 1889, pp. 111, 352, 400, 408, 532, and 541. I cannot discover the root of the word; but these various forms may serve to throw some light upon its etymology.

J. MASKELL.

THE WIND OF A CANNON-BALL (7th S. vii. 426; viii. 57).—At the famous landing of the

British troops under Sir Ralph Abercrombie in Egypt (March, 1801), my father, then a mere lad, was one of the sailors in the transport service who volunteered to "pull" the boats ashore. As the boats neared the strand a murderous fire from the French caused a dreadful destruction of life amongst the British, both soldiers and sailors (see Alison's 'History'). When a boy I frequently heard my father tell the story of that morning's example of the horrors of war; and amongst the incidents was that of the death of a soldier—a non-commissioned officer, I think—in the boat in which my father was at the oar, killed, as he alleged, by the wind of a cannon-ball. My father has been dead many years, and I cannot refer to him for particulars; but I am satisfied as to his belief that the soldier's death was caused as I have stated.

GEO. JULIAN HARNEY.

Enfield.

THOMAS SHIPMAN (7th S. viii. 309).—'Carolina; or, Loyal Poems,' was published in 1683, and consists of poems of considerable, but unequal, merit, many of them being expressed in the coarse and flippant style which prevailed during the Restoration. The first verses in the book are dated 1651, and the last 1679. The copy which I have is evidently a posthumous publication, for in an address to the reader, by Thomas Flatman, he says:—

"The ingenious Author of the following Compositions was a man every way accomplished. To the advantage of his birth, his education has added what was necessary to fit him for conversation and render him (as he was) desirable by the best wits of the age. In the calamities of the last Rebellion he was no small sharer, the iniquity of the times having no power to shock his loyalty, he cheerfully underwent the trials of unhappy virtue. He is dead, and happy out of the reach of thy Envy, and in no need of thy pity; therefore, good reader, for humanity sake be charitable to the productions of a dead Author: who was worthily honoured and admired while he lived, and attained the desirable satisfaction of living very easily in a troublesome age, and carrying with him a good conscience to his grave."

J. N. B.

110, Haverstock Hill, N.W.

Besides being the author of 'Carolina,' published in 8vo., London, 1683, he is also described as being the author of "Henry the Third of France Stabbed by a Fryer, with the Fall of the Guise, a Tragedy in Rhyme. London, 1678. 4to."

WM. NORMAN.

Lowndes has for his works:—

Henry the Third of France, Stabbed by a Fryer, with the Fall of the Guise, a Tragedy in Rhyme. London, 1678. 4to.

Carolina; or, Loyal Poems. London, 1683. 8vo.

ED. MARSHALL.

CHOIR (7th S. vi. 267).—DR. MURRAY inquired, I think, not long ago for instances of this word spelt with the initial *q*. Here is one. The continuator of Fabyan's 'Chronicle' says, in 1553

"On S. Katherins daye after even song, began the Quere of Paules to goe about the steple singing with lightes, after the olde custome" (p. 713).

JULIAN MARSHALL.

PIGS OF LEAD (7th S. vii. 386; viii. 153).—On Oct. 30 I saw a large pig of lead, lately found when digging a grave, lying on the tiled floor of the ruined nave of Kenilworth Priory Church. It is 4 ft. 3½ in. long, 1 ft. 3½ in. wide, and 7½ in. deep, boat-shaped, and stamped on the flat top in four places with a shield bearing an arrow encircled by a royal crown. There can be no doubt that this is a mediæval pig of lead, cast from the roof covering of the priory church, and overlooked and left behind by the spoilers at the suppression.

W. H. ST. JOHN HOPE.

Burlington House, Piccadilly.

BOLE: PIG (7th S. viii. 245, 317).—Under the heading 'Bole' I remarked that I did not see any reason for supposing that *pig* is "the old name for a small bowl or cup." In reply to this I am told that it is fifty years old, and, again, that Jamieson gives examples of it.

Well, the earliest example I can find is that in Douglas's *Virgil*, bk. vii. cap. xiv. l. 25 ('Æn.,' vii. 792), where "*caelata urna*" is translated by "*ane payntit pyg*." But this does not take us back even to the Middle English period. In questions of etymology my idea of "old," as applied to English words, extends to that period at least.

What I desire is some further light upon *pig* and *piggin*. The latter occurs in Cotgrave, as I have shown in my 'Dictionary.' I quote, as the supposed original of the word, the Gaelic *pigeon*, and suppose the word to be Celtic. Other etymologists have done the same.

But the chances are that the Gaelic *pigeon* and *pigeath*, both beginning with the suspicious non-Celtic *p*, are mere borrowings from English, and do not help us. And my present notion is that *pig*, *piggin*, and the rest are all various broken-down forms of M.E. *biker*, a drinking-cup, also spelt *bicker* and *beaker*; see these forms in Murray's 'Dictionary,' and compare the form *pitcher*.

*Biker* occurs in 1348, more than a century before Douglas was born.

I should be very glad of further illustrative quotations. A new quotation that tells us something as yet unrecorded will be more helpful than a ton of argumentation. WALTER W. SKELAT.

In the second chapter of 'The Fortunes of Nigel' there is a misunderstanding anent the word *pigs*. Richie Moniplies tells Heriot that "ae auld hirpling deevil of a potter behaved just to step in my way and offer me a pig, as he said, just to put my Scotch ointment in, and I gave him a push, as but natural, and the tottering deevil couped ower amang his ain pigs, and damaged a score of them."

Jin Vin, not understanding the Scotch word *pigs* in this sense, says, "It is just as he says, sir, only I heard nothing about pigs. The people said he had broke some crockery."

JONATHAN BOUCHIER.

Ropley, Alresford.

I have a "primitive representation of the savings bank" modelled in the shape of a pig. It is modern, and was purchased in Holland about two years ago. It is made of common clay, has a slit in the back to receive coins, and is coloured bright green!

H. G. GRIFFITHHOOF.

34, St. Petersburg Place, W.

PRIVY COUNCIL (7th S. viii. 188, 231).—With all deference to P. O., I venture to think that there are not so many exceptions to the rule stated in 'Coningsby' as he seems to imagine. I should be glad to obtain a complete list of those who have been admitted to the Privy Council while holding the office of Under Secretary of State. Lord Brabourne and Baron Henry de Worms, I am aware, come under this category. G. F. R. B.

1 KINGS x. 3 (7th S. viii. 288).—Surely there is no difficulty here! The passage seems to mean not that Solomon confessed his ignorance, but that he answered all the Queen of Sheba's questions. "There was not anything hid," &c., indicates that the queen herself hid none of her difficulties from him, and received solutions of them all. The late learned Bishop Wordsworth (*in loco*) explains the passage differently, as meaning that the Almighty "hid" no knowledge from Solomon; and thus, receiving his wisdom from the only true source, he could give answers to all the queen's questions.

EDWARD H. MARSHALL, M.A.

Hastings Corporation Reference Library.

I must confess these words never presented the difficulty to me which they did to the Rev. A. SMYTHE PALMER. It is implied that Solomon gave the queen all the information he could on the points on which she consulted him; it is stated that this ability included all that was wanted. The last part of the passage, in fact, might be rendered, "There was not anything [of all the things asked] hid from the king which [being hid] he told her not." The former clause of the sentence has so clearly the same meaning that that alone would prevent misunderstanding of it, the later clause being evidently an emphatic repetition of it, stating that there were no exceptions. The Douay version has "there was not any word the king was ignorant of, and which he could not answer her." This is clear enough; but I scarcely think the other versions are ambiguous. W. T. LYNN.

Blackheath.

Surely there is no difficulty in the passage. There might have been among the queen's questions things hid from the king, which, therefore, he

could not tell her; but, as a matter of fact, "there was not anything hid from the king [there was not anything] which he told her not." These last words are but epexegetical of the former.

W. C. B.

"Solomon told her all her questions: there was not anything hid from the king which he told her not." Is not this perfectly plain if read thus, or so understood?—"Solomon answered her all her questions: there was not any question hid from the king [by the Queen of Sheba] which he answered her not."

R. W. HACKWOOD.

Prof. J. R. Lumby, in 'The Cambridge Bible for Schools and Colleges,' thus explains the passage: "Nothing was too deep for him in all she asked, he discovered the correct answer and gave it to her."

F. O. BIRKBECK TERRY.

HENRY HOME, LORD KAMES (7th S. viii. 228, 254).—My thanks to MR. FORBES CAMPBELL for his information. Could he or any other correspondent of 'N. & Q.' inform me if the date of Home's birth and the Christian name of his mother (a daughter of Walkinshaw of Barrowfield, and granddaughter of Robert Baillie, principal of the University of Glasgow) are given on the monument at Kincardine?

G. F. R. B.

"THE GREAT SECRET" (7th S. viii. 349).—"The grand secret" is traced to more than one source. In 'N. & Q.' 4th S. ix. 489, it is stated that Arthur Thistlewood, at his execution, May 1, 1820, said, "I shall soon know the grand secret," which is as likely as not to have caused its use among the "toilers" in London. It is also attributed to Rabelais, *ibid.*, and vol. x. pp. 49, 84.

ED. MARSHALL.

See 'The Grand Secret,' 4th S. ix. 426, 489, but not indexed, and 4th S. x. 58, 84, indexed as 'Deathbed Puns.'

JOS. PHILLIPS.

Stamford.

DERBYSHIRE WORTHIES (7th S. viii. 188, 314).—I am much obliged by the information as to the above given by MR. WALLIS at the latter reference. His reply closes with words expressing exactly what I wanted to get at in connexion with lists of so-called "worthies" not only in Derbyshire, but elsewhere, for, as he says, "why," when a good lady leaves 40s. yearly to a religious body, "she should be glorified as a worthy passes my comprehension." Most of those he has notes of appear to boast of this kind of "worthiness," and not much besides. The names I gave were taken from a MS. list, which may or may not have been extracted originally from Glover's 'Derbyshire.' My desire was to learn as much as possible as to their connexion, "worthy" or otherwise, with the old town of Wirksworth. Indeed, I should be thankful for any information (not to be found in existing and

accessible county histories) which MR. WALLIS or other correspondents can give or refer me to as bearing directly upon that once thriving capital of the lead-mining district, which now appears bent, as a town, on quietly dropping out of existence.

R. W. HACKWOOD.

THE 'PREM SAGUR' (7th S. viii. 287).—This is the 'Prem Sagar,' written by SRI LALLU LĀL, a Brahman, begun in 1804, and ended in 1810. It is "a version in pure Hindī of the tenth chapter of the 'Bhāgavata Purāṇa,'" and "enjoys immense popularity in northern India, has been frequently reproduced in a lithographed form, and has several times been printed." The author wrote many other things also. See 'Encyclopædia Britannica,' s.v. "Hindustani."

EDWARD H. MARSHALL, M.A.

Hastings Corporation Reference Library.

TURNPIKE (7th S. viii. 327).—There never could have been a turnpike at Albert Gate; the entrance into the park there is too near for that. The turnpike, when removed from Hyde Park Corner, was carried to Auljo's house, which was on the opposite side of the road, but very near to the entrance to the Broad Walk, Kensington Gardens. It was next carried almost into Hammersmith, to the east of the lane that led to Richardson's house, North End, Fulham. But the place is so overwhelmed with bricks and mortar scarce a feature remains. It looked more rural than the high road near Chiswick does now. 'Tis true, 'tis pity, pity 'tis 'tis true. Such improvements nearly squeeze the life out of one's thoughts.

O. A. WARD.

Walthamstow.

TRENCH'S 'SELECT GLOSSARY' (7th S. viii. 348).—Is not the Sydenham referred to the well-known Greek scholar Floyer Sydenham, born 1710, died 1787, the sad circumstances of whose last days were the cause of the foundation of the Royal Literary Fund? See Chalmers's 'Biographical Dictionary.'

EDWARD H. MARSHALL, M.A.

Hastings.

Jackson was a well-known divine, Dr. Thomas Jackson, Dean of Peterborough, and President of O.C.C., Oxford, who died 1640. Edmund Vaughan, the author of his 'Life,' was a contemporary fellow of his college, but I can find nothing more of him. Sydenham I imagine to have been Humphrey Sydenham, Rector of Ash Brittle, who died 1650. He published, according to Allibone, a volume of sermons in the year mentioned by Trench, 1627.

O. F. S. WARREN, M.A.

Longford, Coventry.

THE "GRAVE MAURICE" (7th S. vii. 487; viii. 15, 75, 291).—"Good Palatine" for Goody Palsgrave is clearly wrong; the first the printer's error, the second mine. But Prince Maurice was not a graf,

or count. Pfalzgraf of the Rhine was the title of his father, and afterwards of his eldest brother, Carl Ludwig. The name "Goody Palsgrave" was given in scorn of the position of the poor Queen of Beauty, not of her lack of ambition. No one ever accused the poor lady of wanting ambition except one of her granddaughters, Charlotte Elizabeth, Madame of France, and HERMENTRUDE. Prince Maurice of the Rhine came to England to seek service with his uncle Charles I. in the year 1641, and in James Shirley's play of 'Hyde Park,' licensed in 1632, acted at Drury Lane, and published in 1637, Fairfield says, "I have sent my footman to the 'Maurice' for a bottle," &c.

A. H. CHRISTIE.

It is evident that Howell, in his 'Familiar Letters,' did not use the "Grave" in the above phrase as an adjective. After describing "Grave Maurice's death," he says:—

"Grave Henry hath succeeded him in all things, and is a gallant Gentleman, of a French education and temper."—Ed. 1650, p. 117.

J. F. MANSEERGH.

Liverpool.

There can be very little doubt that "Grave" is the English representative of "Graf." Some of the commonest of manorial officers were the "dyke-graves," "penny-graves," and "head-graves," where graves simply stands for *gerafa*, modern *grieva*. If confirmation were needed, it is sufficient to turn to Andrew Marvell, who mentions the "dyke-grave" in his 'Character of Holland,' line 49. I have noticed this in *Yorkshire Archaeological Journal*, x. 75.

W. C. B.

THE ST. AUGUSTINE MEMORIAL (7th S. viii. 329).—Is not Cotman field simply the field of an owner of that name?

ED. MARSHALL.

METRICAL HISTORY OF ENGLAND (7th S. viii. 88, 158, 238, 317).—To the list of these works might be added, "Metrical Chronology: in which most of the Important Dates in Ancient and Modern History are expressed by Consonants used for Numerals, and formed by aid of Vowels into Significant Words; with Historical Notes and Questions for the Exercise of Young Students," by the (late) Rev. John Henry Howlett, M.A., Longman. The fourth edition (1846) contains additions to the Indian history.

H. G. GRIFFINHOOFER.

24, St. Petersburg Place.

CLOTH-COLOUR (7th S. viii. 347).—Probably *drab*.

WALTER W. SKRAT.

This colour is probably the natural colour of the wool, not dyed.

W. E. BUCKLEY.

LANE: FISHER (7th S. viii. 229, 299).—The two sisters Grace Lane and Dorothy Lane, who were buried at Knightwick, were the daughters of my

ancestor, Col. Lane, of Bentley, sometime M.P. for Lichfield, and therefore nieces of Lady Fisher. I have always understood that their sister Lettice was buried at Martley. The pedigree I have by me gives the date of Sir Clement's death as April 16, 1683. Jane Lane certainly had no daughters. I replied privately to Mr. HOWARD, and corrected his assertion that she was the daughter of Col. Lane. She was his sister, and aunt of Grace, Dorothy, and Lettice Lane, who were his daughters.

H. MURRAY LANE, Chester Herald.

In the pedigree of the Lane family given by Mr. J. Hughes in the appendix to his 'Boscobel Tracts' (ed. 1867) it is stated that the heroic Jane Lane, who married Sir Clement Fisher, died in 1689 without issue.

J. S. UDAL.

Inner Temple.

FREEMAN'S QUAY (7th S. viii. 207).—I cannot discover that this quay is mentioned either in the 'New View of London' or in Maitland. Was it a porters' and carmen's Utopia?

J. F. MANSEERGH.

Liverpool.

'TOWN MOUSE AND COUNTRY MOUSE' (7th S. viii. 127, 173, 234, 272, 316).—The following contemporary testimony as to the authorship of this poem may be acceptable:—

"Did not he [Lord Halifax] write the "Country Mouse" with Mr. Prior? "Yes, just as if I was in a chaise with Mr. Cheselden, here, drawn by his fine horse, and should say, "Lord, how finely we draw this chaise."—*Lord Peterborough*. The Mr. Cheselden referred to was the eminent surgeon, who died in 1752.—Spence's 'Anecdotes,' Singer's ed., 1820, p. 136.

CHARLES WYLIE.

The satire of 'The Hind and the Panther, transversed to the Story of the Country Mouse and the City Mouse' was first published in quarto in 1687. It is hardly correct to say that it is "bound up" with vol. iii. of 'Poems on Several Occasions,' by Matthew Prior, Esq., 1727, second edition. It is inserted in that volume, with a separate title-page and with fresh paging, but it is followed by 'A Poem on the Death of Matthew Prior'; 'Threnus; or, Stanzas on the Death of Mr. Prior'; 'The Inscription on Mr. Prior's Monument'; and the index to the volume, of which it would therefore appear to form an integral part. Several of the poems in this volume are not by Prior, and it is probable that Charles Montague had the larger share in the composition of 'The Hind and the Panther Transversed,' as it was included in the poetical works of Halifax, which were published in Prior's lifetime, whereas it did not appear in Prior's works till the posthumous edition of 1727. This looks as if Prior had no desire to claim it as his own.

I do not think Prior ever wrote a poem called 'The Mice' (p. 174). 'Earl Robert's Mice: in



the Style of Chaucer' is probably the piece alluded to. This was originally published in a separate folio sheet, of which I have a copy, but is to be generally found in collections of Prior's works.

W. F. PRIDEAUX.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The Chouans.* By H. de Balzac. With 100 Engravings on Wood by Léveillé from Drawings by Julien le Blant. Newly Translated by George Saintsbury. (Nimmo.)

*A Chronicle of the Reign of Charles IX.* By Prosper Mérimée. With 100 Engravings from Drawings on Wood by Edouard Toudouze. Translated by George Saintsbury. (Same publisher.)

Nor contented with giving us the best printed and illustrated editions of English works, Mr. Nimmo introduces us to the masterpieces of French illustration. In order to justify the publication of such books as 'The Chouans' and 'The Chronicle of the Reign of Charles IX,' he has substituted for the ordinary translator Mr. Saintsbury, who to an unequalled knowledge of French literature adds a high and well-merited reputation as an English stylist. The volumes before us are accordingly qualified to take their places among the most prized works of the collector. In rendering the picturesque, animated, and eminently dramatic style of Mérimée Mr. Saintsbury is, perhaps, happier than in dealing with the more exact, realistic, and close portraiture of Balzac. In both cases, however, his success is remarkable, and both volumes may be read with pleasure that is not often felt in the perusal of a translation. So animated a picture as is presented of the 'Massacre of St. Bartholomew' and the events by which it was immediately preceded can scarcely be found elsewhere, and the illustrations of the grim tragedy and of the events generally have indescribable beauty. M. Toudouze is a master of his subject, and unites to great power of draughtsmanship a marvellous ability in the use of technical details. Not a few of the designs are spirited and bold enough to be assigned to Meissonnier. In dramatic pose, in vigour, and in correctness his figures are marvellous, and though the execution of the wood-blocks is not always perfect, the work is of signal beauty.

More remarkable still in their way are the illustrations to 'Les Chouans.' M. Le Blant, to whom is owing the painting of 'La Mort de d'Elbée,' has entered thoroughly into the spirit of the work. His designs, a quality less common than might be supposed, are true illustrations, the situations and characters of the book being faithfully caught. In France these two works, which were issued by M. Émile Testard, already rank as rarities, and have enjoyed a "phenomenal" success. There can be little doubt that they, together with a companion volume yet to come, will enjoy an equal prosperity. In this class of art the French are unapproachable. Would we could draw near to them! As an historical sketch neither 'Les Chouans' nor the 'Chronique de Charles IX.' can surpass 'Quentin Durward,' to take one of Scott's works dealing also with French history. We cannot but feel what a gift it would be to the English book-lover if, in place of the conventionally illustrated editions of English works with which we are familiar, we could have an edition akin to these. When a book has genuine merit there is an American public to fall back upon after the English, and it is a marvel no one has enterprise enough to give us books of this class. Awaiting such, we thank Mr. Nimmo for bringing within our reach two of the most remarkable artistic products of a year which, so far

as France is concerned, is of exceptional energy and enterprise.

*L'histoire des Anglais solum la Translacion Maistre Goffrei Gaimar.* Edited by the late Sir Thomas Duffus Hardy and Charles Trice Martin. Vol. I. Rolls Series. (Eyre & Spottiswoode.)

THIS work has been printed some years ago by the Caxton Society under the editorship of the late Mr. Thomas Wright. A portion of it also appears in the 'Monumenta Historica Britannica,' and the Rev. J. Stephenson gives an English version in his 'Church Historians of England'; but this is the first time that a text has appeared based on a full collation of the manuscripts. Only four manuscripts of this chronicle are at present known. The best is in the British Museum; the others are in the Herald's College and the minister libraries of Durham and Lincoln. The Museum copy has been taken as the standard text, and the various readings of the others given in foot-notes. Nothing can be better than the elaborate care shown in describing the manuscripts and recording their various readings. For the latter portion Gaimar is an original authority, and cannot be valued too highly.

'The Lay of Havelok,' though not strictly a part of the work, is given with an amount of care for which students will be thankful. It has been printed before on several occasions, but we have never hitherto had a perfectly trustworthy text. We fear that the 'Gesta Herewardi' are principally known to our readers from the two novels of which Hereward is the hero. The story itself may be a romance. We are at least sure that it is not to be accepted without making great deductions for the exercise of the imaginative faculty. That Hereward lived, and was for some years a thorn in the side of the Conqueror, does not, we imagine, admit of doubt.

*The Letter and the Spirit.* Eight Lectures delivered before the University of Oxford in the Year 1888 on the Foundation of the late Rev. John Bampton. By Robert Edward Bartlett. (Rivingtons.)

WE make it a rule to refuse to criticize books of theology. The reasons for this are so obvious that we are not called upon to explain them. An exception may, however, be made when we draw attention to the current volume of the Bampton Lectures. When, nearly a hundred and forty years ago, pious John Bampton, of Trinity College, Oxford, Prebendary of Salisbury, left his estates to found a lectureship, he probably had before him only the simple desire of doing good at a time when laxity of morals and a shallow kind of scepticism were believed to prevail more than at any previous period. He, we may be well assured, did not look forward to the long series of eminent names which have become connected with the Bampton lectureship. All the lectures must, from the terms of the will, relate to matters theological; but the terms have been interpreted in an elastic manner, and many of the more modern volumes have been important contributions to literature. We need but mention Seames on the Anglo-Saxon Church, delivered in 1880, and Hampden on the scholastic philosophy, the year following, to indicate two books held to be of grave historical importance in the days of our fathers, though modern investigation may now have condemned them to the upper shelves of libraries. In our time the names of Mansel, Liddon, Rawlinson, and Wordsworth greet us.

From the literary standpoint, which alone we may employ, Mr. Bartlett's 'The Letter and the Spirit' is not equal to several that have gone before him in recent days. He ranges over far too wide a field. Many of the points he touches on with regard to Jewish literature, the meanings contained in the New Testa-

ment, and the manner in which the early Church was governed, are subjects of warm debate. On some of these he speaks with too much dogmatism. It is of little use to give opinions on these matters unaccompanied by reasons. The style, however, is excellent. Many who have but imperfect sympathy with the matter of these lectures will be carried on to the end by their charm of manner.

*The Bookworm: an Illustrated Treasury of Old-Time Literature.* Second Series. (Stock.)

UNDER its new and competent director the second volume of the *Bookworm* is even more interesting than the first. A great merit in it is that it is what it professes to be, and deals exclusively with books, ransacking in search of information a variety of bibliographies new and old. A feature of special interest in the present volume consists of 'Bookworms of Yesterday and To-day.' Under this head are described the marvellous trade collection of Mr. Trübner, and the libraries of gentlemen, all of them contributors to 'N. & Q.', including the late Robert Samuel Turner, Chancellor Christie, Mr. Henry Spencer Ashbee, and others. Turner's collection was, of course, of world-wide reputation; the Dolets of Mr. Christie are unique; and Mr. Ashbee's library includes very many highly remarkable books. This series, if well carried out, will add much to the attractions of the *Bookworm*.

*Ballads of the Brave.* Poems of Chivalry, Enterprise, Courage, and Constancy. Selected and Arranged by Frederick Langridge, M.A. (Methuen & Co.)

THIS is an excellent collection of ballads, and is what it professes to be—an English record of noble daring, of courage, and of adventure, told in verse. It has been compiled principally for the use of boys. It is just as well adapted for girls, and will prove an admirable class-book for both. There are only five poems in the whole volume relating to the deeds of women, which may be thought a defect, considering the title of the book.

Dr. Bennett, in his 'Contributions to a Ballad History of England,' continued and concluded 'The Armada, a Fragment,' by Lord Macaulay. The whole is given. The description of the actual sea fight is printed for the first time in these pages. The poem will be read with thrilling interest by those who love to dwell on the "famous deeds of ancient days," and who believe that the spirit of heroism and dauntless bravery animates English hearts in these days of Victoria as in the time of Elizabeth.

*The Battle Abbey Roll.* With some Account of the Norman Lineages. By the Duchess of Cleveland. 8 vols. (Murray.)

IN the handsome volumes before us the Duchess of Cleveland has given the three authorized, or semi-authorized, versions of the famous Roll of Battle Abbey. We do not suppose that the question will ever be settled as to whether it was an authentic list, compiled almost immediately after the Norman settlement in England, or whether it was made at a much later period. We do not see how absolute proof of its being genuine is ever to be given, though we agree with the Duchess of Cleveland in thinking that it was a genuine list, and that new names were inserted or added to it from time to time, as occasion seemed to require; and occasion did seem to require it very frequently, we are sorry to say. In a modest preface the author tells us that she has been "lost in amazement at some of the pedigrees furnished by the heralds." Well, indeed, might she be, if she had no previous experience of the subject of heralds in their relation to pedigrees. The desire to see themselves amid a list of grand feudal names is not confined to those

who lived in the immediate centuries after 1066. Accounts of all the Norman families mentioned in the Rolls are given, and a great mass of information is offered to the reader, some of it most quaint and amusing. To quote the preface again, "I have retained the picturesque old legends..... What would De Vere be without its meteor star, or De Albini without its conquered lion? I have also given all the anecdotes I could collect, partly to relieve the inherent dullness of a mere catalogue of descents, and partly because many of them incidentally furnish vivid pictures of manners and customs long since passed away." Here speaks the spirit of the Middle Ages, ere men began to fancy they must keep to facts or conscious inventions when they wrote of the past. We owe a debt of gratitude to the author not only for the historical portion of her work, but for touching the lingering traces of a past that never was a present with such a kindly hand.

THE *Antiquary* will enter upon a new series with the new year, under the editorship of the Rev. Dr. Cox, who has resigned the editorship of the *Reliquary*. Several alterations and improvements are promised in the new series, and many fresh contributors will assist in its pages. The first number will contain, among other papers, an article on the 'Armory of Henry VIII.' by Hon. Harold Dillon, Secretary of the Society of Antiquaries.

MR. A. L. HUMPHREYS promises shortly a 'History of Wellington, co. Somerset,' from sources principally original.

### Notices to Correspondents.

We must call special attention to the following notices: ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

TO secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

PROF. FELS, Hamburg ("Bucket-Shop").—"An unauthorized office, used originally for smaller gambling transactions in grain, and subsequently extended to offices for other descriptions of gambling and betting on the markets, the stocks," &c. (Murray's 'Dictionary,' which consult for derivation, details, &c.).

M. T.—'A Mad World, my Masters,' is the title of a play by Thomas Middleton, 4to., 1608.

F. M.—'Marie, Roman,' is by Julien-Auguste-Pélage Brizeux, author of a translation of 'La Divina Commedia' of Dante, 'Le Telen Arvor,' a collection of Breton poems, &c.

THOS. HYDE DRAKE ("Militia Stations in 1780").—See 2nd S. ix. 198, 250, 272.

CORRECTION.—P. 365, col. 1, ll. 15 and 21 from bottom, for "Lugan" read *Logan*.

### NOTICE.

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FOR

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## Notes.

## STRAPAROLA.

Straparola, one of the imitators of Boccaccio, lived in the earlier part of the sixteenth century. If he has neither the grace nor the wit of the earlier Italian writer, his stories have more variety and more matter. When imitating the licentiousness of Boccaccio, he shows less taste than his master. He is generally coarser, and in one or two stories is absolutely revolting. He lived before the 'Arabian Nights' and other collections of Eastern tales were known in Europe. Yet he evidently got some of his stories from the East, for more than one is identical with the Arabian and Turkish tales. Many other stories are identical with folk-tales which since his time have been found to exist in many parts of the world. Madame D'Aulnoy based many of her tales on his; and M. Gueullette, a poor writer of the last century, the author of the 'Contes Tartares' and the 'Contes Mogols,' has used him in the same way. The fables of Straparola are supposed to be told in thirteen nights, and are somewhat less in number than the tales of the 'Decameron.'

I will now examine his work particularly. The first fable of the first night is not remarkable. The second is a form of the well-known folk-tale concerning the master thief. The third resembles a folk-tale which may be found in Grimm's collection and elsewhere. It is that in which a man

persuades his enemies that he has obtained a flock of sheep from the bottom of a lake, and induces them all to jump into the lake, in the hope of getting flocks of sheep also. The fourth fable is a variant of the celebrated story known as 'Pean d'Ane.'

The first of the second night, where the pig-akin is destroyed, seems to have been borrowed by Madame D'Aulnoy, and has its parallel in other fiction, in an Indian story and elsewhere. The third may have suggested a somewhat similar tale by La Motte Fouqué. It may also itself be an imitation of an incident in a very ancient German play by Roswitha. The tale is one of illusions, and it is narrated how Charles of Rimini, being somewhat too pressing in his attentions to a virtuous girl, is suddenly caused by a miracle to mistake for her some pots and pans used in cooking. The girl escapes, and he is so begrimed by his misdirected attack that his own servants do not know him, and give him a sound thrashing. The fourth fable is a story told by several Italian novelists, and is generally known as the 'Belphégor' of Machiaval. It is also in the 'Turkish Stories.'

The second of the third night, which is similar to more folk-tales than one, is the original of Madame D'Aulnoy's 'Fair One with the Golden Locks.' The fifth, which concerns the bull with gilded horns, is similar to one of the Turkish stories and to one folk-story at least.

The first of the fourth night is like several legends, and has been imitated by M. Gueullette under the name of 'The Blue Centaur.' The third is the fable from which Madame D'Aulnoy has derived her 'Belle Etoile' and 'Prince Chéri.' It is the same as a story in the 'Arabian Nights' concerning the two sisters who were jealous of their youngest sister. It has been doubted whether this tale properly belongs to the 'Arabian Nights,' but I think there can be no doubt that its origin is Oriental. Its chief incident is similar to one in Chaucer's 'Man of Law's Tale' and in several legends scattered about Europe. The fourth fable would seem to have furnished the intrigue of 'The Merry Wives of Windsor' and of 'L'Ecole des Femmes.' The same story has been told by one other Italian novelist at least.

The first fable of the fifth night appears to be compounded of two different folk-tales, examples of both of which may be found in Thorpe's 'Yule Tide Stories,' under the names of 'The Princess on the Glass Mountain' and 'Grimsbork.'

The second fable of the sixth night is the most disgusting story ever written; but it bears in one particular a strong resemblance to stories by Rabelais and La Fontaine, which, although coarse, are a long way from being so bad as this beastly, and worse than beastly, production.

The second fable of the seventh night seems to

have been suggested by the tale of Hero and Leander, but here it is the lady who swims to her lover and is drowned.

The first fable of the eighth night is the story, well known from Scotland to Ceylon, concerning the married couple who agreed that whichever of them spoke first should get up and bar the door. Straparola's is the coarsest and the most amusing version. The second fable is the same as a story which, if I remember rightly, is told by Sir John Malcolm in his 'Persia' as the narration of an actual fact occurring in modern days. As the fiction is older than the time of Shakspeare, it may be permissible to doubt the fact. As Sir John Malcolm tells the story, a Persian on his wedding-day killed the favourite cat of his wife, and frightened her so that she became a most submissive wife. His friend, after being some time married, and much hen-pecked, hearing of this act, determined that he also would kill his wife's cat. This he did, but found that it was then too late to make the desired impression. The story is the same in Straparola, except that the men kill their own horses instead of their wives' cats. The fifth fable resembles a Danish folk-tale, and also the story of the second royal mendicant in the 'Arabian Nights.' Generally it is more like the folk-tale; but the concluding incident in the metamorphoses is found in the 'Arabian Nights,' whilst it is not found in the folk-tale.

The second fable of the ninth night is a repetition of the eighth tale of the fourth day in the 'Decameron.'

The first fable of the eleventh night is 'Puss in Boots'; but Puss is without the boots in Straparola's rendering.

The third fable of the twelfth night, concerning the man who knew the language of animals, and learnt thereby how to keep his wife under control, is the same story as one in the 'Arabian Nights.' Its parallel may also be found amongst the European folk-tales.

The fourth fable of the thirteenth night in its beginning must have been suggested by the fable of Bidpai concerning the bear and the gardener. But all the meaning of the original is lost in the copy, for Straparola makes a man instead of a bear the perpetrator of the homicidal blunder. In the fifth fable there is an incident somewhat similar to one that may be found in 'Ali Baba and the Forty Thieves.' A robber is introduced in a sack into a house, but, being accidentally discovered, is knocked on the head whilst he is in the sack.

E. YARDLEY.

#### SHAKSPEARIANA.

'TEMPEST,' III. i. (7th S. vii. 403, 504).—I am always happy to see a Shakspearean note by MR. HOLCOMBE INGLEBY, the worthy son of a worthy sire. My objection to his interpretation of the

passage in 'Tempest' is that, judging from the place which it occupies, "even" is the emphatic qualification of the verb "refresh," and not, as he regards it, of the adjective "most busiest."

MR. H. WEDGWOOD surely uses language unnecessarily strong when he speaks of the substitution of "busiest" for "busie lest" as "a violent alteration of the text" (!) more especially as the reading proposed by himself makes a greater change. "Least," which has been revealed to him in a night vision, was long ago revealed to all other students of Shakspeare by the Second Folio. It has met with the little favour which it deserves.

R. M. SPENCE, M.A.

Manse of Arbuthnott, N.B.

'MEASURE FOR MEASURE,' I. i. 8 (7th S. vii. 43).—

But that to your sufficiency [*gives commission*], &c. Not in the least raising the question of priority—for as MR. HOLCOMBE INGLEBY was the first to publish a solution which had independently occurred to myself, he has every right to it—I would add a word or two on an objection that was raised to my statement of it by a known Shakspearian, and which, therefore, may occur to others. It is—"that this cannot be the explanation, since the Duke gives him his commission, in so many words, five lines lower, 'There is our commission.'"

Quite true; but one of these two conclusions is equally plain, and either can be adopted at the option of the actor or reader. The Duke gives Escalus his commission at l. 8, and then points to it or touches it while it is in the hand of Escalus, l. 13; or takes it in his hand (from his belt or from an attendant), and shakes it or points to it at l. 8, and finally delivers it at l. 13.

A word on the scansion. Looking to not a few lines in Shakspeare's contemporaries, it may, I think, have been intended as a five-foot line—

But that | to your suffic | iency as | your worth | is able, or, should an Alexandrine be insisted on, either—

But that | to your | sufficien | cy as | your worth | is able or "suffic | iency as."

It is right to add that it has occurred to me that the following variant meaning may also be given to the passage, at the option of the reader, reserving the actual giving of the "commission" to l. 14—Then no more remains, but that to your sufficiency—i.e., to your learning and to your mental qualities—as your moral worth is able, and let them work. So far as my perception goes, there is some objection to this interpretation in the use of the words "able" and "work."

BR. NICHOLSON.

'CYMBELINE,' I. iv. 1 (7th S. vii. 124; viii. 222, 302).—Having started this here, perhaps you will allow me to pursue it one step further. The explanation offered by DR. NICHOLSON, though so manifest to himself, has never penetrated my



understanding, nor does A. J. M. clear up the difficulty. Certainly "to say that admiration does not help A to look at B is a perfectly intelligible" phrase; but then Shakespeare happens to say that "A could look at B. without all this admiration to assist him," which is just the opposite, and, to me, quite unintelligible. For though "spectacles" may help a man to see, as in Dr. NICHOLSON's instance, admiration does not help a man to underrate his fellow, but the contrary. Nor does MR. WATKISS LLOYD render the needed assistance; for I was in quest of a rational interpretation, not emendation, being altogether opposed to the school of critics who shirk the difficulties by altering the text. Having now published the revised edition of my father's 'Cymbeline,' I should not have troubled your readers further in regard to this passage, but that I have accidentally stumbled on its fellow in 'Twelfth Night,' II. i. 22, "I could not with such estimable wonder over far believe that [i.e., in Viola's beauty]," where the wonder, or admiration, again has the reverse effect to what one might anticipate. Even with this illustration I do not see my way to explain the passage in question, except by repeating that it is a case of aliphad writing, which can be matched by several other passages in the same scene.

HOLCORN INGLEBY.

Eastbourne.

Should not *admiration* be here read *wonder*? Shakespeare undoubtedly employs it in this sense in some instances, notably in 'Hamlet,' I. ii. :—

*Horatio.* Season your *admiration* for a while  
With an attent ear; till I may deliver  
Upon the witness of these gentlemen  
This *marvel* to you.

Also in 'Macbeth,' III. iv. :—

*Lady M.* You have displaced the mirth, broke the good meeting

With most *admir'd* disorder.

*Macb.* Can such things be,

And overcome us like a summer's cloud  
Without our special *wonder*.

And in 'Henry V.,' IV. i., when the Welsh captain, a great stickler for strict discipline, says—

"It is the greatest *admiration* in the universal world when the true and ancient prerogatives and laws of the wars is not kept,"

it is quite certain the old soldier does not mean that breaches of discipline are to be admired in the modern sense of the word. In this and the former two instances it is clear from the context that *admiration* stands for wonder or amazement; and in this sense I suggest the 'Cymbeline' passage should read :—

"I would then have looked on him without the help (or incentive) of wonder (or curiosity)."

G. WATSON.

Penrith.

'HENRY VIII.,' V. ii. (7th S. viii. 163).—May I suggest that if "and capable of our flesh" be read

"incapable of our flesh" the meaning would clearly appear?—

But we all are men  
In our own natures frail, incapable  
Of our flesh; few are angels.

*Incapable* in its primary meaning "unable to hold, contain, restrain, or govern: incontinent." "As one incapable of her own distress," dying Ophelia is described, her grief being ungovernable. "Few are angels," i.e., entirely in the control and possession of the best part of their nature. "Thy spirit is all afraid to govern thee" is said of Anthony in that passage where "angel," "spirit," "demon," are all employed in the same sense.

T. B. WILMSHURST.

Chichester.

'MERCHANT OF VENICE,' IV. i. (7th S. viii. 222).—Bishop Wordsworth, in his 'Shakspeare and the Bible,' p. 111, in commenting on this passage, shows that MR. WATTS as an objector stands in good company. The bishop writes :—

"The concluding part of Portia's speech called forth from Sir W. Blackstone the remark that to refer the Jew to the Christian doctrine of salvation and the Lord's Prayer is a little out of character."

The Bishop goes on to say :—

"The learned judge was probably not aware that the Lord's Prayer was not composed by our Lord as containing anything which would be new and strange to His disciples, but as putting together in a short form all that was most valuable in the Jewish liturgies already known to them. See Lightfoot, vol. ii. p. 159; Bull, vol. i. p. 335; and Grotius on St. Matthew vi. 9, who also refers to Ecclesiasticus xxviii. 2-4 :—'Forgive thy neighbour the hurt he hath done unto thee, so shall thy sin also be forgiven when thou prayest. One man beareth hatred against another, and doth he seek pardon from the Lord! He sheweth no mercy to a man which is like himself, and doeth he ask forgiveness of his own sins?'"

G. WATSON.

Penrith.

I fancy that "the Divine Williams," in the person of Portia, knew what he was about when he put the "thought from the Lord's Prayer" to which MR. WATTS refers into the argument for mercy. With the exception of the clause "as we forgive them that trespass against us" (and possibly that, too, is present in another form), every petition of that prayer has been traced in the liturgies of the Jews themselves; and should Shylock have even "spotted" the apparent omission, Portia had another shaft ready for him, in the fact that He who framed the whole prayer was himself a Jew.

R. W. HACKWOOD.

MR. WATTS seems to me to make a difficulty where there is none. The Lord's Prayer is not necessarily referred to. Jew as well as Christian acknowledges "that in the course of justice none of us should see salvation" (Psalm cxxx. 3, 4). Jew as well as Christian "prays for mercy" (Psalm

li. 1). Whoever prays for mercy is in moral consistency bound by "that same prayer" "to render the deeds of mercy." Such was Portia's plea; and Shylock could not, and did not, gainsay it, though, like too many others, Jews and Christians alike, duty notwithstanding, he would have his will.

R. M. SPENCE, M.A.

Manse of Arbutnott, N.B.

Shakspeare puts into the mouths of his characters what is appropriate to the speaker. Portia is not a Doctor of Laws. She is a cultivated woman, unacquainted with the laws of severe logic. She uses the arguments which to her generous, humane nature seem convincing. The speech would not have been appropriate in the mouth of the Attorney-General.

J. CARRICK MOORE.

'OTHELLO,' I. i.—In the opening lines of 'Othello' Roderigo taxes Iago with refusing to place confidence in him, viz:—

Tush! never tell me, I take it much unkindly  
That thou Iago, who hast had my purse  
As if the strings were thine, shouldst know of this.

In the phrase "Never tell me" does Roderigo use this phrase as a sign of impatience, as we should say to day "Don't tell me!" or does he mean to upbraid Iago for not having told him of Othello's elopement with Desdemona? The commentators pass these lines over without comment, presuming, no doubt, that the passage requires no explanation.

MORRIS JONAS.

#### BOOKS ON GAMING.

(Continued from p. 344.)

Hoyle's next treatise had meanwhile appeared under the auspices of another publisher, with the following title:—

A Short | Treatise | of the | Game of Brag, | Contain-  
ing the | Laws of the Game. | Also | Calculations, shew-  
ing | the Odds of winning or losing | certain Hands dealt.  
| By Mr. Edmond Hoyle. | London: | Printed for and  
Sold by J. Jolliffe,\* Book-seller, next to White's  
Chocolate-House | in St. James's-Street, 1751. | The  
Laws of the Game of Brag, signed by | Mr. Hoyle, are  
sold separately at the same | Place, for Half a Crown.

The signature of Hoyle is on the title, the verso of which is blank. Title, 1 f.; Contents, 1 f.; and pp. 40. The last page has only the warning to pirates. (B.M. and H.J.) In spite of that warning a piratical edition appeared in Dublin in the same year, entitled

The Polite Gamester containing short treatises on the Games of Whist Quadrille Back-Gammon Piquet and Chess. Together with an Artificial Memory or An Easy Method of assisting the Memory of those that Play at the Game of Whist. By Edmund [sic] Hoyle, Gent. Dublin. Printed for Peter Wilson, in Dame Street, 1752.

This is a general title. Each treatise has a sepa-

rate title, and was probably sold separately. The first is

A Short | Treatise | on the Game of | Whist. | Contain-  
ing.....By Edmund [sic] Hoyle, Gent. | The Fifth Edi-  
tion. | With great Additions to the Laws of the Game,  
and an Ex- | planation of the Calculations which are  
necessary to be | understood by those who would play it  
well, &c. &c. | Dublin: | Printed for Peter Wilson, in  
Dame-street. | M.DCC,LII.

Title, 1 f.; Contents, 2 ff.; and pp. 45. B to D in sixes; E, 1 f., followed by F 2-8. Appended to this is "An Artificial Memory.....Dublin: | Printed for Peter Wilson, in Dame-street, | M.DCC,LII," consisting of 8 pp., A in fours, including the title (without signature) as A 1. (J.M.)

This is followed by the treatise on quadrille, 16 pp., including the title, A, 2 ff., and B in sixes; on backgammon, 28 pp., including the title, A and B in sixes, and C in fours, the last three pages containing the table of contents; on piquet and chess, 33 pp., including the title, and contents for piquet, 1 p., contents for chess, 1 p., A to C in sixes. (The whole series B.M., and J.M.)

Hoyle's next important work was announced in the *Public Advertiser*, January 23 and 31, 1754:—

"Next Month will be published | By Subscription at  
Half a Guinea. | The Doctrine of Chances | made easy to  
those who understand Vulgar Arithmetick | By Mr.  
Hoyle | Subscriptions taken in by the Author, and | Mr.  
Jolliffe [sic], in St. James's Street."

This advertisement, but beginning with the words "Speedily will be published," was repeated in the same paper on February 25 and March 12, 1754. The essay itself is included in a "list of Books published in June, 1754," in the *Gentleman's Magazine*, vol. xxiv., 1754, p. 294, and is also mentioned in vol. x. of the *Monthly Review*, pp. 384 and 391, in the "Monthly Catalogue for May, 1754." In the end of May or the beginning of June, 1754, therefore, this essay appeared,\* with the following title:—

An | Essay | Towards making the | Doctrine | of |  
Chances | Easy to those who understand Vulgar | Arith-  
metick only: | To which is [sic] added, | Some Useful  
Tables on Annu- | ties for Lives, &c. &c. &c. | By Mr.  
Hoyle. | London: | Sold by J. Jolliffe [sic], in St. James's-  
Street. (Price Half a Guinea.) | No Copies of this Book  
are Genuine, but those | that are signed by the Author  
[n.d.].

Here follows Hoyle's autograph signature. A to K in fours, the title counting as A 1. The dedication to the Earl of Egmont fills the two sides of A 2, and the preface occupies the remainder of the first sheet. Then follow pp. 73, the verso of the last being blank. (H.J., and J.M. wanting the sig-

\* It is probable that Hoyle was well acquainted with the literature of this branch of his subject, and he cannot have been unfamiliar with A. De Moivre's 'Doctrine of Chances,' 4to., which appeared first in 1717. The second edition was printed in 1788, and the third in 1758.

\* Jolliffe's name is here spelt with a final e.

nature on title). Our author begins his preface thus :—

"In order to put Play upon the most equal Foot, in this Treatise you have practical Rules and Examples, plainly expressed in Words at Length, whereby all various Cases, and the Odds of Games of any Kind, may be easily resolved, without any Knowledge of Algebra, or Logarithms; by which the most unskilful Person in betting his money, is put upon an equal Foot with those who have applied themselves to this Kind of Study for many Years."

He gives also calculations for betting at whist, and for "begging" and the converse at all-fours, and directions for calculating the chances at both those games, with tables of annuities according to the London bills of mortality and Breslaw tables; and "other useful Tables, which the Reader may understand without any Knowledge of Decimals. Calculations for Lotteries and Dice, with Directions how to perform the Operations."

"A new Edition" of this scarce tract was printed for Osborne and Baldwin in 1764. The title has at foot the following words: "No copies of this Book are genuine, but those that are signed by the Proprietors on the Back of this Title"; and on the verso of the title are the signatures of "Thos. Osborne" and "R. Baldwin." (B.M.)

JULIAN MARSHALL.

(To be continued.)

COL. GARDINER. (See 7th S. viii. 228.)—It is known of all men that Col. James Gardiner, who fell at Preston Pans, was in the year 1719 suddenly and permanently converted from an evil life to a very holy life by a vision which he had, or honestly believed that he had, of the Saviour on the cross—a mode of conversion intelligible enough to historical Christians, from St. Paul downwards, but savouring of "enthusiasm," or even of Popery, in the mind of the Georgian Protestant.

Philip Doddridge, therefore, feels constrained to apologize for the event, and to assure us of its reality, before he proceeds to use it as a weapon against the unconverted. In his 'Life of Gardiner'—a book written in that clear and sober and accurate English which died out with Cowper and the eighteenth century—he insists upon his own circumstantial knowledge of "this amazing story," and affirms that what he had said about conversion generally would be sufficiently vindicated by it, i.e., by the story of Gardiner's vision, if it stood alone; "which yet," says he, "I must take the liberty to say, it does not; for I hope the world will be particularly informed that there is at least a second" story of the kind "that very nearly approaches it, whenever the established Church of England shall lose one of its brightest living ornaments, and one of the most useful members which that, or perhaps any other, Christian communion can boast: in the mean time," he adds, "may his exemplary life be long continued, and his zealous ministry abund-

antly prospered!" These words were written, as internal evidence shows, in 1746. To whom do they refer?

A. J. M.

A. WELBY PUGIN.—The following letter is from A. Welby Pugin to a clergyman in Staffordshire, who wished him to rebuild his church:—

Febr. 16, 1852.

Rev<sup>d</sup> and Dear Sir,—I should have regretted the loss of your little church, which it would have been a pleasure to design, but I am just now drawn by work almost beyond my strength; and I am getting up a very important work, from which I hope great good. I am a firm Believer in the separated Church of England being a real one, and this idea is spreading fast. I am stirring at bottom among the Gothic Catholics who are disgusted with all the Pagan horrors imported by the Oratorians and others from modern Italy. In old Italy I have found the finest pointed Christian things in the world, which I am going to etch with my own hands in another work. But my Book, of which I will send you a Prospectus, and when it comes out beg your acceptance of a copy. My Tract will be called "An Apology for the Church of England since the Separation" under the 8th Henry, showing the almost unavoidable causes of the Separation, that the new Bishops only followed in the steps of the old, and suffered by what they had done. That the English were baptized into a separation was more a misfortune than fault, but attended eventually by some happy circumstances, and I make a good case. It is a bold thing for me, but I am a bold man. I call you a Catholic member of the Church of England, and am a loving and affectionate Brother of true minded Anglicans, endeavouring to promote charity and truth.

Ever, Dear Sir, with respect

your devoted Servant,

A. WELBY PUGIN.

SENEX.

LORD BRACONSFIELD: AUTHORS OF 1832.—In *Temple Bar* for April and May, 1889, are two amusing articles by Mr. H. W. Lucy on 'Mr. Disraeli,' in the latter of which, at p. 54, it is said that

"in a letter to his sister, dated the 7th of April, 1832, he complacently quotes a couplet from the *Omnibus*, a cheap literary satirical paper of the day, which gives an alphabetical poetical list of authors:—

I is Israeli, a man of great gumption,  
To leave out the D is a piece of assumption."

There is probably a mistake about the date of this letter, as the number of the *National Omnibus* in which 'The Literary Alphabet' appears was not published till Friday, April 13, 1832,\* nor is the couplet correctly quoted. As perfect copies of the *Omnibus* are rather scarce, the Editor may perhaps find room for the whole of the alphabet, which introduces us to some forgotten denizens of Grub Street:—

A stands for Andrew—a comical chicken,  
Whose fame was worth fourpence—whose surname was Picken.

B is Old Bayley, a writer of ditties,  
Whose absence at Boulogne each fair lady pities.

\* The publication may, of course, have been antedated, like *Punch* and the illustrated periodicals of the present day.

C is Hal Colburn—the boy for a revel—  
 Who pays like a prince, and who puffs like the devil.  
 D is the Delta of Fraser and Blackwood;  
 The knife of the critic, whose tales never hack would.  
 E stands for Ebony—honour and glory—  
 A broth of a boy, and a trump of a tory.  
 F for Fontblanc [*sic*], the Examiner proper,  
 Who ne'er writes a line but it turns out a whopper.  
 G for John Galt, with his mind and his 'Member,'  
 Who writes without rest from July to December.  
 H is the Harrison—sent on a mission,  
 In search of such tales as may suit a physician.  
 I leaves D'Israeli, a man of much gumption,  
 The D being dock'd as a piece of assumption.  
 J does for Jerdan—and Jerdan for J does.  
 He has got his own way, and he finds that that way  
 does.

K stands for Keightly [*sic*]—the man of mythology,  
 For whom Romans and Grecians must make an apology.  
 L brings us *Laman*—the Blanchard foregoing,  
 Whose works are worth reading as he is worth knowing.  
 M is Montgomery—Robert or James,  
 What the Devil's the use of confounding their names.  
 N stands for nobody—king of lamp-lighters,  
 Whose numberless children are most of them writers.  
 O for O Doherty—musical, mellow—  
 A Baronet bright, and a jolly good fellow.  
 P for the Planché, whose pieces are all hack'd,  
 His best was the Brigand—his last was the Compact.  
 Q is the Quin of the Monthly Review,  
 By nobody cared for, and heard of by few.  
 R stands for Rintoul—a mighty *Spectator*,  
 Who hated by all men has turned a man-hater.  
 S for St. John, with good sense all his head through,  
 Whose books are admired the more they are read thro'.  
 T for Trueba—the Don Telesforo,  
 Who having writ much, we hope yet will write more O.  
 V is the Valpy (we tell you no crammer)  
 Divided between Education and Grammar.  
 W is Wordsworth, who wrote 'We are Seven,'  
 And expects when he dies to be laureate in Heaven.  
 X is a letter whose name stands alone,  
 And may serve many authors instead of their own.  
 Y stands for Young—an inditer of Travels,  
 Who—the ways of Economy also unravels,  
 And if he be clever, as some men have said,  
 He'll probably find out the meaning of Z.

The writer of this doggerel had the assurance to  
 attribute it to the muse of Tom Campbell.

W. F. PRIDEAUX.

Jaipur, Rajputana.

**GALLICISMS IN EAST SUFFOLK.**—If the following Gallicisms, still surviving in East Suffolk, have not already been noted, I think they are worth preserving:—

1. *Ho-go*. Used in relation to fish that is tainted or not quite fresh = *haut gout*.

2. The smallest pig of a litter is called "the pit man" = *petit man*.

3. *Largesse*. The gleaners in a corn-field demand *largesse* of passers by. H. D. ELLIS.  
 10, Kensington Gate.

**GOOSE AND GRAPES.**—Sterne mentioned an epicurean morsel once. Somewhere he was regaled with a goose stuffed with grapes. This deserves to be recorded amongst epicurean absurdities and culinary curiosities. I fear that the letter must be

lost in which he recorded it. It was in one of many sent by him to Ignatius Sancho, that very remarkable negro who lived in Charles Street, Westminster.  
 C. A. WARD.

Walthamstow.

**THE WASHINGTON ANCESTRY.**—Some time ago (just now I am away from my books, and cannot specify the date) I sent a short account of Col. Chester's researches, which, after all his immense labour, failed to connect the John and Lawrence of Virginia, the first emigrants, with their English ancestors; and I expressed a fear that where Col. Chester had failed we could hardly hope that any one else would succeed. But, happily, my fears were vain; and Mr. Waters, after immense efforts, has fastened on to the chain the missing link. Assumption and guessing, the besetting sins of the common pedigree-hunter, are utterly abjured by him; and his paper, communicated to the *New England Historical and Genealogical Register*, and since separately republished, is a pattern of perseverance and skill.

Lawrence Washington, who died in 1616, had, besides other issue, two sons, John and Lawrence, and these were assumed to have been the first emigrants; but, as Col. Chester pointed out, John was knighted, and Lawrence was a beneficed clergyman. It was, therefore, impossible that they could have been described in their Virginia wills as "gentlemen." Mr. Waters has discovered that Lawrence the clergyman had two sons, John and Lawrence, and these were the emigrants. A notice of Mr. Waters's discovery was communicated by Dr. Jessopp to the *Athenæum* of October 19; but I shall be very glad to be able to record it in 'N. & Q.' inasmuch as in its pages I had expressed my hopelessness of any one succeeding where Col. Chester had failed. J. DIXON.

[For Mr. DIXON's previous communication see 6th S. xi. 35.]

**RIDLEY CRANMER LATIMER.**—The following paragraph appeared in the Yorkshire newspapers of October:—

"Mr. J. G. Hutchinson, the Bradford Borough Coroner, held an inquest in the Town Hall, Bradford, yesterday, concerning the death of Mr. H. Ridley Cranmer Latimer (sixty-four), brewer's agent, residing at 23, Marlborough-road, Bradford, who died suddenly at his residence on Tuesday."

W. O. B.

**THE FIRST STEEPLE-CHASE ON RECORD.**—A set of four coloured prints with the above heading is occasionally to be met with. They represent a steeple-chase ridden by several officers in night-caps and night-shirts over their uniform. On the first plate there is a reference to the *Sporting Review*, No. 1, January, 1839, turning up which we find what professes to be an authentic account of the steeple-chase received from an eye-witness.

The date is given as December, 1803, and the place Ipswich. Several cavalry regiments, I believe, claim this famous steeple-chase, but I have reason to think that it was in fact ridden in 1835 by some officers of the 3rd Light Dragoons (now 3rd Hussars); the story, as I have heard it, being that late one moonlight night a discussion arose as to point-to-point riding, that horses were ordered out then and there, and that the officers rode with night-shirts over their uniform.

I am anxious to find out whether this is the "first steeple-chase on record," and whether I am right as to the date and regiment.

HORACE W. MONCKTON.

9, Temple, E.C.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

**A MISSING MS. OF DR. MARTIN LUTHER.**—This MS. is a small 8vo. volume of 34 pp., in boards. It is a collection of German proverbs, written in red ink on stout yellowish hand-made paper. There are fifteen or sixteen lines on each page. A Cambridge firm bought the MS. from a Breslau bookseller in 1862, but owing to a fire in 1865 which destroyed their ledgers this firm is unable to say to whom the volume went. Any information would be most gratefully acknowledged by the Royal Commission who, under the auspices of the late Emperor William I., prepared and are now issuing a new edition of Luther's works. Communications to be sent to the Rev. Dr. Schoell, 3, Elsworth Terrace, Primrose Hill. W. A. N.

**PORTRAITS OF SCOTTISH DIVINES.**—Information is requested as to the existence of portraits of the following divines, collections on whose lives, by Wodrow, are to be printed by the New Spalding Club.

**Ministers and Bishops.**—John Craig (1512-1600), colleague of Knox, minister at Montrose and Aberdeen, and chaplain to James VI.

David Cunningham (?-1600), minister at Lanark, Lismahago, and Cadder, Subdean of Glasgow, and first reformed Bishop of Aberdeen.

Peter Blackburn the elder (?-1616), regent at Glasgow University, and Bishop of Aberdeen. A portrait, said to be by Jamesone (Mr. Bulloch's 'George Jamesone, his Life and Work,' Edinburgh, 1885, p. 121), hangs in the hall at Marischal College, Aberdeen. Has this been engraved?

Patrick Forbes, of Corse (1564-1635), minister at Keith and Edinburgh, and Bishop of Aberdeen. A portrait is engraved in the 1635 edition of the 'Funerals' (original not stated); another is in the Senatus Room at King's College, Aberdeen (en-

graved in Pinkerton's 'Iconographia Scotica'); a third in the hall at Marischal College (By whom? Mr. Bulloch writes: "The powerful head of this prelate at Marischal College has been mistakenly assigned to Jamesone. It does not in the least possess his peculiar manner"); and a fourth (said by Mr. Bulloch, p. 175, to be by Jamesone) at Fintray. Have the last two been engraved?

Adam Bellenden, or Bannatyne (1569-1647), minister at Falkirk, Bishop of Dunblane and of Aberdeen, and afterwards rector of Portlock.

John Forbes (1566-1634), minister at Alford, Middelburg, and Delft.

John Durie (1537-1600), minister at Edinburgh and Montrose.

David Lindsay (?-1641), minister at Guthrie and Dundee, and Bishop of Brechin and of Edinburgh.

**Principals and Professors.**—Alexander Arbuthnot (1538-83), minister at Logie-Buchan, Forvie, Arbuthnot, and Old Machar, and first reformed principal of King's College.

James Lawson (1538-84), sub-principal of King's College, and minister at Edinburgh.

Robert Howie (?-1645), minister at Aberdeen and Dundee, first principal of Marischal College, and afterwards principal of St. Mary's College, St. Andrews.

William Forbes (1585-1634), minister at Alford, Monymusk, Aberdeen, and Edinburgh, fourth principal of Marischal College, and afterwards first Bishop of Edinburgh. A portrait (original not stated) is given by Pinkerton; another (said by Mr. Bulloch, p. 183, to be by Jamesone) is at Craigston; and a third (query also by Jamesone?) in Marischal College Hall. Have the last two been engraved?

Charles Ferme, or Fairholm (1560-1617), regent at Edinburgh University, and principal of the college at Fraserburgh.

John Johnston, of the Orimond branch (1570-1611), professor of theology at St. Mary's College, St. Andrews.

It will be esteemed a favour if replies are sent direct to

P. J. ANDERSON.

New Spalding Club, Aberdeen.

**OXGANG.**—Can any one give me information as to the extent of oxgangs in East Yorks?—An oxgang is given as thirteen, fifteen, and twenty acres.

JOHN THOMPSON.

[Oxgang is given as twenty acres in Cassell's 'Encyclopaedic Dictionary.']

**VALENCES SACHEVERELL.**—A copy of the first issue of the first edition (1614) of Raleigh's 'History of the World,' now in my possession (purchased at the sale of the library of the late J. E. Bailey, author of the 'Life of Fuller'), contains the following note, written in a contemporary hand on the fly-leaf:—"This Booke given to Valences Sacheverell Esq' by Sr Wallter Rawleys own Hand In the year of our Lord 1614." Is anything known

of this individual? The work contains an enormous number of MS. notes, probably written by him.

T. N. BRUSHFIELD, M.D.

Salterton, Devon.

'ARABINIANA'.—Mr. Serjeant Robinson, in his amusing reminiscences 'The Bench and Bar,' mentions some grotesque incidents recorded in this small volume of legal reports of the decisions and charges of Serjeant Arabin. As I have a copy of these reports, I should be glad to know the name of the reporter (presumably an Inner Temple man) and any particulars of Arabin or his friend Mr. O. Phillips, who figures in the volume. Was he the Charles Phillips of the Curvoisier trial, and also the famous orator, of whom so many public speeches were published 1816 to 1820, before figuring in 1832 at the Old Bailey and in these reports?

JAMES T. FOARD.

GENTLEMEN TROOPERS.—Some of the critics of the new 'Life of Steele' consider that the fact of Steele entering as a gentleman trooper in the Life Guards was a derogation from his gentility; and that it lowered his position with his fellow officers when he received a commission. Is this so?

In the notices of the life of the late Charles Vignoles it is stated as an event without example that, on the death in the West Indies of his father in military service, a commission as ensign was allotted to the baby for his maintenance. Having known other such cases, it did not strike me in the same light.

HYDE CLARKE.

PLACE-NAMES.—I shall be glad if any readers of 'N. & Q.' can give the etymology of the place-names of Newington Butts and Walworth. Walworth, spelt in the time of King Edward the Confessor Walerode, is described in the Domesday as "a manor." Lysons, in his 'Environs,' thinks it probable that the name of Newington is derived from the rebuilding of the church of Walworth on a new site, which was called Neweton, afterwards Newenton and Newington, meaning a new town. It appears from the 'Testa de Nevill' that in the reign of Henry III. it was spelt Niweton (*vide* Brayley and Walford's 'Surrey'). I should also like to know the etymology of the word Butts. Northwick thinks it is derived from the exercise of shooting at the butts; but, according to 'Old and New London,' there are other writers who are of opinion that the derivation is from the family of Butts, or Buts, who owned an estate here.

GEO. BLACKLEDGE.

5, Bishop's Court, Chancery Lane, W.C.

"THE LEEK UPON SAINT TAVY'S DAY" ('Hen. V.,' IV. vii. 107).—Just now, when Father Ignatius (Rev. J. Leycester Lyne) has been claiming at the Church Congress a more emphatic recognition of St. David in the calendar of the Prayer Book, with the belief that if Dewi Sant were printed in capitals

in a line with March 1 the cause of the Church would be greatly furthered in the Principality, I am led to ask which of our sovereigns followed Henry of Monmouth's example of wearing the leek on that anniversary, and whether there is any record or present survival of a court custom commemorating the good service done by Welshmen "in a garden where leeks did grow." It was from James I.'s court that a usage (for so, I suppose, it was) which is noted in the 'Memoirs of Sophia, Electress of Hanover,' came to that of his grandson the Elector at Heidelberg:—

"On March 1 [1661], which the English in general and the Royal Family in particular observe by eating in the evening an onion which they have worn in their hats throughout the day in memory of a battle won by a Prince of Wales wearing this device, the Elector arranged to send leeks to all the English residents, to Baroness Degenfelt, her children, and to me; and invited me to come and eat mine in his rooms, where I met the Baroness with the prettiest little son and daughter in the world" (p. 95).

Is any ceremonial eating of onion or of leek still practised in England by "the general" who have no palate for caviare?

ST. SWITHIN.

THE 'INGOLDSEY LEGENDS' AND MARSH OF MARSTON, CO. KENT.—I very much desire to identify the second quartering of the following arms, borne by the family of Marsh, seated in the parish of East Langdon, co. Kent, for at least three centuries:—Quarterly of four: 1 and 4 Marsh, quarterly gu. and arg., in the first quarter a horse's head couped of the second; 2 —, Azure, three mermaids arg. crined or; 3, Soame, Gu. a chevron between three mallets or. Probably the owner of the arms in question inherited the Soame coat, and so transmitted both that and his own to Marsh; and some one familiar with the Soame alliances prior to the year 1583 may be able to supply the name. I cannot identify the arms by the aid of either Burke's 'General Armory' or Papworth's 'Ordinary,' two works in which I had hitherto imagined were recorded every possible (and impossible) British armorial.

The quarterings above given are blazoned, though somewhat inaccurately, by Hasted, in his 'History of Kent,' as appearing on the mural monument in East Langdon Church to Thomas Marsh, of Marston, born 1583, died 1634. Having occasion to verify Hasted's rendering of the inscription on this monument, I communicated with the present rector, who informed me that the memorial had disappeared from the wall of the chancel, where it was originally placed; that on inquiry he had learnt that about fifty years ago it fell to the ground and was shattered to pieces; but a parishioner of his was still living who helped the then rector to gather up the fragments, and that with his assistance he had discovered these carefully stowed away in a cupboard in the vestry.

They still await decision as to the possibility of repairing and replacing the monument.

This Thomas Marsh, I believe, can have been none other than the hero of 'The Leech of Folkestone.' He was owner and occupier of Marston Hall at the period referred to in the "legend"; and although evidence exists which reveals the fiction of the narrative so far as concerns his issue, it would be interesting to know if the author was in possession of any tradition respecting this family upon which he may have based his very humorous conception. Such a question, I know, may raise a smile, but one feels encouraged to advance it after reading in a biography of the Rev. Mr. Barham that he utilized the traditions of his native county, &c.

A son of this Thomas Marsh appears to have embraced the tenets of George Fox, and many of his descendants survive, in positions of much respectability and as members of the Society of Friends. FUMUS.

**PRE-NATAL SIN.**—Will some reader of 'N. & Q.' give me the names of any books in English, Rabbinical or other, which are wholly or in part on the subject of pre-natal sin?

THOMAS O. McMICHAEL.

**SATSUMA CHINA.**—Is this a china revived, or a newly-made china? Where can I find a modern account of Satsuma china? EBORACUM.

[One of the best known of Japan manufactures.]

**BY AND BYS.**—

"They are also sometimes apt to commit negligences (the French call them by and bys) which are very prejudicial."—Misson, 'Travels in England,' translated by Ozell, p. 120 (1719).

What is the French phrase referred to? The words in parentheses are, I suppose, an interpolation of the translator's. T. LEWIS O. DAVIES.

Pear Tree Vicarage, Southampton.

**NAME OF AUTHOR WANTED.**—In his 'Illustrations of Shakspeare,' ii. 184, on 'Romeo and Juliet,' II. ii.,

At lovers perjuries  
They say Jove laughs,

Douce observes:—

"With the following beautiful antithesis to the above lines every reader of taste will be gratified. It is given *memoriter* from some old play, the name of which has been forgotten:—

When lovers swear true faith, the list'ning angels  
Stand on the golden battlements of heaven,  
And waft their vows to the eternal throne."

Can any one give the reference?

W. E. BUCKLEY.

**FAUNA.**—This word, meaning the animals in any region, how old is it? The earliest use of it I find was by Linnaeus, as Latin, about 1745, and in English by his translator in 1807. What earlier use can be cited? JAMES D. BUTLER.

**CLOTHES-BRUSH.**—Can any one send me a quotation for this of date before 1821?

J. A. H. MURRAY.

Oxford.

**OXFORD MAGAZINE.**—Where should I be likely to procure an old number of the *Dark Blue*, which contained a ghost story (title forgotten) some time in the sixties? B. FLORENCE SCARLETT.

### Replies.

OLD JOKES IN NEW DRESS.

(7th S. viii. 66, 136, 291.)

MISS BUSK writes, "I do not know why Mr. FITZPATRICK calls *clock*, as applied to stockings, an obsolete word." What I said was "the now all but obsolete word" (*vide* p. 137). If I am to be quoted in a critical spirit I must claim to be quoted accurately. The word *clock*, as applied to stockings, figures in Halliwell's 'Archaic Dictionary.' Webster (revised by Goodrich) explains *archaic* as "ancient, obsolete." Richardson defines *archaism* as an obsolete phrase or expression. When *clock* (an ornament on the stocking) is given by Halliwell as an archaism, surely I was warranted in calling it "a now all but obsolete" word!

I hardly like to obtrude my own personality in discussing the small matter below: but in this case it is not easy to avoid doing so. I see by the newspapers that "Mr. Pemberton has supplied a readable volume of reminiscences of that most original comedian, Edward Askew Sothorn." I have not seen the original book as yet, but the Dublin *Evening Telegraph* prints the following:—

"*Sothorn and the Undertaker.*"

"He called upon one of these tradesmen one day and ordered, on a most elaborate scale, all that was necessary for a funeral. Before the preparations could have gone far he reappeared with great solicitude to ask how they were progressing. Again, at a brief interval, he presented himself, with an anxious face, to inquire when he could count upon possession of the body—a question which naturally amazed the undertaker, who was at a loss to discover his meaning. 'Of course, you provide the body,' said Sothorn. 'The body?' cried the undertaker. 'Why, do you not say,' exclaimed the actor, exhibiting a card of the shop, 'All things necessary for funerals promptly supplied?' Is not a body the first necessity?"

Thirty years ago I heard Dr. Hamilton Burke, of Westport, now Local Government Board inspector, Dublin, tell a story not unlike it regarding the former member for his county, Dillon Browne. This story I inserted, with kindred anecdotes, in my notes to the 'Correspondence of Daniel O'Connell,' vol. ii. p. 372:—

"For several years before his death, in 1850, frequent draughts of sherry became a necessity with Browne. Owing to poverty, however, he was ill able to provide it. Attracted by the announcement 'Funerals supplied,'

Browne one day, when fatigued in his rambles, waited upon an undertaker, his face buried in a handkerchief, his voice inaudible from emotion. The man ran for a decanter of wine; Browne drank and was relieved. He asked several questions about scarves and hat-bands, coffin, hearses, mutes and coaches. The undertaker assured him that he would provide all. Browne at last stood up to leave. 'But you have not told me where I am to find the remains,' remarked the undertaker. 'You said you would find everything—find the body,' exclaimed Browne, as he left the house and rapidly turned the corner."

W. J. FITZPATRICK, F.S.A.

It is, as Miss BUSK says, vexing to the soul to see our dear old jokes ascribed to some modern wit; but much more grievous is it when a joke which one has fondly thought to be one's own exclusive property is ruthlessly snatched away, and presented under a change of subject, place, and year. This is what my friend SIR WILLIAM FRASER has done by a joke which was veritably mine, and which has been, and still will be, a cause of laughter to my friends.

I do not at all deny that the "elderly gardener" was as dense as the old woman of my story, or that his density was exhibited in the way and time mentioned, and at the expense of the fame of the Great Duke. But this was what happened a dozen years before his death. I was passing an Oxford vacation in Berwick in 1840, in which year the King of Prussia died; and a friend came in one day in great glee, telling us that he had been to visit an old cottager, and that the following conversation had taken place:—

*He.* D'ye know the King of Prussia's dead?

*She.* The King o' Prussia! A's dead, is a!

*He.* Yes; he died ten days ago.

*She.* The King o' Prussia! The Lord save us! The King o' Prussia! So he's dead! But wha's he?

A story is like a woman. It is dangerous to assert, and impossible to guess, the age of either. I will not, therefore, assert that it was not even in 1840 a venerable story, dating perhaps from the last days of Frederick William II.; born, therefore, in 1797; but it was certainly presented to me as newly born on or about June 20, 1840.

HENRY H. GIBBS.

Aldenham House.

The following occurrence may be related in connexion with this subject. During a short stay lately with a friend of mine in the neighbourhood of Edinburgh, I expressed a desire to see the battle-field of Preston Pans. My friend acquiescing in my ambition, consented to accompany me, and we decided to proceed thither by sea. The day selected for our expedition happened to be delightfully fine, and the Frith of Forth not too rough, but just rough enough to be pleasant. We took boat at Portobello, and after a most enjoyable row reached Preston in good time. Landing at Preston, and having placed our boat in the care of safe hands, we walked through the decayed village, on

the outskirts of which we came across a fisherman, apparently a native and of some seventy winters. Thinking him to be an authority on the antiquities of the place, I thought it wise to ask him the nearest way to the object of our pilgrimage—the battle-field of Preston Pans.

No exception could possibly have been taken to the manner in which my inquiry was answered. The reply was courteous, simple, and evidently given in all sincerity, and was in these words:—"I do not know, sir; I never heard of it; it did not happen in my time." We thanked the ancient mariner for his information, and then continued our journey; certainly not wiser, but at any rate not sadder, pilgrims that day.

HENRY GERALD HOPE.

Freegrove Road, N.

Several correspondents of 'N. & Q.' have mentioned instances of stupendous ignorance in persons presumably informed of great matters and great men. A fact in my own experience may be worth noting. Many years ago, while on a walking tour in the West Midlands, I came to a river, and guessed that it was Shakespeare's Avon in its course through Warwickshire to meet the Severn near Evesham, in Worcestershire. I asked a strapping country lad, "What is the name of that river?" "The River," he replied; and no other name did he know. "The River" it was to him, as to his ancestors ages before, when they called it Avon.

O.

DOUGLAS (7th S. vii. 247, 329, 432, 490; viii. 189, 289).—I must fire a parting shot for the good Sir James. Refine it as he may, A. J. M. must carry on his conscience the fact that his casual remark is calculated to leave a stigma on an heroic memory. True that can only be with people who do not weigh the evidence; but there are still some such. I have read 'N. & Q.' too long to admit that A. J. M.'s opinion ranks only with that of him "who died o' Wednesday." Nevertheless, this time he retires with a broken shield.

Froissart is the only fourteenth-century author who mentions the sepulchre of the Lord in connexion with Bruce's dying behest. The others make the aid of Christians—war with Saracens, foes of God, and enemies of Christ—the forefront, or the totality, of the mission. The fifteenth-century authorities are of little account.

Now Froissart gleaned his facts as a flying visitor to Scotland. We all admire him. His descriptions are admirable. His narrative lives. But who ever treated him as an historian, exact, *verbatim et literatim*, before? Barbour, a native Scot, travelled and scholarly, made the history of Bruce his life work. He loved Douglas second only to the king whom Douglas served and died for, and his knowledge of the knight's career is on a



scale according. (See 'The Bruce,' *passim*. There are not fewer than twenty-two distinct episodes carefully noted by Barbour concerning Douglas.) On these facts alone is it reasonable to brush aside Barbour, to ignore the older authors who corroborate him, to look for the whole truth and nothing but the truth in Froissart, and to draw an injurious conclusion from a textual criticism, as if the Frenchman's chronicle were verbally inspired? It is not reasonable. It violates the first principles of historical criticism.

If I understand aright, there are but two points in A. J. M.'s last note calling for reply. 1. "To travail upon God's foes." This, A. J. M. seems to contend, means God's foes at headquarters, the garrison of the Holy Sepulchre. May I retort A. J. M.'s own very unpersuasive reason that Bruce did not say so? The words needed no gloss when uttered. They certainly included the Saracens in Spain. This is apparent from various passages cited on pp. 189, 190, and from the words of Froissart on p. 290. Douglas therefore kept his vow in fighting against the Saracen in Spain.

2. "To wage war against God's enemies; and that enterprise done, then he thought to go forth to Jerusalem and to achieve what he was charged with." From this A. J. M. infers that the enterprise was a thing by itself, not a part of the commission. Again I demur. The context must be looked to. Besides, if one must haggle about the meaning of single sentences, *achieve* (= French *achever*), to complete, to carry through to an end, is here used in that sense, just as in the previous citation (p. 290, first column) from Froissart. Having fought God's enemies, and so far implemented the behest, he was to achieve, to carry to an end, his commission by burying the heart at Jerusalem. A most ample testimony from Froissart to the fidelity of the Scottish knight. Froissart is on the side of Douglas, not of A. J. M.

I regret that my authority No. 11 (p. 191) was not intelligible. I thought it plain enough, but a couple of close commas would have made it plainer still. For their omission I accept the fullest responsibility. I meant to say that the 'Buke of the Howlat,' a Scottish poem, had not been cited because it was mainly romance. I may add that I quoted neither John Major nor the 'Book of Pluscarden' because they are so late.

I would fain have convinced a contributor such as A. J. M. I quit the field, not sure that I have not convinced him after all. But whether or no, I confidently confront his opinion with the testimony of the old historians. Not one of them—not Froissart himself—affords standing ground for the suggestion that Douglas wavered from his vow.

GEO. NEILSON.

WALKING STATIONERS (7th S. vii. 428, 516; viii. 234, 333).—Walking stationers forty years ago were the most welcome of the weekly visitors

to scores of Derbyshire villages, for they brought to the houses news from the outer world, as well as the cheap romances then issued in weekly numbers at a penny each, besides the periodicals of that day, such as the *Family Herald*, *Reynold's Miscellany*, *London Journal*, all published at a penny, but for which twopence was the common charge. The *Weekly Dispatch*, almost the only London paper sold in the villages, was supplied at sixpence, and there was a good little monthly at twopence, the *Family Friend*, which sold largely. The walking stationers carried their goods in from Derby once or twice a week, and some announced their arrival by the tootle of a horn. They carried the papers in square tin boxes, slung over the shoulder, one behind, the other before, and also carried a miscellaneous lot for immediate delivery in a loose parcel under the arm. They also came on special occasions with "the last dying speech and confession" of criminals hanged at Derby, Nottingham, Leicester, after each "sizing." One of these old walking stationers died at Worksop about two years ago, at a shop which he had kept for over forty years. His name was Job Limb, of Mansfield stock. He made regular and long journeys from Worksop to many villages in Notts and Lincolnshire, his best journey, of some weeks' duration, being down the Trent side. He was the first in this district who travelled with "parts" supplied monthly by London and provincial publishers. He made a goodly sum, particularly out of the sale of the first parts, which were supplied in those days at half cost in any quantity to the walking stationers.

THOMAS RATCLIFFE.

Worksop.

In reply to the notes on David Love by ELCKE—who therein is most certainly in error, inasmuch as by my copy of his 'Autobiography' David Love states he began very early in life travelling with books, and for some time he pursued that occupation, varied at times with other pursuits, such as schoolmaster, and even coal-miner—I quote the following passage from his 'Autobiography,' p. 31, which occurs therein subsequent to his first marriage, and which should be conclusive on the question disputed by ELCKE:—

"Having bought a good stock of books, I set out to sell them in the country a long distance from our home, being ashamed that any one should know I was again turned a flying stationer. I sold them tolerably well, sent for more, and carried on the business."

Probably it may surprise ELCKE to learn that at one time David Love travelled with drapery goods, at another with looking-glasses. When climbing over a high stile, he stumbled, and in falling cracked and smashed the whole of his stock-in-trade, which ended his dealing in that class of goods. Moreover, on searching, I fail to find that David Love ever procured a licence; and it is clear, too, that occasionally he had a few of his

curious rhyming productions printed, and sang and sold them about the country; and in the later years of his long life he more generally pursued that course. Among the few queer characters Nottingham possessed in my young days I cannot say I remember David Love—or rather “Old Glory,” the *sobriquet* he had curiously acquired, and was better known by—but his widow, who died in 1853, aged eighty-three, I knew very well, as in her final illness and a few weeks before her death I was called upon to visit the aged widow. Prior thereto we were utter strangers. Nevertheless, in the course of my visits the aged widow made some strange revelations to me, including some relating to her husband. The following may be worth noting:—

“I married David Love because he was such a great scholar, and when he was my husband I could then trust him with, to read and explain to me, the secrets of the papers my father on his deathbed confided to my charge, proving his kinship to some great and rich families [two Lincolnshire baronets].”

Hence it appears that owing to being reputed a “great scholar” David Love gained his third wife, who was nearly thirty years his junior, and concerning whom there evidently exists a genealogical puzzle of no ordinary interest. In 1821 David Love, doubtless presuming upon the information he had gained from those papers, positively went to claim his relationship to the then head of one of those great families; on which occasion, in reply to his statement, the aged lady, with some heat, and with arm extended towards her visitor, exclaimed, “Leave the hall! Leave the hall immediately! It will be soon enough for you to come here to claim your rights when I am carried out of these hall doors!” And poor old David was conducted from the aged lady’s presence and out of the hall by her butler, William Thornhill. I may add I received the foregoing from an eye-witness of the strange scene. F. M.

Corrington.

These itinerant vendors of chap-books and similar wares sometimes assisted in the distribution of literature of a higher type. At the end of the fourth *Tattler* it is advertised that “Upon the humble petition of running stationers, &c., this Paper may be had of them, for the future, at the price of one penny. GEO. L. APPERSON.

Wimbledon.

SONG-BOOK AND SNUFF-BOX COMBINED (7th S. viii. 327).—I know nothing of this combination; but I have seen something of the kind. It is rather a large and flat round box, with two lids, the one at the top and the other at the bottom. If you chanced to open the right lid you could take a pinch of snuff; but if you happened to open the wrong one, instead of snuff you would see a picture (a queer or an obscene one). Such snuff-boxes were very common in my parts twenty-five years

ago, and no doubt may still be used, though snuff-taking has become less and less fashionable. They were sure to be circulated with the bottle by some wag whenever a lot of boon companions sat together. DWARGEL.

Paris.

WRITER TO THE SIGNET (7th S. viii. 328).—The subject of the query by M.B.Cantab. is not an office personal to an individual, but a right, now practically obsolete, vested in the members of a society. The names of existing members will be found in the ‘Scottish Law List’ for the current year, and reference to back volumes would, of course, give the names of deceased members.

NOMAD.

M.B.Cantab. will find a list of the practising Writers to the Signet in Oliver and Boyd’s ‘Edinburgh Almanac.’ G. F. R. B.

WEIR (7th S. viii. 348).—One of the first schools I went to was called Weir House Academy, from the fact that it stood by the side of the village pond. This was in the Midlands, where this term is applied not to every pool, but to the one usually found near the entrance to a village, in which horses, &c., are washed. O. C. B.

A spot by Iffley Lock, near Oxford, where men used to go sometimes for pigeon shooting, used to be called “The Wires,” and may be connected with this word. W. E. BUCKLEY.

At Bibury, Gloucester, the pool below the wear thrown across the Coln for purposes of irrigation is called locally the Wire Pill. I have always looked upon this as a corruption of Wear Pool; but it is possibly good Saxon English. SHERBORNE.

J. T. F. asks for ponds bearing the name Wire. There is one at Whitchurch, in Buckinghamshire, which is approached by a lane of the same name. The pond lies, as nearly as I can remember, south-west of the village. G. S. B.

ALL HALLOWS BARKING, LONDON (7th S. viii. 206).—With reference to the inaccuracies in the novel ‘George Geith of Fen Court’ mentioned by the Rev. J. MASKELL, may I draw his attention to the fact that when Sir Robert Walpole was asked if he would like a history read to him he replied, “Anything but history, for history must be false,” and not “History is fictitious,” as quoted by your correspondent?

HENRY GERALD HOPE.

Freegrove Road, N.

BOBSTICK (7th S. iv. 508; viii. 356).—MR. SIKES says, “Why was a shilling in particular regarded as a bribe?” It seems likely that none but Messrs. Barrère and Leland, whose guess the etymology is, so regards it. But if anybody does, surely the answer is clear, that the coin was an

easy one for the giver, and an acceptable one for the receiver. We should save ourselves and others a great deal of trouble if we would be content with reasons on the surface, instead of needlessly imagining reasons below it.

O. F. S. WARREN, M.A.

Longford, Coventry.

**SKELETON IN THE CLOSET** (7th S. viii. 347).—The title of the seventeenth chapter of 'The Newcomes' is "Barnes's Skeleton Closet"; and Thackeray tells the story of the skeleton in the closet somewhere else in that work. I am quite sure that Thackeray originated the phrase.

E. YARDLEY.

"WHAT IS EVERYBODY'S BUSINESS IS NOBODY'S BUSINESS" (7th S. viii. 308).—This proverb occurs in Fuller's 'Gnomologia,' 1732, under the form "Everybody's business is nobody's business." It does not seem to be given by Ray in his collection of proverbs. Its origin, therefore, may be in date intermediate between the two collections.

F. O. BIRKBECK TERRY.

The Paddocks, Palgrave, Diss.

This saying is attributed to Izaak Walton by Hoyt and Ward ('Cyclopaedia of Practical Quotations,' New York, 1882). The exact reference is 'Compleat Angler,' part i. chap. ii., of which the first edition was published in 1653.

DE V. PAYEN-PAYNE.

**CHARLES CLARK, OF TOTHAM, ESSEX** (7th S. viii. 307).—This gentleman was a singular character. I knew him well. He amassed a vast supply of literature, chiefly of a satirical and whimsical tendency. One of his most famous broadsides and pamphlets is on 'Fairlop Fair' and 'Fairlop Oak.' For upwards of twenty years he had a private press at his residence, and is honourably noticed by Timperley in his 'Typography.' I have a portrait of him and many of his tractates (which numbered sixty or more), and any I have I shall have pleasure in showing or lending to your correspondent.

O. GOLDING.

Colchester.

There is a short account of him in the 'Dictionary of National Biography,' and the sources of information there named include Lowndes's appendix, p. 216-17; Olphar Hamet, 'Fictitious Names,' 29, 44, 107, 197; 'N. & Q.,' 1st S. v. 416, 621; 5th S. iv. 464, 521; v. 17, 395; Egerton MS. 2249, f. 109; 2250, ff. 15, 17.

A. L. HUMPHREYS.

Balling Dean.

"**OUJUS REGIO EJUS RELIGIO**" (7th S. viii. 349).—The compromise arrived at by 'The Diet of Spices,' 1526. It does not mean, however, that "every realm, through its ruler, has the sole right to determine the form of religion that shall exist

within its boundaries"; but rather what it says, that the ruler is to decide the religion of his realm.

SHERBORNE.

**COLEPEPPER FAMILY** (7th S. viii. 229).—Martin Culpeper, of New College, Oxford, married Letitia, daughter of Humf. Clarke, of Kent. See 'The Visitation of Shropshire, 1623,' published this year by the Harleian Society, vol. xxix. p. 416.

GUALTERULUS.

**FRANCESCO REDI'S 'BACCO IN TOSCANA'** (7th S. viii. 303).—*Africogno* is thus explained in the notes to my copy of Redi, by Constantini, 8vo., Parigi, 1823: "Nome d'una specie d'uva, che non è dilettevole a mangiare." *Cuccurucu* is "canzone così detta, perchè in esse si replica molte volte la voce del gallo," while the last line, "Tutti cotti," is "uno modo proverbiale, esser cotto come una monna (una bertuocia o scemenia) vale esser ubbri-cato."

The notes to Leigh Hunt's translation of the 'Bacco' are most valuable for the understanding of this remarkable poem; not the translation itself, for Redi cannot be translated, but only imitated. That Redi coined many characteristic words is evident from what his commentator says:—

"Si affaccio inoltre il Redi nello investigare le etimologie italiane et molto contribuì a rettificarle e ad ampliare il vocabolario degli Accademici della Crusca ha quali tenne un onorevole posto."

It is difficult to believe, after reading the 'Bacco,' that the author could have been a total abstainer. Upon what evidence does Longfellow assert it? It is true that he was a very delicate man, and as a physician prescribed temperance and other natural remedies in preference to drugs, as may be seen in his letters. It is true, also, that he began a poem in praise of pure water, 'Arianna Inferma, Ditirambo'; but, as Leigh Hunt says, it has none of the life and inspiration of the 'Bacco,' and was evidently written, as Milton would say, "with his left hand." I should think he was, like most wise men, a moderate drinker, but liked his wine good. The words which follow are not those of an enemy to wine:—

Chi l'acqua beve  
Mai non ricre-  
Grasie da me:  
Sia pur l'acqua o bianca, o fresca,  
O ne' tonfani sia bruna.

\* \* \* \* \*  
E se a sorte alcun de' miei  
Fosse mai cotanto ardito,  
Che bevessene un sol dito,  
Di mia man lo strozzerai, &c.

J. MASKELL.

It is not easy to believe that Redi was a teetotaler, and I think Longfellow stretched an expression in the lines quoted by Mr. BOUCHIER. Leigh Hunt, whose translation lies open before me (1825), says in his "Companion No. XXIV.,"

"He drank very little wine, and was a great diluter of it." The language anent water put into the mouth of Bacchus is certainly rather too hearty for a teetotaler:—

If any follower of mine  
Dares so far to forget his wine  
As to drink an atom of water,—  
Here 's the hand should devote him to slaughter.  
Away with all water  
Wherever I come, &c.

With regard to 'Il Sidro d'Inghilterra,' it is there singled out for its exceptional strength. Redi says elsewhere, "I speak of English beer because in our days it is more esteemed than any other."

MR. BOUCHIER, like Hunt, is reminded of the excellent ale-song in 'Gammer Gurton's Needle,' and I recall a very witty one by Francis Beaumont on 'The Ex-ale-tation of Ale' (*vide* 'Poems,' 1653).

Whether Redi ever visited England is still uncertain. Hunt says that "James II. made a special request, by his ambassador, Sir William Trumbull, to have the poem sent him." He also thinks Dryden had read the work.

It may interest MR. BOUCHIER to refer to Prof. Huxley's 'Critiques,' where, at pp. 221-3, he will find an eloquent eulogium on Redi as an experimental scientist. ST. CLAIR BADDELEY.

"ONE WOODCOCK MAKES NO WINTER" (7th S. viii. 288).—"One swallow maketh not summer, nor one woodcock a winter," is in "Proverbs," Camden's 'Remains Concerning Britain' (p. 329, London, 1870), first published in 1605.

ED. MARSHALL.

ANNA CHAMBERLAYNE (7th S. viii. 327).—At the foregoing reference inquiry is made for a portrait of "this lady, who fought in man's clothes in an action against the French fleet in 1662, and lies buried in the parish church of Chelsea." Now, I have known several female sailors personally, and have met with many others in books; but I never heard of Anna Chamberlayne. Where is a life of her to be seen; and whence does MR. HOLDEN get the facts which I have quoted above? To the best of my recollection (for I write at a distance from books) Anna Chamberlayne is not in Wilson's 'Wonderful Characters,' nor in that curious book, 'Female Warriors,' which has spoilt a good subject by inordinate padding. Nor does she appear in the list of female sailors and soldiers which I contributed to 'N. & Q.' some years ago. A. J. M.

CHRISTIAN USE OF HEATHEN SYMBOLISM (7th S. viii. 285).—In that storehouse of treasures, the sacristy at Chur, there is a large fragment of silken web, four or five feet wide and of irregular shape, which is said to be part of an ecclesiastical vestment of the time of Justinian. At any rate, the embroidery upon it appears to be certainly of his

date, for it corresponds exactly, in style and treatment, with (for instance) some of the frescoes at Ravenna. This embroidery contains, among other things, a series of figures of naked men, each of whom is fighting with a wild beast. My own idea, after having seen the fragment several times, was and is that these are figures of Christian martyrs in the amphitheatre; but the old sacristan, who I suppose represents the opinion of local authority, scornfully rejects this notion of mine, and constantly affirms that the figures are those of gladiators. If so, this piece of heathen symbolism nearly approaches in date to that which is mentioned by K. P. D. E. A. J. M.

GAME OF GOOSE (7th S. vii. 408; viii. 11, 92).—My children very often play upon one of the original boards to which reference has been made. I shall be happy to show it to T. W. R. by appointment. WYATT PAPWORTH.

83, Bloomsbury Street, W.C.

"FOUR CORNERS TO MY BED" (7th S. viii. 208, 275).—The following version was used by an old nurse in my grandfather's family, who died in 1818 at the age of 108, or at least so reputed. The parish registers of her birthplace are, unhappily, lost for the period required to prove it. The last line of the rhyme is evidently imperfect:—

Matthew, Mark, Luke, and John,  
Bless the bed that I lie on!  
Four corners to my bed,  
Four angels at their head;  
One to read and one to write,  
And two to guard my bed.

HERMENTRUDE.

[Qy. "at night" or "all night"!] ]

HERALDIC (7th S. viii. 368).—Fields composed of the sub-ordinaries in metal and colour are reckoned as neutral, and may be charged with an ordinary or a natural figure, either in metal, colour, or proper, without violating the cardinal rule referred to by S. G. Thus the fur vair is always argent and azure, disposed in equal shield-shaped forms, but it may receive a charge of either metal or colour, or a charge vair may be laid upon either metal or colour, or a shield vair is itself a complete blazon (Nisbet's 'Heraldry,' vol. i. p. 20).

HERBERT MAXWELL.

There are exceptions to the rule, as in the arms of Jerusalem, where metal is upon metal. But the blazonry referred to by S. G., or similar blazons, are quite common in English heraldry, as, e.g., in the coat of Clifford, Chequy or and azure, a fesse gules.

GEORGE ANGUS.

St. Andrews, N.B.

THE BEAUTIFUL MRS. HARTLEY (7th S. viii. 229, 277, 311).—Elizabeth, the daughter of James and Eleanor White, of Barrow, co. Somerset, was probably baptized in the church of that parish

circa 1751, but owing to a noticeable absence of entries between 1745 and 1753, no record thereof appears in the register. The annexed notice of her will be found in Phillips's 'Public Characters,' 1806, vol. viii. p. 521:—

"During the Vauxhall season in 1777, the celebrated Mrs. Hartley, the actress, was at Vauxhall with a party of friends, enjoying the pleasures of that delightful spot. In the course of the evening this lady and her friends were most unseasonably broken in upon and disturbed by a man whose name was George Robert Fitzgerald. On that occasion Mr. Dudley afforded his protection to Mrs. Hartley, against the rude attacks of Mr. Fitzgerald; the consequence was that he was challenged by, and met him afterwards at a coffee-house in the Strand, where Mr. Fitzgerald received that chastisement which his insolence demanded. This rencontre happened while Mr. Dudley was editor of the *Morning Post*."

Burke, in his 'Extinct Baronetage,' writing of the Rev. Sir Henry Bate Dudley, says:—

"He married Mary, daughter of James White, Esq., of Berra, in Somersetshire. In his earlier years, the warmth of his temperament betrayed him, notwithstanding his cloth, into several quarrels. The cause of two of these rencontres (with Messrs. Fitzgerald and Miles) is said to have been Mrs. Hartley, an actress, celebrated for her beauty, who, singularly enough, after the lapse of half a century, died on the very same day with her quondam champion."

Mrs. Hartley is thus noticed in *Gent. Mag.*, June, 1782, vol. lii. p. 309:—

"Lately, in the South of France, Mrs. Hartley, the celebrated actress."

And at p. 357 (July, 1782) this appears:—

"The report of Mrs. Hartley's death is not true; that lady now resides at Orleans in good health, and passes by the name of White."

The entry of her burial in the parish register of Woolwich, co. Kent, reads:—

P. 182, No. 1452. Elizabeth White, King Street, buried February 6, 1824, 73 years. Carried to Union Chapel."

Her will, as "Mrs. Elizabeth White, of the parish of Woolwich, co. Kent, spinster," dated Jan. 25, 1824, was proved Feb. 25, 1824 (P.C.C., 127 Erskine). In it she mentions her sister Lady Mary Bate Dudley, and her husband, Sir Henry. She bequeathed 100*l.* stock Three per Cent. Consolidated Bank Annuities to the Covent Garden Theatrical Fund.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

DR. KUSSER (7th S. viii. 368).—The gentleman after whom MR. DAVIS inquires is probably the Rev. Dr. William Kuper (not Kusser), many years chaplain to the Queen Dowager Adelaide at St. James's. He was a native of Germany and a Lutheran. He was father of the late Admiral Sir Augustus Leopold Kuper, G.C.B., who died about three or four years ago. E. WALFORD, M.A.

7, Hyde Park Mansions.

SOURCE OF BALLADS (7th S. viii. 227, 297).—MR. PATTERSON, at the second reference, desires

information as to the authorship of 'Lilliput Levée.' I have always understood that the book was written by W. B. Rands, under the *nom de plume* of Matthew Browne. Why has the book not been reprinted? It was the source of much amusement to both juveniles and their elders twenty years ago. Copies of it at the present time seem to be exceedingly scarce.

F. O. BIRKBECK TERRY.

ANNE OF SWANSEA (7th S. viii. 289).—The name of Anne Hatton is prefixed in the British Museum Catalogue to the annexed works of Anne of Swansea, authoress of 'Cambrian Pictures':—

Poetic Trifles. Waterford, 1811.

Secret Avengers. A Romance. 4 vols. Lond., 1815. Chronicles of an Illustrious House; or, the Peer, the Lawyer, and the Hunchback. A Novel. 5 vols. Lond., 1816.

Gonzalo de Baldivia; or, a Widow's Vow. A Romantic Legend. 4 vols. Lond., 1817.

Secrets in Every Mansion; or, the Surgeon's Memorandum Book. 5 vols. Lond., 1818.

Cesarlo Rosalba; or, the Oath of Vengeance. A Romance. 5 vols. Lond., 1819.

Lovers and Friends; or, Modern Attachments. A Novel. 5 vols. Lond., 1821.

Guilty or not Guilty; or, a Lesson for Husbands. A Tale. 5 vols. Lond., 1822.

Woman's a Riddle. A Romantic Tale. 4 vols. Lond., 1824.

Deeds of the Olden Times. A Romance. 5 vols. Lond., 1826.

Uncle Peregrine's Heiress. A Novel. 5 vols. Lond., 1828.

Gerald Fitzgerald. An Irish Tale. 5 vols. Lond., 1831.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

By a curious coincidence, a lengthy account of this worthy appeared in *Cymru Fu (Weekly Mail)*, Cardiff, the same week that MR. BOUCHIER's query was published in these columns.

ARTHUR MEE.

ADELARD OF BATH (7th S. viii. 346).—H. DE B. H. has surely forgotten Alexander Neckham, Robert Grosseteste, Roger Bacon, William Occam ("the Invincible Doctor"), Thomas Bradwardine, Robert Holcot, and Walter Burley, all born before the dawn of the fourteenth century. Adelard, or Athelard, of Bath, is not the strange name to some that it would appear to be to H. DE B. H., and I would refer him for information to Henry Morley's 'First Sketch of English Literature,' pp. 45-6.

ST. SWITHIN.

There is an account of him, with references to sources of information, in the 'Dictionary of National Biography,' vol. i.

W. C. B.

[Many replies to the same effect are acknowledged.]

ENGLISH GODDAMS (7th S. viii. 288).—A few years since I was having my hair cut in a cathedral city when a French lady entered the shop, and my

hair-dresser conversed fluently with her in her native tongue. When she had left the shop I spoke to him about his French. He told me that when he was eighteen years of age he went to Paris to be an apprentice there for three years, so that he might acquire a conversational knowledge of the French language, and be able, when he set up for himself in England, to advertise himself as from So-and-So's establishment in Paris,—which things came to pass after he had resided four years in Paris. He told me that during the whole of that time his master and mistress and fellow apprentices never once called him by his proper name. "They always called me 'the little Goddam,' because I was an Englishman."

CUTHBERT BEDE.

In Lord Mahon's (the late Lord Stanhope's) 'Historical Essays,' p. 30 (Murray, 1849), it is said, on the authority of 'Memoirs concerning the Maid' ('Collection,' vol. viii. p. 273), that Joan of Arc when before Orleans was asked to dine off a shad fish before going to the fight. She replied, "It shall not be eaten till supper, by which time we will return by way of the bridge, and bring back with me as prisoner a Goddam, who shall eat his share of it." Lord Stanhope adds:—

"This nickname of Goddam—which in more angry times than the present we have often heard muttered behind our countrymen in the streets of Paris—was, we had always fancied, of very modern origin. Till now we could not trace it higher than Beaumarchais in his 'Mariage de Figaro.' We now find, however, that all future anti-Anglicans may plead for it, if they please, the venerable antiquity of four centuries and the high precedent of Joan of Arc."

This essay first appeared in the *Quarterly Review*, No. 138, March, 1852. T. LEWIS O. DAVIES,  
Pear Tree Vicarage, Southampton.

MR. WHITELY WARD asks what authority the author of a 'Tour in Normandy' had for asserting that the English had been called Goddams in France for the last five centuries. It is certain that they were habitually described under that name by Joan of Arc four centuries before the publication of that work; and it is probable that she did not invent the term, but simply applied to her enemies an expression in general use, and which may have dated from the wars of the third Edward.

E. B. DE F.

See 'A Cursory History of Swearing,' by Julian Sharman, p. 45, for the use made of this word by Joan of Arc; also p. 52 for a reference to Henry VI. as 'little King Goddam.' T. W. F.

[Other replies are acknowledged.]

"LANGUOROUS," AS USED BY KEATS (7th S. viii. 229, 316).—Your correspondent at the second reference inquires as to the meaning of *soother* in the line—

With jellies *soother* than the creamy curd.

There can be little doubt that Keats has used the word in the sense of "sweeter." But whence did Keats obtain this sense? Had he in his mind, as he wrote, Milton's well-known line—

The *soothest* shepherd that e'er pip'd on plains  
(*Comus*, 823)?

Did he understand *soothest* as equivalent to *sweetest*, confounding it with *swoot*, *swote*, *swote* = *sweet*, used by Chaucer, &c.?

F. C. BIRKBECK TERRY.

INSCRIPTIONS ON STEELE'S MONUMENTS (7th S. viii. 348).—MR. LOVELL will find copies of the inscriptions on the monuments to Steele at Carmarthen and Llangunnor in my 'Life of Richard Steele,' vol. ii. pp. 319, 327; or in Spurrall's 'Carmarthen,' G. A. AITKEN.

12, Hornton Street, Kensington, W.

PORTRAIT OF BURNS (7th S. viii. 247).—EXQUIRER is referred to a letter which appeared in the *Globe* newspaper of Nov. 6, wherein it is authoritatively stated that Burns never sat to Raeburn. GUALTERULUS.

SOUTHWARK FAIR (7th S. viii. 289, 378).—See its history from first to last in 'Old and New London,' vol. vi. pp. 58, 59. MUS URBANUS.

LITERARY PLAGIARISM (7th S. viii. 326).—Tennyson, in 'Tithonus,' surpasses both Marston and Reynolds in the expression of the thought common to all three. I do not know where in his poems to look for a grander image than he makes of it. It is to Aurora that Tithonus speaks:—

Thy sweet eyes brighten slowly close to mine  
Ere yet they blind the stars, and the wild team  
That love thee, yearning for thy yoke, arise,  
And shake the darkness from their loosened manes,  
And beat the twilight into flakes of fire.

C. C. B.

NOTCHELL (7th S. viii. 268).—I give the following from my 'Supplementary English Glossary':—

"*Nochell*.—To cry *nochell* in the extract seems to mean the same as a word which was added to our language towards the end of 1830, to 'Boycott,' though probably Gaffer Block only said that he would not be responsible for debts contracted by his wife. The word seems the same as *Nichill*, *q.v.* :—

"*Will*. The first I think on is the King's majesty (God bless him!) him they cried *nochell*.

"*Sam*. What, as Gaffer Block of our town cried his wife?

"*Will*. I do not know what he did; but they voted that nobody should either borrow or lend, nor sell nor buy with him, under pain of their displeasure.—'Dialogue on Oxford Parliament,' 1681 (Harl. Misc., ii. 114)."

"*Nichill*.—There is an Officer in the Exchequer, called *Clericus Nichilorum*, or the Clerk of the Nichills, who maketh a Roll of all such sums as are *nichill'd* by the Sheriff upon their estates of the Green Wax, when such sums are set on persons either not found, or not found solvable.—Fuller, 'Worthies,' chap. xxv."

T. LEWIS O. DAVIES.

Pear Tree Vicarage, Southampton.

COLUMN ON CALAIS PIER (7th S. viii. 206, 352).—Is not the reason given at the last reference why the left leg is put foremost in marching, and placed first in the stirrup or on the step of a bicycle, the wrong one? Very few animals move the fore and hind leg on the same side together, and I opine that men are usually left legged because they are right handed. It is certainly the case that the stepping into the saddle with the left leg leaves the right hand more free to take the reins, as also to grasp the saddle. Very few of us, I suppose, kick with the left leg, that being an act which does not necessarily bring the arm into play.

O. C. B.

MONEY DROPPERS (7th S. viii. 367).—An extract from "The London Guide and Stranger's Safeguard against the Cheats, Swindlers, and Pickpockets, &c. By a Gentleman who has made the Police of the Metropolis an object of Enquiry twenty-two years. London, 1819," 12mo., will answer this query:—

"Money-droppers are no other than gamblers who contrive that method to begin play. It is an almost obsolete practice: and its twin-cheat, ring-dropping, not less disused..... 'What is this?' says the dropper. 'My wiggy! if this is not a leather purse with money! Ha! ha! ha! Let's have a look at it.' While he unfolds its contents his companion comes up and claims a title to a share. 'Not you, indeed!' replies the finder; 'this gentleman was next to me, was not you, sir?' To which the countryman assenting, or, perhaps, insisting upon his priority, the finder declares himself no churl in the business, offers to divide it into three parts, and points out a public house at which they may share the contents and drink over their good luck, &c. The found money is counterfeited, or *scraps*, or else *Fleet notes*. They drink..... An old friend comes in, whom the finder can barely recognize, but remembers him by piecemeal. La bagatelle, the draught-board, or cards, exhibit the means of staking the easily-acquired property, so lately found, but which they cannot divide just now, for want of change. The countryman bets, and if he loses is called on to pay: if he wins, 'tis added to what is coming to him out of the purse. If, after an experiment or two, they discover he has little or no money, they run off, and leave him to answer for the reckoning, &c."—P. 69.

It is an early form of the "confidence trick" and "ring-dropping."

ALFRED WALLIS.

[Many replies to the same effect are acknowledged.]

CHARE (7th S. viii. 307).—J. T. Brockett, in his 'Glossary of North Country Words,' says that it is derived from the Saxon *cerra*, *via flexio*, *diverticulum*, from *cyrran*, to turn, a *chare* being a turning from some superior street; and that it is not quite peculiar to Newcastle, although nearly so. There is the Gaunless Chare and the Wear Chare, at Bishop Auckland, lanes leading respectively to the stream "at the very confluence of which," says Camden, "stands Auckland."

Messrs. Vint and Anderson, in their 'History of Newcastle,' give the following laughable misunderstanding, which happened at one of the assizes some years ago. One of the witnesses in a

criminal trial swore that "he saw three men come out of a chare foot." "Gentlemen of the jury," exclaimed the learned judge, "you must pay no regard to that man's evidence; he must be insane." But the foreman, smiling, assured the judge that they understood him very well, and that he spoke the words of truth and soberness. The late Lord Chancellor Eldon was born in a *chare-foot*, and in a facetious moment admitted it.

EVERARD HOME COLEMAN.

71, Brecknock Road.

I find the word in no other dictionary than Webster's, where it is given thus: "*Chare*, n., a narrow street (prov. Eng.), Halliwell." But I think its derivation is the same as that of the word *char*, thus given by Skeat: "*Char* (2), a turn of work (E.). Also *chare*, *chore*, *chevre*; M.E. *cher*, *char*, orig. a turn." And so Manor Chare, Pudding Chare, would mean Manor Turning, Pudding Turning; that is to say, the turning of the road to go to the manor, the turning of the road to go to the house where the pudding is made, or eaten.

DNARGEL.

Paris.

This is the same word as *shear*, or *cut*, easy of application to a road or lane.

C. F. S. WARREN, M.A.

Longford, Coventry.

[Other replies are acknowledged with thanks.]

"BELTED WILL" (7th S. viii. 286).—I was glad to read MR. BOUCHIER's letter relative to "Belted Will" Howard, and hope it may elicit further information, in addition to that which is generally known, respecting that almost legendary character in Sir Walter Scott's 'Lay of the Last Minstrel.' Sir Walter was rarely deterred by an anachronism, whether in his poetry or prose writings—as witness, *inter alia*, the introduction of Amy Robsart into 'Kenilworth'—when it made for the interest of the tale he had in hand. The anachronism in the instance of Belted Will has been, indeed, frankly admitted by him in his notes to canto iv. of the 'Lay.' In note 7 to st. vi. of that canto he acknowledges that "by a poetical anachronism he is introduced into the romance a few years earlier than he actually flourished." The Lord William Howard thus designated was the second—Scott erroneously says the third—son of Thomas Howard, fourth Duke of Norfolk (beheaded in 1572 for his complicity with Mary, Queen of Scots), by his second marriage, and grandson of Henry, the accomplished Earl of Surrey, executed by order of Henry VIII. in 1547. In right of his wife, Elizabeth, sister of Lord Dacre of Gillesland, who died without heirs male in the eleventh year of Elizabeth, Lord William Howard succeeded to Naworth Castle, in Cumberland, and became, in consequence, Warden of the Western Marches. He likewise acquired by the same marriage the site

on which Castle Howard was erected, and was the ancestor of the present Earls of Carlisle.

Notwithstanding his father's attainder, Lord William was restored in blood, by Act of Parliament, in 1603, upon the accession of James I. It seems, however, like bringing down a mythical hero of romance, who could boast that none

In field or foray slack,  
Saw the blanche lion e'er fall back,

to very matter-of-fact proportions when it is stated that towards the close of Elizabeth's reign and during the earlier years of the seventeenth century he occupied lands contiguous to Enfield Chase, and even, according to one account, paid poor's rate at Ponder's End from 1600 to 1623. The rolls of the manor of East Barnet contain many surrenders to the use of William Howard, Esq., "son of Lord William Howard, one of the sons of Thomas, the late Duke of Norfolk," the earliest dating from about 35 Eliz.; but I have been unable to discover from what period the connexion of the Howards with the Chase commenced. The son here mentioned, afterwards Sir William Howard, Knt., of Brafferton, co. York, died without issue (Collins's 'Peerage'). The property at East Barnet bordering upon the Chase, with which he was connected, at that time styled Mount Pleasant, is now known as Belmont. Belted Will, according to the 'Peerage,' died in 1640.

FREDK. CHAS. CASS.

Monken Hadley Rectory.

The late Canon Ormsby collected all that is known about him in the volume of 'Naworth Household Books' printed for the Surtees Society. He says "it is somewhat uncertain when the *sobriquet* of 'Belted Will' became attached to him"; but as his old belt used to be shown at Naworth, he concludes that the name was well known before Sir Walter Scott used it. We may accept this statement the more readily, because the editor had to demolish several legends about him. Lord William died on or about Oct. 7, 1640, at Greystock, and was there buried.

W. O. B.

[Many replies have been received.]

"THE LIVER OF IT" (7th S. viii. 367).—If in some parts of England the expression "liver of the nail" is used for the quick of the nail, it is curious that in Halliwell's 'Dictionary of Archaic and Provincial Words' one of the meanings given to the word "liver" should be "quick, active, lively," a definition quoted from Palsgrave.

R. B. JOHNSON.

PRINTERS AND BOOKSELLERS (7th S. viii. 367). There was a J. Walthoe at the sign of the "Black Lion," Chancery Lane, in 1684. In that year he issued a curious old book of folk-lore called 'The Pandemonium; or, the Devil's Cloyster,' &c.

Timperley refers to J. Walthoe, and quotes Dutton. Has MR. REYNOLDS seen a 'Table of Places in England and Wales with their Earliest Specimens of Typography,' by W. H. Allnutt, in the *Transactions of the Library Association for 1878*? Several Staffordshire places are named.

A. L. HUMPHREYS.

Ealing Dean.

Your correspondent should apply to Mr. Rupert Simms, bookseller, Newcastle-under-Lyme, who has been collecting for the bibliography of Staffordshire.

W. O. B.

CLOVEWORT (7th S. viii. 347).—Is not clove-wort a pink, so called on account of its smell? In the Wakefield market I have frequently seen the single pink-coloured pinks sold under the name of clove-flowers, cloves, or clove pinks, and in vol. iv. of Sowerby's 'Botany,' p. 16, *Dianthus caryophyllus* is given as clove-pink or clove-gilly-flower.

W. M. E. F.

Cockayne's 'Saxon Leechdoms,' &c., has "Clove-wort, or batrachion (*Ranunculus acris*)"; but the clove-wort (*Caryophyllata*) of our later herbalists is *avena*, or herb-bennet (*Genum urbanum*). Is it possible that it is to the latter that the name is still applied in Northamptonshire? C. O. B.

ANTICIPATIONS OF MODERN INVENTIONS (7th S. viii. 365).—A similar engine, in use among the Venetians, is described by B. Randolph, 'Archipelago,' 1687, p. 70. It held "five charges, each firing severally at a certain time, and carry several bullets.....They.....have a touch, to reach from one chamber to the other."

Andrew Marvell, in his 'Rehearsal Transpos'd,' 1672, p. 30, mentions ancient attempts to make a Suez Canal, whereupon Richard Leigh, in the 'Transproser Rehears'd,' 1673, p. 119, adds, "Who can tell at how great a distance every breath of moving air may continue articulate? Especially, if vocaliz'd in Sir S. Moreland's trumpet."

W. O. B.

THE REGISTER OF ST. MARY WOOLCHURCH HAW (7th S. viii. 307, 376).—In September last I was examining a large MS. collection which has recently come into my possession, some of the books and documents in it relating to many places of interest in and around the City, when I found a priced catalogue of Sir Peter Thompson's MSS. and library, sold by auction in 1815, and which evidently showed that some of my MSS. came from the collection of the well-known eighteenth century knight. In this catalogue I noticed that there was "The Register of the Parish Church of Woolchurch, a MS. on vellum," which sold for 2l. 12s. 6d. Knowing that the Rev. J. M. S. Brooke, the rector of the united parishes of St. Mary Woolnoth and St. Mary Woolchurch Haw



(Lombard Street), had printed in 1886 the register book of his parishes, and that there did not appear to be any portion of his registers missing. I wrote to Mr. Brooke informing him of the note I had discovered, and, as I did not know of any parish called Woolchurch, would he kindly examine his books and see if any portion was defective; and I suggested that probably the churchwardens' accounts or other parochial volume may have been meant when simply cataloguing as "register." I was anxiously waiting for his promised reply upon his returning to town, when, to my surprise, and without further communication with me, he advertised for the missing volume—first through the newspapers, and lastly in your own columns. I have thought it better to explain fully how the inquiry came about, as it must not be taken for granted that it was a register book of St. Mary Woolchurch Haw at all, but rather, as I believe, a churchwardens' book, or a register of some parish in Kent or Surrey.

While writing upon the subject, permit me to say that the "Abstract of an original deed," dated 1702, relating to the Backwell family and the old house called "The Unicorn," next "The Grass-hopper," in Lombard Street, printed by Mr. Brooke at p. lxiii of his appendix to his transcript of the registers of his united parishes, was kindly communicated by me to him, I having the original deed in my London collection of MSS., but for some reason or other Mr. Brooke has not mentioned this. In years to come inquiry may be made whence was the information obtained, and where is the original deed? T. C. NOBLE.  
Greenwood Road, London.

#### AUTHORS OF QUOTATIONS WANTED (7th S. viii. 369).—

The mouse that always trusts to one poor hole, &c.  
The above line (misquoted by your correspondent) is from Pope's imitation of Chaucer's 'Wife of Bath,' l. 298.  
FREDK. BULL.

"I hold a mouse's heart not worth a leak  
That hath but one hole to sterle to."  
Chaucer, Prologue to 'Wyfe of Bath,' v. 572.  
C. A. FYNE.

"The mouse that hath but one hole is quickly taken."  
Herbert.  
A. L. HUMPHREYS.

[Other contributors supply the reference to Chaucer.]

#### Miscellaneous.

##### NOTES ON BOOKS, &c.

*The Life and Letters of Mary Wollstonecraft Shelley.* By Mrs. Julian Marshall. 2 vols. (Bentley & Son.) To a full comprehension of the quasi-tragedy of Shelley's life a memoir of Mary Wollstonecraft Shelley is necessary. This is now supplied in two handsome and delightful volumes, the interest and value of which extend far beyond the circle of Shelley worshippers. The life which now for the first time sees the light is such as a woman only could have written. A woman's perceptions and

instincts are requisite to read the characters that are brought on the stage, and a woman's grasp of the value of domestic incidents is necessary to give the whole its thrilling actuality and its sweetness of proportion. In a sense Mrs. Marshall holds a brief. She has in a hotly-contested dispute to secure the reader's sympathies for one side. In this she is completely successful, and the reader who rises with delight from the perusal of her work must be a strong partisan if conviction does not wait upon gratification. This result, moreover, is due to logic rather than appeal. Furnished by Sir Percy and Lady Shelley with the MS. journals and letters in their possession, she supports her views and statements by indisputable authority. The result is a book of fine literary flavour and a series of portraits of admirable fidelity and interest.

Considering the historic importance of the characters and the calamitous issue of the main action, the moral of the story is singularly commonplace. The one lesson, beyond the advantage of the kind of morality it is the custom to decry as Philistine, is that it is dangerous to introduce into a young ménage a young and an attractive sister of the bride. To tell us this needs "no ghost come from beyond the grave." The lesson is, however, sternly taught. When, almost at the outset of the story, Mary Wollstonecraft Godwin eloped with Shelley, her subsequent husband, Jane Clairmont, her half-sister, accompanied her in her flight, remaining for years her companion. When Mary retired, Jane, or Clara as she elected to call herself, remained conversing with Shelley upon subjects of all others the most dangerous between a young and sensitive girl already in a false and compromising position and a male companion. A scene (vol. I. pp. 92-3) shows a climax of hysteria on the part of the girl, the danger of which a woman of more experience than Mary would have at once understood. Here is the conclusion: "I repeated one of my own poems to her." It is Shelley who speaks or writes. "Our conversation, though intentionally directed to other topics, irresistibly recurred to these. Our candles burned low: we feared they would not last until daylight. Just as the dawn was struggling with moonlight, Jane remarked in me that unutterable expression which had affected her with so much horror before; she described it as expressing a mixture of deep sadness and conscious power over her. I covered my face with my hands, and spoke to her in the most studied gentleness. It was ineffectual; her horror and agony increased even to the most dreadful convulsions. She shrieked and writhed on the floor," and so forth. All this tells its own tale. To this undesirable form of intimacy is attributable no inconsiderable portion of the obloquy to which in subsequent years the Shelleys were subject.

It is impossible to follow Mrs. Marshall through her admirably accomplished task. Of Shelley himself, of Byron, of Trelawny, of Leigh Hunt, and of Godwin, with the whimsical contrast between his theories and his practices, and of his baneful influence over the lives of his children, a brilliant account is given. Into the very soul of her heroine Mrs. Marshall has entered, and the portrait of the woman is unsurpassable. Shelley is drowned at the close of the first volume. His influence is felt throughout. The matter in the second volume is principally new, and is of much interest. To the personality of Shelley it must be attributed that the first volume, though a portion of its information has been discounted, is, on the whole, the more fascinating.

*How to Catalogue a Library.* By Henry B. Wheatley, F.S.A. (Stock.)

MR. WHEATLEY's volume confers lustre upon the series in which it appears. Not only does it contain a large

amount of bibliographical information, all conveyed in the pleasantest way, it is a practical treatise upon cataloguing, a pursuit many have begun with a light heart and laid aside with a feeling akin to despair. To all in control of libraries, to the collector as much as the librarian, the book directly appeals, and the information under the head of "How to Treat a Title-Page" is of supreme value. For the benefit of his readers, moreover, is issued an abridged list of the Latin names of places which to those who do not possess the two series of the invaluable 'Typographical Gazetteer' of Cotton will be of highest importance. Under the head of "Dates" information which, though known, of course, to bibliographers, is anything rather than a general possession, is furnished. We wonder, for instance, how many can read the date on the Aldine Aristophanes, MIII, or this, which we see for the first time in Mr. Wheatley's book, XVIII. In whatever light this little volume is regarded it is a prize. Its size is out of all proportion to its worth.

*New Studies in Old Subjects.* By J. A. Sparvel-Bayly, F.S.A. (Stock.)

HE must be a bold man who, without any pretence of independent research, ventures to rehandle such overworn themes as Archbishop Becket, Mary Stuart, and the story of the Armada. It is with such subjects, trite as well as old, that Mr. Sparvel-Bayly undertakes to deal. His essays, if somewhat slight, are agreeable reading enough, but they appeal to the general reader rather than to the historical student or antiquarian. In his interesting paper on 'Pews of the Past' the writer has missed the earliest reference to the subject in Langland's 'Vision concerning Piers the Plowman':—

Ich am ywoned sitte  
Yparoked in pwees.—C. vii. 144;

and it is disappointing to find a chapter on "Good Queen Bertha" without so much as a word of reference to the "goose-foot" and other strange legendary accretions that have grown around her memory. When Mr. Sparvel-Bayly calls an infant in swaddling clothes a "chrisom child," he evidently means a "chrisom" child (p. 177); but what "a sword of *balon*" is, with which he equips Sir Roger de Trumpington (p. 169), we can hardly conjecture. Possibly *laton*, latter, is the word intended.

*The Magazine of Art.* (Cassell & Co.)

THE new volume of the *Magazine of Art* maintains its well-established supremacy of interest. Very pleasantly varied is the literature, and the illustrations cover a wide range. Still greater luxury is promised in the forthcoming volume, but it is not easy to see how the present is to be surpassed. Among the prose contributors are Mr. William M. Rossetti, Mr. W. Cosmo Monkhouse, Mr. J. E. Hodgson, R.A., Mr. Frith, R.A., Mr. W. J. Lawrence, Mr. G. F. Watts, R.A., Mr. Madox Brown, and Mr. F. G. Stephens. Among their contributions not the least interesting is Mr. Rossetti's paper, in three parts, on the portraits of his brother Dante Gabriel. So interesting is this, it is enough largely to promote the sale of the magazine among Rossetti worshippers. Mr. Wallis's 'The Habit does not Make the Monk' is perhaps the most attractive picture in the volume. A good deal is written on 'Art in the Theatres,' the subject being treated in the practical way by Mr. Telbin and Mr. Augustus Harris. Pictures of Mr. Irving's revival of 'Macbeth' are also given. It is impossible to go through the letterpress or the illustrations. As regards the latter, indeed, the subject is inexhaustible. Special attention may, however, be directed to the portraits of painters. That of Madox Brown, by himself, is specially excellent. Millet is, of course, largely represented. Mr.

Furness supplies the comic element. At whatever page the volume is opened something to entertain or to delight awaits the reader.

*The Light of Asia; or, the Great Renunciation*, by Sir Edwin Arnold, M.A., K.C.I.E., &c., has been issued by Messrs. Trübner & Co. in a cheap but attractive and artistic guise.

THE penultimate number of *Le Livre* opens with further particulars of the *Nouvelle Revue*, by which it is to be succeeded. It contains, in addition, a further and final instalment of the letters of the Comte de Kœnig to Casanova. These deal principally with historical matters—the conquests of Napoleon, the fall of Venice, &c., and include some scarcely concealed gratification at the English naval victory of St. Vincent. M. Lemerrier de Neuville gives an account of the origin of the Théâtre de la Rue de la Santé. An excellent illustration is supplied of the library of the former College of Jesuits of Rheims, 1685. This fine edifice is now the Lingerie de l'Hôpital Général.

SINCE the preparation of the 'Chaucer Concordance' has been resumed very generous help has been given by ladies and gentlemen both here and in America. A few parts, however, yet remain to be undertaken, and Mr. Graham, 4, Queen's Terrace, Maidenhead, will be pleased to hear from any one who will assist in preparing the slips.

### Notices to Correspondents.

*We must call special attention to the following notices:*

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

TO secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

K. A. N. W. ("To Pay the Piper").—French "payer les violons." This question has been often asked in 'N. & Q.' and no very definite information has been elicited. The expression is supposed to take its rise in the Pied Piper of Hamelin. See especially 3rd S. ii. 412.—("Roland for an Oliver.") Roland and Oliver are said (1st S. ii. 132) to be the names of two steeds (others say pages) belonging to Charlemagne, who were of equal merit and renown. A "Roland for an Oliver" thus meant "tit for tat."

A. FELS ("Grinning Match").—It was the custom at country fairs for yokels to grin through a horse-collar. Whoever was judged to have made the ugliest grimace carried off a small prize.

F. GREEN ("Ye" for 'the').—See 4th S. ii. 322, 359, 429, 545; 5th S. i. 29, 76.

F. B. O'FLEAHERTIE ("Book-plate").—We can neither reproduce nor answer your question.

S. I. B. ("Schoolboy Slang").—The subject is too wide to be opened out "with a light heart."

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## BURNS AND SIR HENRY RÆBURN.

(See 7th S. viii. 247, 416.)

As the names of Sir Henry Raeburn and Alexander Nasmyth have recently been before the public in connexion with well-known portraits of Burns, and the question has been raised as to the relative share which each artist had in producing them, I beg to lay before your readers two letters which bear distinctly upon that portrait of the poet which is now upon loan at Bethnal Green, and forms part of the National Collection of Historical Worthies.

There can be no uncertainty about the chief authorship of the picture being attributable to Alexander Nasmyth, a personal friend of Robert Burns.

The origin of the portrait is admirably told by the artist's son, Mr. James Nasmyth, of Hammerfield, Penshurst, himself a most accomplished draughtsman, and happily still among us, in his 'Autobiographical Memoirs,' edited by Samuel Smiles, LL.D. I quote the third edition, published by Mr. Murray in 1885. Mr. Nasmyth informs us (p. 33) that his father, Alexander Nasmyth, had been introduced to the poet by Mr. Miller at Dalswinton. When Burns visited Edinburgh an intimate friendship sprang up between him and the artist, and they had many interesting walks together in the neighbourhood of the romantic city. Mr. James Nasmyth adds:—

"Burns had a strange aversion to sit for his portrait, though often requested to do so. But, when at my father's studio, Burns at last consented, and his portrait was rapidly painted. It was done in the course of a few hours, and my father made a present of it to Mrs. Burns. The portrait is now in the Royal Scottish Academy at Edinburgh."

A mezzotint engraving of it was afterwards published by William Walker, when the painter said to Mr. Walker:—

"Your admirable engraving conveys to me a more true and lively remembrance of Burns than my own picture of him does; it so perfectly renders the spirit of his expression, as well as the details of his every feature."

This picture was exhibited in the British Portrait Gallery department of the great Art Treasures Exhibition at Manchester in 1857, No. 317 of the Catalogue. This valuable historical collection was under the excellent management of Mr. Peter Cunningham, and he thus describes the portrait:—

"Robert Burns, painted by Alexander Nasmyth. Lent by Colonel William Nicol Burns. Engraved in 1787 by Beugo for the second edition of Burns's poems. This picture hung in the poet's house in the poet's lifetime."

The same picture was again seen in England at the great Loan Exhibition of Portraits held at South Kensington in 1867. It was No. 804 of the Catalogue, and thus described:—

"Painted by Alexander Nasmyth. Lent by Colonel W. N. Burns. Canvas 13 by 15½ inches. Inscribed at back, 'Painted from Mr. Robert Burns, by his friend Alex. Nasmyth, Edin., 1787.'"

The picture has now found its appropriate resting-place in the National Gallery of Scotland at Edinburgh, and is thus described in the Official Catalogue, 1886, No. 34, p. 127:—

"Portrait of Robert Burns. Bequeathed by Colonel William Burns, H.E.I.C.S. On the back of the picture is the following statement:—

I hereby certify that this is the original Portrait of the Poet by Alexander Nasmyth, Landscape Painter, in Edinburgh, and is the only authentic Portrait of him in existence, or at least the only Portrait of the Poet whose authenticity is indisputable.

ROBERT BURNS, Eldest Son of the Poet.

Dumfries, April 28th, 1834.

It is also signed on the back by the Artist, 'Painted from Mr. Robert Burns by his friend Alex. Nasmyth, Edin., 1787.'"

From this portrait Nasmyth made two copies: one for George Thomson, of Edinburgh, which is now in the National Portrait Gallery in London, presented in 1858 by John Dillon, Esq.; and the other is now the property of Elias Oathcart, Esq., of Auchendrane.

The replica painted for Burns's friend, Mr. George Thomson, passed to his son William, who disposed of it through the agency of Mr. John Scott, of the firm of Messrs. P. & D. Colnaghi, in Pall Mall East, London. It became the property of Mr. John Dillon, who generously presented it to the National Portrait Gallery at an early period of its existence. The first offer to the gallery was made by letter to Mr. William Smith, an influential member of the

Board of Trustees, and formerly the eminent print-seller of Lisle Street, Soho. The following letters will show the way in which the name of Sir Henry Raeburn was associated with it. The picture was accepted by the Trustees at a Board Meeting held in June, 1858, and it appears in their Second Annual Report, printed March 18, 1859, as "Robert Burns 1759-1796, Painted by Raeburn and Nasmyth. Presented by John Dillon, Esq., June, 1858."

Many years afterwards, about 1872, a communication was received from Mr. James Nasmyth, expressing his full conviction that Sir Henry Raeburn had no part in the portrait in question, and that the picture was painted by his father alone. Upon this, the Trustees unanimously determined to omit the name of Raeburn, and the alteration was made both on the written tablet attached to the frame and in the printed copies of the Catalogue. My own impression is that, beyond the possibility of a few touches to give point to the features by deepening the shadows, the picture was entirely painted by Alexander Nasmyth. The tone of colour, treatment, and method of working are entirely different from any of Raeburn's known productions.

The following letters will now speak sufficiently for themselves:—

Letter from Mr. John Dillon to Mr. William Smith, F.S.A., one of the Trustees of the National Portrait Gallery:—

12, Craven Hill, Bayswater, June 22, 1858.

My dear Sir,—I beg to offer to the National Gallery of Portraits the likeness of Robert Burns, by Alexander Nasmyth, touched upon and finished by Sir Henry Raeburn.

The accompanying letter will tell, and confirm, its history.

It appears that Nasmyth from his original sketch of Burns, taken from the life, painted two portraits. The one I saw some years since in the possession of my friend Major Burns, son of the poet, and has been engraved.

The other, the one now in question, was painted for Mr. Thompson [*sic*], of Edinburgh, the well-known publisher of the songs of Burns, with music, from whose son, Mr. Wm. Thompson [*sic*], thro' Mr. Scott, of Pall Mall (Messrs. P. & D. Colnaghi & Co.), I obtained the picture.

If, by the aid of your kind services, the picture should be generally acceptable, it would be to me a matter of great gratification.

I am, my dear Sir, faithfully yours,

(Signed) JOHN DILLON.

William Smith, Esq., &c.

Letter from Mr. William Thomson to Mr. John Scott, Pall Mall East (Messrs. P. & D. Colnaghi & Co.):—

16, Bayham Terrace, Camden Town,

23 July, 1851.

Dear Sir,—In reply to your letter of yesterday, I believe the Portrait of Burns in your hands was painted by Alexander Nasmyth from an original study in his possession, and I am not aware of its having any relation to the picture of Major Burns.

Mr. Nasmyth painted the likeness with much care, and at my Father's suggestion, he consented to its being touched upon and finished by Sir Henry Raeburn. By all

persons who knew the Poet, this joint work has always been considered the finest and most truthful.

Mr. Taylor and several other Gentlemen seem to think 35*l.* a small sum for such a work, and, without altogether rejecting the offer, I should prefer waiting a little longer, hoping that a higher will be made.

Mr. Tait and Mr. R. Chambers recommended advertising the Manuscript letters and Portrait for competition; and, to give the Americans time to send Orders, the 23rd August was mentioned as the day when the highest offer, if approved, would be accepted.

Perhaps you will agree with me in thinking—under these circumstances, that we should wait for another month before coming to a decision—unless something very tempting were offered.

Considering the large Sums already given for Burns's manuscript letters, 260*l.* is a small sum comparatively for this splendid and very complete Collection!

Mr. R. Chambers told my sister very lately that a small Bookseller in Ayr purchased a single letter of Burns, for which he paid Twenty-five pounds.

Mr. Tait says that Burns is far more popular in America than in England, nearly as much so as he is in Scotland. I remain, my dear Sir, yours very truly,

(Signed) WM. THOMSON.

John Scott, Esq., Pall Mall East.

It will be seen by the above that neither Mr. William Thomson nor Mr. John Dillon was aware that the picture bequeathed by Col. William Burns was the actual "original study," rapidly painted in Nasmyth's studio, and given by him to Mrs. Burns, as described by Mr. James Nasmyth, the son, and that from this picture the artist afterwards made two copies, or repetitions; one for Mr. George Thomson, Clerk to the Board of Manufactures, Edinburgh (now in London), and the other belonging to Mr. Elias Cathcart, of Auchendrane. I cannot attach much importance to the assumption that Raeburn "touched upon and finished" the portrait now at Bethnal Green. It is so like the Edinburgh portrait that if Raeburn did anything to one he must have worked also upon the other.

Raeburn was only two years older than Nasmyth. They were great friends. In 1787 both had studied in Italy, but Henry Raeburn had known Sir Joshua Reynolds in London and travelled abroad with the advantage of his introduction.

GEORGE SCHAFER.

#### LETTERS OF THE DUKE OF NEWCASTLE AND COL. JOHN HUTCHINSON.

The two following letters may interest readers of 'N. & Q.' The first, from the Duke of Newcastle, was intercepted and printed in a Parliamentary newspaper, viz., 'Several Proceedings in Parliament,' 18-25 Sept., 1651:—

MR LORD,—Your Lordship's Letter by Creswell is so nobly kind, friendly, and so wise counsel, as it is too big for my Pen, Inke, and Paper, only it hath made me all over thankfulness, and that is as much as I can either say or do. For my estate they are now selling of, it is against all the old tenents that I should be a Traytor and Rebel, and all my estate confiscate, and I to be hang'd without mercy, and none will lend me two shillings here, but flye me, and know not how to put bread into my



month, as if I was the arrantest knave and Rogue in the World, I vow to God the ridiculousness of it makes me laugh heartily, like the Gentleman that had his ship taken from him by our wise, just, and grave privy Counsellors. Again to passe the time away withall, my Lord Bishop of Derry, my Lady Oneale and my selfe gravely sat in Council, as wise and provident Parents to provide the best we could for our children, agreed upon a Match between my son Harry and her daughter, and gravely articleed, bought eighteen pennyworth of Ribond for the wooing, the old Lady a lean Chicken in a Pipkin for the Dinner, with three preserved Cherries, and 5 drops of Syrup by them for the banquet. One wiser than the rest asked how it should be performed, which our wisdomes never thought of before, so when my estate was examined, besides the Parliaments selling of it, That my debts were so great with what was intailed upon my Son Charles as I could estate nothing, the old Lady was very angry at that, but I had more reason than modesty, I examined her, having examined old Ladies in my time, and found she had as little. So the times have broke that grave intention, yet the joynture and portion being alike one might think it might go on. And so Harry is a lusty Batchelor beging homeward for England, but the yong Lady truly is very deserving and virtuous; One of the cast privy Counsellors his Majesty left here behind: Every letter and book of News we gravely deliver our opinions thereof, but first wipe our mouthes formally with our handkerchers, spit with a grace, and hem aloud, and then say little to the purpose: If our doubtful braines cannot resolve, then we shake our heads and shrugge our shoulders with prudence, saying time will produce more, but the Scots lye say no more. The sweet Duke of Yorks Court is no more then was in Nosh's Arke, 18 persons with some beasts, and these 18 persons are in 15 factions at least, to practice against you come to White-hall, Ratcliffe like an Hermits staffe, and Doctor Killegrew, Dr. Statesman great projects that comes to nothing, nor can come to any thing, they have hurried the sweet Duke up and down, as I dare swear his Highnesse is weary of them, but could not but laugh at Matchivell Devecke, that gravely broke his braine with thinking that there was something in it, some whathecalle, which is his by-word; God blesse your Grace, and tell me when I shall waite of you at White-hall: My Lord I am intirely

Your Lordship's most faithful  
obliged Servant

W. NEWCASTLE.

Antwerpe the 8 of Feb. 1650.

Pray burn this Letter.

The following letter from Col. Hutchinson to his father, Sir Thomas, is copied from the original letter, which was kindly communicated to me by Mrs. Arthur Evans:—

Sir,—I have enquired throughout Duck Lane and little Brittain, but cannot gett your booke: I have heard of one which a gentleman hath, but he will not parte with it under a peice, and they all say you cannot buy it for lesse. I have sent you a perspective glasse, Sir John and my Cosen Tho: Byron chose it; it cost too peices which I have given to my Cosen Tho: Byron, there is too glasse, one is to looke at y<sup>e</sup> moone and y<sup>e</sup> has a m<sup>e</sup> upon it: when you looke with that glasse, you must draw the first draught to y<sup>e</sup> siroule. [I] which is marked with an m, if you put in the other then draught it noe farther y<sup>e</sup> y<sup>e</sup> first siroule, all y<sup>e</sup> rest of y<sup>e</sup> draughtes remaine at the same distance for both glasse; when you take out either of them, you must be suer to rubb it very well before you put it in againe, and not touch it with your hands, my Cosen Byron saith if you dislike it he will have it, and

repaye y<sup>e</sup> mony againe. The Queene Mother of France is for certainly looked for to be here this weeke and has Hatton howse here in Holborne appointed for her, there is little hopes of an agreement with Scotland, I cannot tell you any particulars as yet, soe soone as I can you shall heare them. I intend (God willing) to goe to S<sup>r</sup> Edward this next weeke, but will not stay there above one weeke, if I can I will write to you before I goe and then you shall have more of y<sup>e</sup> Scotts business, till then I humbly take my leave  
ever remaining

y<sup>e</sup> moste obedient sonne

London y<sup>e</sup> 20 of August. Jo: HUTCHINSON.

I beseech you present my humble duty to my mother and my love to both my sisters.

The year when this letter was written is not given, but it is evidently 1638, as Marie de Medicis came to England in October, 1638 (Sanderson, 'Life of Charles I,' p. 247). Hutchinson had just married Lucy Apsley, July 3, 1638, "at St. Andrews Church in Holborn," and was living in the neighbourhood with his wife's mother. Sir Edward mentioned above is Sir Edward Hungerford, brother of Lady Apsley (see 'Life of Col. Hutchinson,' ed. 1885, i. 81, 92). On the back of the letter are notes on ecclesiastical history, in a different hand, probably that of Sir Thomas Hutchinson, who was "the most eminent scholar of any gentleman in England" in "the study of school divinity," and "had a most choice library, valued at a thousand pounds" (*ibid.* p. 93).

C. H. FIRTH.

#### TOPOGRAPHICAL NOTES.

(Continued from p. 324.)

Gloucester.—The King gave to the Friars Minors of Gloucester "turrella muri Regis Gloucestre vicinior," at a rent of 6d. per annum, and the street called Stademan, between the houses between the Friary and the Tower, at the same rent, that they might hold schools of theology in the said tower. (Close Roll, 30 Hen. III.)—Order to make a chamber over the little cellar in Gloucester Castle, for Edmund the King's son. (*Ibid.*, 35 Hen. III.)—Barton Street, in parish of Holy Trinity; Northgate Street, in parish of St. John; Ailesgate, Le Blynde Gate, East Gate, Barton Street (wherein are a cottage called Rotten Bewe, and the house of Thomas Sternholde, gen.), Ailesgate Street, Rose Lane, Newe Inne Lane, a messuage inside East Gate called St. Jonys hall—all (except perhaps the Blind Gate) in St. Michael's parish: Broke Street, in St. Katherine's parish; Churchoes of St. John Baptist, St. Aldate, St. Mary Brodgate, St. Mary de Criste: Longamythe Street, Brodemythe Street, Westgate Street, Southgate Street, Goore Lane, Mawerden Lane, Graves Lane, Here Lane, Bride Lane. (Patent Roll, 3 Edw. VI., part iii.)—Est-gatestrete and Uphatherley, within the liberties; messuage called Lanes Landes at Uphatherley; messuage called Armettes. (Close Roll, 1-2 Phil. et Mar., part vi.)—Inquisition of Giles Roberts,

yeoman, who died Sept. 11, 5-6 Phil. et Mar.; held Longmeade, in the parish of St. Mary Lode, Gloucester, and a messuage at Harthurst, in the parish of Cheltenham. (Privy Seal Bills, May, 1 Eliz.)—Ebergate *alias* Westgate Street; Watringstrete. (Patent Roll, 19 Eliz., part iv.)

*Hereford*.—Lane called Froggelone, in suburbs of Hereford, contiguous to the Predicant Friars. (Close Roll, 26 Edw. III., dorso.)—Le Chauncery House, Widiuershestrete; chantry in chapel over the Northdore of the Cathedral. (Patent Roll, 3 Edw. VI., part xi.)—The Chauntry House, in the cemetery of the Cathedral. (*Ibid.*, 19 Eliz.)—Garden in the Castle of Hereford, called the King's Orchard. (Fines Roll, 49 Hen. VI.)

*Hertford*.—Twenty-two stones of lead to cover the windows of the Queen's chamber, and to make gutters between the chamber and the chapel, in Hertford Castle, at 5½d. per stone; making a herbarium next to the Queen's chamber; making the Queen's "clocetta" in her chapel, eighteen days' work, 46s. Hospital of Holy Trinity. (Household Account of Queen Isabelle, 32 Edw. III.; Cott. MS. Galba, E. xiv.)—Messuage bounded by the cemetery of the church of Hertford on the east, the messuage called Wadardes on the west, the field called Castelfeld, and the island called Bukhornesey, lying next to Hasywoddes in the parish of Hertford. (Close Roll, 1 Edw. IV.)

*Horsham*.—Le Brotherhouse, le Northstrete. (Patent Roll, 3 Edw. VI., part ii.)

*Huddersfeld*.—Paid to Thomas Deyuill, Keeper of Pontefract Castle, 21l. 10s. 5d. for the construction of a watermill at Hudresfeld. (Liberate Roll, 3 Edw. III.)

*Ipswich*.—The great house called the Stylyard, in the parish of St. Elen; the parishes of St. Nicholas and St. Mary Elinour; the inn called the King's Head. (Close Roll, 1-2 Phil. et Mar., part i.)

*Leeds*.—Paid to Thomas de Deyuill 22l. 15s. 4d. for the construction of a watermill at Leeds, by order of King Edward II. in his nineteenth year. (Liberate Roll, 3 Edw. III.)

*Leicester*.—The new College of our Lady at Leicester, which is of our foundation. (Register of John of Gaunt, vol. i. fol. 155, b.; June 2, 1372.)—Of florins of Florence and dokettes of Jeen [Genoa], and other gold, in two parcels, there remains in my Lord's treasury, Leicester, 2,739 florins and dokettes. Of doubloons of Castille there remain in the said treasury, 12,189. Of florens of Aragon, 1,169l. 7s. 3d. (Compotus of Robert de Witteby, Receiver-General of John, Duke of Aquitaine and Lancaster, 15-16 Ric. II., Duchy Documents, div. 28, bundle 3, No. 2, fol. 1.)—Licence granted, Jan. 12, 1401, to John Elvet [late treasurer of the Duchess Constance] to found a chantry in the church of the College of new St. Mary's, Leicester, for his soul, and that of our

dearest Lord and father, and that of Constance our mother, deceased. (Patent Roll, 2 Hen. IV., part i.)—Licence granted, March 8, 1403, to Ralph, Earl of Westmoreland, to found a chantry of two priests in the Church of St. Mary of Leicester, for the salvation of John, Duke of Aquitaine and Lancaster, our father, and our mother.....Constance, buried (*humata*) in that church. (*Ibid.*, 4 Hen. IV., part ii.)—Grant, June 5, 1404, to the College of St. Mary, Leicester, for the souls of John Duke of Lancaster.....our mother Constance, our dearest consort Mary Countess of Derby, and our dearest brothers, who are buried in the Collegiate Church aforesaid. (*Ibid.*, 5 Hen. IV., part ii.)—By indenture dated April 18, 1450, David Bromfeld, of Leicester, and Margaret, his wife, grant tenements in Belgraugate, in the eastern suburb of Leicester, next to the tenement of Joan Monsorelle, "now mine," extending from the King's highway to Plowmanlane; the land called lachepolescroftes, "inter comunem balcun qui ducit usque ad ecclesiam S'c'e Margarete," and a piece of land belonging to the Hospital of St. John of Leicester; land towards the Chapel of St. John Baptist, between Peturbed, &c.....which extends from the King's highway to the lane called Barkebylane. Longecroftes, between the land belonging to New College.....extending to the Bishop of Lincoln's land. Land running from the end of Barkebylane opposite to the Chapel of St. John Baptist, from the King's highway to Barkebylane. (Close Roll, 31 Hen. VI.)

The brothers of Henry IV., named in one of these Leicester extracts, have received little notice from genealogists. Their names were Edward, John, and John, and they were all older than himself. King Edward III. gave rewards to messengers who brought news of birth of children of the Duke of Lancaster on three occasions: Feb. 21, 1363 (16l. 13s. 4d.), May 4, 1366 (ditto), and June 1, 1367 (5l.). These were for official letters; the actual bringer of the news was rewarded on the last occasion with 26l. 13s. 4d. Henry IV. himself was the child born in 1367, as his own *compotus* bears witness, and he and the prince born in 1366 are alone distinctly called "son." In the other case the tantalizing abbreviation "fil" is used. This entry may refer either to one of the three brothers or the younger sisters, Elizabeth and Isabel, the latter of whom died in infancy; but I suspect that Isabel was younger than Henry.

HERMENTRUDE.

(To be continued.)

THE MASS.—It has been already mentioned in these columns that the Latin word *missa* for the holy Eucharist occurs first in St. Ambrose of Milan in the letter in which, in writing to his sister, the abbess or prioress St. Marcellina, he says, "*missam celebraui*." But it should be further

noted that in a prayer composed by him and addressed to Christ he says :—

"Summe sacerdos et vere Pontifex, Jesu Christe..... propter magnam clementiam tuam concede mihi missarum solennia mundo corde et purâ mente celebrare."

I think that "missarum solennia" and "missarum sacrificia" are phrases that logically and grammatically do not mean "iterated" masses or multiplied Eucharists, but are simply rhetorical or grammatical phrases for the sacrifice of the mass, i. e., the holy Eucharist itself. I am inclined, also, to think (following the learned Connop Thirlwall, late Bishop of St. David's) that in the Latin and coauthoritative text with the English of the Anglican Thirty-nine Articles (*vide* Art. xxxi.) the words "missarum sacrificia" probably mean the Eucharist itself, and that (the plural, as I have said, being purely rhetorical) the opinion condemned is not the dogma that the Eucharist is the valid and only Christian sacrifice, or the opinion that it is efficacious for quick and dead, or the opinion that, as Savonarola said, and said rightly and nobly, in one of his extant sermons, one mass offered in faith is better than a multitude of masses offered without faith. Du Caumont mentions ('*Abécédaire*,' Caen, 1870) that the multiplication of altars in one church (like burials, except of saints or great secular persons, inside churches) is mediæval, and not primitive. The Article xxxi. means simply this, and a note to a correspondent in the *Church Times* has shown this clearly, namely, that the Eucharist does not supplement the sacrifice of Calvary or remedy any defects in it; that neither—and this is an error against which the article is apparently directed, and the Council of Trent says very much the same thing—is the sacrifice of the Cross available only for the remission of sin original as opposed to sin actual, whereas the mass alone purges sin actual; but that the sacrifice of the Cross and of the Christian altar are a continuing sacrifice, one and indivisible.

H. DE B. H.

THE GRAVE OF HENRY FRANCIS CARY.—In 'Old and New London,' vol. vi. p. 555, occurs the following paragraph :—

"Cary [*sic*], the translator of Dante, resided at Chiswick in Hogarth's house, and lies buried in the churchyard close under the south wall of the chancel. His monument was a few years ago rescued from oblivion, and restored at the expense of the vicar, who carefully enclosed it with iron railings."

In an obituary notice of the Rev. Henry Francis Cary, the *Athenæum* of August 24, 1844, states that "Mr. Cary well deserved the place in Poet's Corner in Westminster Abbey which.....was granted to his remains."

Wandering into the venerable abbey the other day, I copied the following from a slab on the floor of Poet's Corner, on the north side of the grave of Thomas Campbell :—

Underneath  
Lie the Remains of  
Henry Francis Cary. M.A.  
Vicar of Abbots Bromley  
Formerly Vicar of Kingsbury Warwick  
Translator of Dante  
Born Dec. 6 1772  
Died Aug. 14 1844.

I feel bound to believe that the grave in the abbey contains the remains of Cary, but at the same time shall be glad of an authoritative statement in the face of the reported restoration and enclosure of the grave by the Vicar of Chiswick, as set forth in the paragraph from 'Old and New London.'

EDDONS.

BUT AND BEN.—A certain looseness in the employment of Scottish words and phrases is becoming noticeable in current literature. One of the most recent examples occurs in an article in the November *Good Words*, on 'The Author of "Willie Winkie."' The writer, speaking of workmen's cottages as seen "at the edge of the town, where the country begins and the street ceases to be a street, and turns into a road," describes them as having "two windows on each side of the door, the kitchen 'ben' and the parlour 'but.'" More probably such dwellings will have only one window on each side of the door; but the serious matter is that in this description the two ends of the cottage are reversed. 'But' and 'ben' are, of course, good Scottish names for the kitchen and the parlour, or inner apartment, respectively. As Jamieson points out, *ben* is from A.-S. *binna*, and is the significant designation of the "locus secretior in penetralibus domus." Moreover, to get into favour with one's superior is equivalent to being "geyan far ben," as if privileged to visit the inner and better apartment. "But the house," on the other hand, is nearer the outside, as the etymology of the word denotes. "But and ben" has been an equivalent for a cottage from early days. Gavin Douglas ('*Æn.*' iv. xii. 25) says the news of Dido's tragic end spread through Carthage as

A furus flam, kendillit and birnand schire,  
Spreading fra thak to thak, baith but and ben.

Small's annotation to this is "the outer and inner rooms of a house." It is still a good literary expression in well-written Scottish verse, as, for example, in Principal Shairp's vivid and haunting 'Bush aboon Traquair':—

Frae mony a but and ben,  
By muirland, holm, and glen,

They cam' ane hour to spen' on the greenwood sward.

This is annotated in 'Glen Dessaray, and other Poems,' edited by Mr. Palgrave, "cottage kitchen and parlour." A quotation which the *Good Words* writer makes from William Miller himself might have suggested the true distinction. A mother, speaking of her child's educational progress, is made to remark :—

And I'm sure ere the dark hours o' winter peep ben,  
Ye'll can read William Wallace frae en' to en'.

The use of *ben* in particular is admirably illustrated in the apologue of 'The Wee Bunnock,' which is told with skill and grace in Chambers's 'Popular Rhymes of Scotland.'

THOMAS BAYNE.

Helensburgh, N.B.

**NECESSARIES OF LIFE IN 1750.**—The following items, showing the cost of divers necessities of life in the most remote corner of Ireland 140 years ago, may be of interest to some of the readers of 'N. & Q.' They are extracted from an account-book kept by John, eldest son of Daniel O'Connell, of Darrinane, co. Kerry. The writer died v.p. May 2, 1751, *æt.* twenty-five. The entries range from January, 1746, to November, 1749, and are somewhat irritating from the constant recurrence of "sundry," "to X. as per bill," "Pockett Expenses," "spent in company." "Ye" and "the," "F" and "ff" are used indiscriminately.

For sweeping ye chimneys, 6½d.

To the priest at the sister's wedding, 5s. 5d.

A pair of silk stockings, 2s. 2d.

P<sup>d</sup> in Tralee for a private bed and room during the Assizes, 7s.

Disburs'd in expences p'sonally at balls, &c., besides what my father used to pay for me, 1l. 5s. 8½d.

Journey to Limerick, 17s. 4d.

A comb for ye boy,\* 1½d.

To ram bestow'd Will. Falvey 3 gall., 15s.

½ hund<sup>d</sup> Fish do., 4s. 10d.

To Kean Mahony for backing my horse aged 4 years this coming grass, 4s. 10½d.

My snuff-box cost in Dublin, 1l. 2s. 9d.

P<sup>d</sup> Jasper Lisk, the schoolmaster, for teaching my boy\* to read, write, and siffre for a twelvemonth, 1s. 1d.

Buckles, a whip, garters, and comb for my boy,\* 1s. 6d.

P<sup>r</sup> dancing gloves, 1s.; riding gloves, 1s. 7½d.

Pr. of Boots single channell'd, 15s.

For pumps two p<sup>r</sup> single channell'd at 5s. 5d., 1 p<sup>r</sup> plain 4s. 4d.—15s. 2d.

For a wigg of Sheehy in Killarney, 5s. 1½d.

P<sup>d</sup> McCann ye Taylor for making my coat, 2s. 2d.

Pound Tobaccos, 8½d.

Linnen 2l y<sup>a</sup> at 3s. and 1½ y<sup>a</sup> Cambrick, 12s. 9d.

A hay knife, 2s. 6d.

For a suit of cloathes blue and scarlett, 4l. 4s. 8d.

4 fraills raisins, 1l. 10s.

1 lb. snuff high dry'd wh ought to hold 4 months, 1s. 8d.

P<sup>d</sup> in the Post office of Limerick w<sup>th</sup> a letter to Gyles Sullivane on board the Edinburgh Man of Warr at Portsmouth and pays postage as it is to goe aboard ship but not otherwise to England hence, 1s. 2d.

A sett of Lockett buttons, 8s. 6d.

A horse brush and 2 shoes, 1s. 4d.

Hungary water, 8d.; lawn 1 y<sup>a</sup>, 4s.

A suit of cloathes, 6l. 10s. 6d.

To Robert Hassett for my ½ of 80 heiffers yearlings wh my ffather has bought for him and me at 18s.—36l.

2 pockett handkerchiefs, 2s. 8d.; Razors and strap, 2s. 2d.; a quire paper, 5d.; a saddl cloath, 2s. 8d.; 4 spoons plate, 3l. 0s. 6d.

P<sup>d</sup> my maid Biddy Sullivan for a quarters wage, 8s. 8d.

My wife's shoes, 2s. 8½d.; a cloak for her, 11s. 11½d.

1½ doz. livery buttons for my boy, 11½d.

For a cow 2 years old, 1l. 5s.

To ballance of a piece w<sup>ch</sup> they pass'd on me as a guinea, and prov'd to be but a deficient pistole, 17s. 9d. diff. 5s.

Leather breeches for my boy, 2s. 2d.; ½ barrrell oats, 2s. 8d.

To Mrs. Carr ye midwife for deliver'g my wife yesterday of a daughter, 22s. 9d.; and p<sup>d</sup> Dr. Cronin who was call'd in, 11s. 4½d.

Wine 5 b. at 20d., 8s. 4d.; beef 29 lbs. at 2½d., 5s. 11½d.

A side lamb, 11d.

Pockett Expences, 14l. 7s. 5½d.

To brandy in company Messrs. Rice, Humsey, Connor, and my Father, 1l. 7s. 9½d.

ROSS O'CONNELL.

Killarney.

**POMPOUS EPITAPHS.** (See 7th S. viii. 266, 316.)

—I send you one which I copied about thirty-five years ago from the monument in the ground of the West Free Church, Rothersey. If not too long for your space, it will add one more to the number of these curiosities:—

Peter Macbride

Minister of the West Free Church.

A chosen vessel,

An ambassador for Jesus Christ

eminently qualified for his Master's work.

A bodily frame of masculine mould & of mien

commanding—grave—majestic,

suitably lodged a mind, powerful, penetrating firm, subdued to the truth, enrich'd with human learning and disciplined by grace.

Living near to God, single in aim, singularly faithful.

Rich uncton, pressing earnestness, uncompromising

fearlessness in declaring the whole counsel of God

distinguished his public ministry.

Christ crucified, the hope of heaven,

Christ in believers, the hope of glory

his favourite themes.

To the whole form of the Lord's house zealously faithful.

On Zion's walls an unsleeping watchman.

Affection, Humility, Wisdom,

Shone in his pastoral life and private walk,

tender in sympathy, of enlarged benevolence,

given to hospitality, ready to distribute, the children of God, the objects of his tenderest regard,

with burning zeal for the souls of men

still encreasing among his favor'd flock.

During a ministry of twenty years

he went forth into the field

opened by the memorable event of 1843,

a standard bearer in the cause of his Royal Master

and preaching incessantly, with increasing energy and zeal

in the Western Isles

and especially in Knapdale his native place

where his labours were crowned with signal success fell at Easdale in the midst of his warfare 2<sup>d</sup> Oct<sup>r</sup> 1846

in the 49<sup>th</sup> year of his age, and 20<sup>th</sup> of his ministry

A mighty man in Israel.

His attached flock erect this monument.

G. H. THOMPSON.

**EIFFEL.**—The "Tour Eiffel" recalls the Eiffel-geburge mountains of the Tyrol. Have we any

\* Servant.

plausible etymology of Eiffel? I may refer to the Welsh hill named Yr Eifl, in Carnarvonshire, and the verb *yfflo*, to break. A. HALL.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

**DICTIONARY QUERIES.**—When did the phrase “& Co.” begin to be used in names of commercial firms? I want examples before 1818. Who first used the phrase “To drive a coach and six through an Act of Parliament”? An example is wanted before 1700, when it is ascribed by Welwood to Chief Baron Rice. We have prepared a List of Special Wants for the next part of the ‘Dictionary,’ of which I will send a copy to any one who will use it. J. A. H. MURRAY.  
Oxford.

**SUNDIALS.**—In the little church of Dalton-le Dale, near Sunderland, fixed on the wall on the north side are the figures ix. x. xi. xii., so placed as to be opposite to the windows on the south side. I am told that these were meant to act as a sundial. Are there any other instances of this arrangement? The same church also contains two recumbent effigies. The dame in charge takes to herself some *κῦδος* for having plastered these over with a preparation of her own concocting. The church is about to suffer internal restoration and repairs, which it is hoped will be cautiously and judiciously carried out. J. P. H.

**RECIPT FOR SALAD.**—The lines beginning  
Two large potatoes passed through kitchen sieve,  
which I had seen attributed to Sydney Smith, are contained in a recent issue of ‘The Ingoldsby Legends,’ and are headed “Last Edition.” The last four lines—

Then, though green turtle fall, though venison's tough,  
And ham and turkey are not boiled enough,  
Serenely full, the epicure may say,—  
“Fate cannot harm me,—I have dined to-day”—  
differ from the ending I had seen, which is—

O green, O glorious, O herbageous treat!  
'Twould tempt the dying anchorite to eat!  
Back to the world he'd turn his weary soul,  
And plunge his fingers in the salad bowl!

Which is the original version, and who the real author? E. L. H. TEW, M.A.  
Hornsea Vicarage, East Yorks.

**PARK.**—Is the mention of a park at all frequent in Domesday; and where such occurs, may it be taken in the same sense as that in which the term is at present understood, viz., the demesne or pleasure surrounding a mansion? The instance I refer to is that of Donyatt, co. Somerset. The

names of three Saxon possessors of three distinct manors in this parish are given, and a park is mentioned. Is it probable that one of these three dwelt in a mansion (such as it was) situated within the park? This park is further mentioned in a Placita Roll of John; and we know by a Patent of Edward III. that a mansion then existed here, being the seat of the Montagues, Earls of Salisbury, and afterwards of the Duke of Somerset, Lord Protector, and Sir Edward Coke, the illustrious Lord Chief Justice. It was originally called Wellington Park, but now goes by the name of Park Farm. WILLIAM RADFORD.

**VOLUNTEER COLOURS.**—Do any volunteer regiments carry colours; and, if so, do they require special authority? J. H.

**ARMS.**—Argent, three cross-crescents fitchée issuing from as many crescents sable. Date 1662. Will some correspondent kindly throw light on the family represented by the above? CORDUFF.

**READERS OF FICTION.**—Will any reader send me any particulars respecting the proportion of works of fiction compared with other works published or lent by our great libraries?

ALBERT L. HAYNES.

16, Ickburgh Road, Clapton.

**MACINTOSH.**—Could any correspondent of ‘N. & Q.’ inform me if William Mackintosh was a bailie of Rutherglen, Lanarkshire, from 1800 to 1830? He was a native of Fife, and married, secondly, a lady named Lynch, in Rutherglen, where he possessed house property? By his first wife (?) he had issue: 1, David, married to Isabella Simpson; 2, William, married to Janet, daughter of Edward Cash; 3, Thomas, married to Miss Galloway; 1, Elizabeth, married to David Reid; 2, Margaret, died unmarried. Any particulars of the family will be most acceptable.

MACINTOSH.

**“HUMANITY” MARTIN.**—Can any one tell me exact date and place of birth of Mr. Richard Martin, of Ballinabenagh Castle, M.P. for Galway, who is commonly known by the above name by reason of the Martin Act for the Prevention of Cruelty to Animals? I believe he was born in Dublin; it was early in February, 1754. He was educated at Eton and Cambridge. His father was Robert Martin, Esq., of Dangan, co. Galway; his mother a daughter of Lord Trillickstown. I should be thankful for any references to him. Is there any portrait in existence other than the poor copy (from an engraving) and bad likeness in the rooms of the Royal Society for the Prevention of Cruelty to Animals in Jermyn Street? ARCHER MARTIN.  
Winnipeg, Manitoba, Canada.

**FITZ RALF QUARTERINGS.**—Bloomfield, under “E. Herling,” speaks of the arms of Fitz Ralf

quartering Gu., wo bendlets ar., in an old stained glass window Can any of your readers inform me whose coat of arms this was? John Fitz Ralf married Alice Walesburgh, and Burke gives the arms of that family as Ar., three bends gu., a bordure sa. bezantée, the field of which might be mistaken for the above; but I do not find Alice Walesburgh was an heiress. The Fitz, with coat Gu., two bends or, is the only other I find approaching the first description, but I do not know who they were. Any notes as to the family of Fitzralf of Pebeners, Suffolk, will be of great interest to me as their descendant through the Conyers and Lovells. R. G.

THE "LIBRARY OF THE FATHERS."—Who edited this? A. P. H.

THE PSALMS OF DAVID.—It is stated, on the authority of Hook's 'Church Dictionary,' that the number of Psalms composed by David the psalmist probably exceeded seventy. What proof can be offered in substantiation of this assertion; and is anything known as to who may have been the composer or composers of the other Psalms? ANGLICAN.  
Newcastle-upon-Tyne.

DRAWING BY FLAXMAN.—Many years ago I purchased, at the sale of the art collections of a niece of John Flaxman, R.A., two water-colour drawings once belonging to that sculptor. His friend Henry Howard, R.A., painted one of them in illustration of a passage in 'Midsummer Night's Dream,' II. ii., "And certain stars shot madly from their spheres to hear the sea-maid's music"; whilst Flaxman painted the exquisite companion picture, on the back of which he wrote, "I'll call down fairies from the moon to please her with their gambols." I am told by a distinguished authority that the latter drawing is probably unique, since Flaxman, however great with pencil and chisel, very seldom worked with water colours. I invite the opinions of experts regarding this statement, and I solicit the source of the quotation. G. H. W.

TILTING.—In the horse armoury of the Tower of London the small plaster group of the encounter between the Duke of Clarence, Henry V.'s brother, and Gavin de Fontaine, represents each knight holding his lance's butt on the right side of his horse, and the lance across the horse's neck, so that the point is on the horse's left side. Is this correct, or an artist's licence? THORNFIELD.

EARL OF DELORAIN.—Who was the Earl of Deloraine, who died in England in 172-? What regiment did he command, and in what service? R. P. H.

CLEMENT OR CLEMENTS.—Where should I be likely to get information as to the ancestry of a family named Clement, or Clements, which settled

in the county Cavan during the Protectorate? One of the original settlers (Abraham Clement, a Licensed Adventurer in 1653) is described as "late of Coventry." Answers can be sent direct to T. H. FAX.

Faybrook, Cootehill, co. Cavan.

BROWNING QUERIES.—What church is referred to in Browning's poem 'Dis aliter Visum,' and what is the "votive frigate" of verse 9?

Why does the dying bishop in Browning's poem 'The Bishop orders his Tomb at St. Praxed's Church' command in the closing lines—

Fewer tapers there,  
But in a row?

Is there any special significance in placing tapers in a row?

In verse 9 of Browning's poem 'The Worst of It,' what is the reference in the concluding lines—

She graced now  
Beyond all saints, as themselves ever?

A. R. R.

FRENCH BOOKS OF DAYS, &c.—Most of your antiquarian readers know Hone's 'Every-Day Book,' Chambers's 'Book of Days,' and Forster's 'Perennial Calendar.' There are other books of the same kind in our language of less account. I am anxious to know whether there are any similar books in German, French, or Italian. If there be, a list of them in the pages of 'N. & Q.' would be useful to others as well as to K. P. D. R.

'TEACHING OF THE TWELVE APOSTLES.'—I see in some critical notes on St. Paul's First Epistle to the Corinthians sundry references to newly-found 'Teaching of the Twelve Apostles.' Can you or your readers give me any information on the said book, publisher, price, editions, &c.? H. CUNLIFFE.

NUMISMATIC.—Perhaps some of your numismatic readers can account for the mixture of empire and republic on the silver coin described below. Obv.: large head of Napoleon with laurel crown, "Napoleon Empereur" below the bust; rev.: "Republique Française. A. 1808," and within a laurel wreath "5 Francs"; mint-mark a cock; round the rim is "Dieu protège la France." Napoleon was crowned as Emperor on Dec. 2, 1804, and it seems curious that "Republique Française" should have appeared on his coins after that date. H. W. YULE.

JOHN HARRISON.—Can any of your readers tell me the ancestry or something about the descendants of Capt. John Harrison, Governor of Bermuda in 1623, and afterwards agent in Barbary? He had been a soldier in Ireland during Queen Elizabeth's reign, and a servant of Prince Henry. His sister is mentioned in the State Papers as having a nephew Peter Harrison (perhaps son of John) and

a son-in-law Sir Jerome Lindsay. Was this John the same person as Sir John Harrison, a farmer of the revenues in the time of the Long Parliament, or Col. John Harrison, who was named as one of King Charles I.'s judges, but did not serve? Who was the latter? Was he related to the more distinguished General Thomas Harrison?

CHARLES P. KNITH.

321, S. Fourth Street, Philadelphia.

**BEAUTY SLEEP.**—An hour's sleep before eleven o'clock at night is called "the beauty sleep," and to my knowledge the old-fashioned mother's advice to her daughters was to get to bed before ten o'clock, so as to have the full benefit of "the beauty sleep." I shall be glad of references to this, whether prose or verse.

THOS. RATCLIFFE.

Workop.

[All sleep before midnight is so called in the West Riding.]

**'IVANHOE.'**—Can any one kindly inform me if anything is known of the Wardour manuscript, mentioned by Sir Walter Scott in his introduction to the novel, and from which he says he obtained his materials for the same? Before the novel appeared was there any tradition of a tournament having been held at Ashby-de-la-Zouch; and was there a castle there at that time?

KNIGHT TEMPLAR.

**ROBERT, EARL OF LINDSEY.**—On p. 82, vol. v., of Walpole's 'Anecdotes of Painting,' in a list of portraits by Robert Van der Voerst, I find, "Robert, Earl of Lindsey (from Geldorp, 16l. 16s.); and on the following page, "Robert Bertie, Earl of Lindsey, laced sash over his armour, 1627, folio, 16l. 16s." Again, on p. 135 of the same volume, "Montague, Bertie, second Earl of Lindsey, by William Faithorne, from Vanddyke, 37l. 16s." Are any of these still extant?

LÆLIUS.

**THE DUKE OF WELLINGTON.**—The following is quoted from a leading article in the *Daily News* of October 22:—

"Is it true that Wellington, when he was twitted with his Irish origin, replied:—'A man is not a horse because he happens to have been born in a stable'?"

May I repeat the question in 'N. & Q.'?

HENRY GERALD HOPE.

Freemove Road, N.

**LAMP CHIMNEYS.**—Petroleum was known, and even refined, long before it was used in lamps. A Frenchman is said to have spent years in vain endeavours to construct a lamp in which the new oil would burn without smoking. Accident helped him at last. Vexed by failure, he had drained his wine flask—a long-necked thin bottle, like oil-flasks—and set it down on the table so hard as to break the glass bottom. He then chanced to catch it up and hold it over the flame of his smoking

lamp. The smoke ceased, and he saw that what he sought was found. In what author can this story be read?

JAMES D. BUTLER.

Madison, Wis., U.S.

**SOUTHWARK M.P.s.**—Francis Myngay, "of Southwark," in 1624 till his election was found void March 2, 1624. He appears to have represented Dunwich in 1601.

George Moore, Esq., in 1661 till his decease circa March, 1665/6.

Can DR. RENDLE oblige me with any information as to these?

W. D. PINK.

Leigh, Lancashire.

### Replies.

**'THE TOWN MOUSE AND COUNTRY MOUSE.**  
(7th S. viii. 127, 173, 234, 272, 316, 398.)

So much has recently been written in 'N. & Q.' respecting that apparently rather obscure work the joint 'Country Mouse and City Mouse' of Prior and Montague, that I am induced to believe the following authentic, and hitherto unpublished, account of its origin may be of some additional interest. It is borrowed from certain memoranda concerning Prior by Sir James Montague, younger brother to Charles Montague, Earl of Halifax, and it forms part of the longer notes to a forthcoming selection from Prior's 'Poems' in the "Parchment Library." Sir James Montague's memoranda are referred to by Joseph Warton in the first appendix to the second volume of his 'Essay on the Genius and Writings of Pope' (London: J. Dodsley, 1782, pp. 482-3). They were then in the possession of the Dowager Duchess of Portland, Edward Harley's daughter, and the "noble, lovely, little Peggy" of Prior's verse. The extract runs thus:—

"Then his [Prior's] coming to Cambridge [i.e., to St. John's College] gave him a fresh opportunity of renewing his friendship with Mr. Montagu, who was afterwards Lord Halifax, but then only one of the fellows of Trinity College, the neighbouring college to St. John's. And the first fruit of this intimacy was no less beneficial to the public than to themselves, for about this time came out the celebrated poem of the 'Hind and Panther,' written by Mr. Dryden, who had then professed himself of the Romish religion, and that poem being very much cried up for a masterpiece of that great poet, it created great dissatisfaction to all who opposed the bringing in of popery by King James, and it was the wish of many that the same should be answered by some ingenious pen, but it is not certain that either Mr. Montagu or Mr. Prior at first resolved to undertake the doing it, but the book which came afterwards out by the name of the 'City Mouse, and Country Mouse,' which was allowed by all persons to be the most effectual answer to that poem of Mr. Dryden's, and which was composed by Mr. Montagu, and Mr. Prior jointly together, happened to owe its birth more to accident than design; for the 'Hind and Panther,' being at that time in everybody's hands, Mr. Prior accidentally came one morning to make Mr. Montagu a visit at his brother's chambers in the

Middle Temple, London, where the said Mr. Montagu lodged when he was in London, and the poem lying upon the table Mr. Montagu took it up, and read the first four lines in the poem of the 'Hind and Panther,' which are these :

A milk white Hind immortal and unchanged  
Fed on the lawns, and o'er the forest ranged,  
Without unspotted, innocent within,  
She feared no danger for she knew no sin.

Where stopping, he took notice how foolish it was to commend a four-footed beast for not being guilty of sin, and said the best way of answering that poem would be to ridicule it by telling Horace's fable of the 'City Mouse, and the Country Mouse' in the same manner, which being agreed to, Mr. Prior took the book out of Mr. Montagu's hands, and in a short time after repeated the first four lines, which were after printed in the 'City Mouse, and Country Mouse,' viz. :

A milk white mouse, immortal and unchanged,  
Fed on soft cheese, and o'er the dairy ranged,  
Without unspotted, innocent within,  
She feared no danger for she knew no gin.

The repeating these lines set the company in laughter, and Mr. Montagu took up the pen by him, and wrote on a loose piece of paper, and both of them making several essays to transverse, in like manner, other parts of the poem, gave a beginning to that work, which was afterwards published to the great satisfaction of many people, and though no name was set to the book yet it was quickly known who were the authors of it, and as the reputation Mr. Montagu got thereby was the foundation of his being taken notice of, so it contributed not less to the credit of Mr. Prior, who became thereby reconciled to his first patron, the Earl of Dorset."

For the explanation of the last twelve words, not material to the present point, I must refer the reader to the revised account of Prior's boyhood in the introduction to the above-mentioned selection. I have called the extract an authentic account, because I doubt if it could well be more trustworthy. Sir James Montague was Prior's schoolfellow at Westminster and his life-long friend; he was also Charles Montague's brother, and had therefore the strongest reasons for being scrupulously just to both parties. The exact title of the book, a copy of which lies before me, is, as it may perhaps be useful to repeat, "The Hind and the Panther transvers'd to the Story of the Country Mouse and the City Mouse. Much Malice mingled with a little Wit. Hind. Pan. Nec vult Panthera domari. Quæ Genus. London: Printed for W. Davis, MDCLXXXVII." It is a quarto of twenty-eight pages, not including title, and preface of four unnumbered pages. The precise part taken by each of its two authors in its production can now never be ascertained, although tradition persists in giving the major honours to Prior. On the other hand, the author of the 'Memoirs of the Life of Charles Montague, late Earl of Halifax, &c.,' published by Ourlin in 1715, says (p. 11) that Montague "wrote the Preface entirely." It may be added that parts of the 'Country Mouse and the City Mouse' were printed in Ourlin's spurious Prior of 1707, under the title of "Some Passages of Mr. Dryden's 'Hind

and Panther,' Burlesqued, or Varied," and that Prior admitted his coauthorship as late as 1720, in the paper which he drew up in that year for Jacob's 'Lives of the English Poets.'

AUSTIN DOBSON.

Prior certainly wrote a short poem, entitled 'The Mice.' It was inscribed "To Mr. Adrian Drift, 1708," and may be found in Prior's 'Works' in "The British Poets," vii. 505.

EDWARD H. MARSHALL, M.A.

PLATONIC YEAR (7th S. viii. 304).—The mystery of the so-called Platonic year can scarcely be considered solved by assertions as to what it cannot be. Proclus, in his treatise 'De Sphæra,' cap. i., ascribes to the Chaldeans the opinion that in the great planetary period the universe experiences an entire revolution. Aristotle also refers to a period which he terms a great year, during the winter, or winters, of which the earth suffered from a *cataclysmos*, and during the summers an *epycrosis* occurred. It is probable that these writers referred to the same fact or belief.

It is popularly believed that Hipparchus was the first person who noticed the precession of the equinoxes. His records are the earliest which we possess; but to conclude that no person had observed the fact previous to Hipparchus is assuming rather too much.

The designer of the great pyramid of Jeezeh was undoubtedly an able astronomer so far as observation went, and it seems unlikely that during four thousand years at least all other observers had failed to notice that the vernal equinox was advancing along the zodiac. That this want of observation should exist among a people who watched for the rising of certain stars in order to judge when the Nile would overflow appears at least unlikely.

Another somewhat interesting fact is that Isis, the great mother-goddess, was the *genitrix* of two, viz., Horus and Harmachis, and this seems to point to twins. The sphinx is styled Harmachis on monuments contemporary with Khufu.

The first appearance of the bull (Taurus) as a symbol on monuments is at about 4000 B.C., during the reign of Kaka, the second king of the second dynasty. There appears to have been no sign of the ram (Aries) until the time of the twelfth dynasty. It does not, therefore, seem quite conclusively proved that neither Egyptian, Chaldean, or other astronomers knew anything about the precession until the date of Hipparchus.

When in India I was told by a Brahman who was well acquainted with astronomy that the fact of the precession had been known in India during many thousands of years; and he also stated that it was known that the rate of the precession was not uniform, a geometrical fact which some modern theorists appear to have overlooked.



The statement of Proclus that during the great planetary period the universe experiences an entire revolution is a correct definition of the appearance of the precession.

Modern critics jump somewhat hastily to conclusions. Thus it has been stated that

"with it [i. e., the great year] was connected the absurd idea that all the events of the previous period would in a new one be re-enacted in the same order."

If it were stated that there is a period of about 365½ solar days, termed a year, and during the next year all the events of the previous year will be enacted, it would be only reasonable to conclude that, as astronomy was the subject referred to, this statement meant that spring followed winter, summer followed spring, autumn followed summer, &c., during one year just as had been the case in the previous year. If we jumped at the conclusion that this re-enacting of events meant that the Whitechapel murders, the naval review, or the death of the King of Portugal would again occur each year, the term "absurd" would be appropriate, but not quite in the direction that the users of this term intended it to apply.

The period during which an entire revolution of the seasons has been asserted to occur, viz., 25,868 years, is based on a geometrical error. The period is about 31,682 years, during which very great changes of climate occur. The details connected with this subject may be found in chap. vii. of my late work 'Thirty Thousand Years of the Earth's Past History' (Chapman & Hall).

It would perhaps be more prudent to examine this question a little more closely and accurately before assuming that the Platonic year refers to "something" which cannot be something else.

A. W. DRAYSON, Major-General.

Southsea.

A. WELBY PUGIN (7th S. viii. 405).—I was much surprised and pained at the publication of a letter by my father in your issue of the 23rd inst., and I write, for the information of those who may have seen it, to say that all who knew my father and were acquainted with his last illness knew that they were not his real sentiments, and if his state of health had been different such a letter would never have been written. As the letter was sent to a private person, I am all the more surprised that it was ever made public. I shall feel obliged if you will publish this letter in your next issue.

PETER PAUL PUGIN, K.S.S.

[We print this in compliance with Mr. Pugin's wish, but fail to see in what respect its publication was undesirable.]

PENNY LAND (7th S. viii. 58, 308).—Let me refer Mr. THOMPSON to one who has become our highest authority on the early history of our land, viz., Mr. Skene, who, in 'Celtic Scotland' (vol. iii. p. 223 *et seq.*), enters very fully into the old land

measurements. It would occupy too much space to give full extract; but the learned writer points out that the practice varied in the east and west of Scotland—that in the east proceeding by the denominations of davochs, ploughgates, and oxgangs (1 davoch = 4 ploughgates, 1 ploughgate = 8 oxgangs); that in the west of davochs and penny lands. Further, in the west the davoch is called a tiring, or ounce land (*uncia terra*), each tiring containing twenty penny lands.

The ploughgate we know to have consisted of 104 acres, though that measurement seems to have varied, as we read in the 'Antiquities of Aberdeen and Banff' (vol. iv. p. 690) of *dimidia carrucata*, or half ploughgate, containing "quater xx acras cum copta vii acras et communi pastura." Taking it, however, at 104 acres, that would give the davoch 416 acres, and as the davoch in the west contained 20 penny lands, each penny land would measure about 20½ acres.

The overlapping of the systems, the variety in the quality of land, and also the practice and nomenclature under Celt, Saxon, and Norseman, make it difficult to lay down a hard and fast rule for the extent of an ancient penny land; but Mr. THOMPSON must not suppose that the name originated in the rent of the land, but in the taxation.

HERBERT MAXWELL.

Is not this penny used as a prefix, from the Latin *pannus*, a rag or piece of cloth or clothing = something left as security, in another form *pawn*?

R. W. HACKWOOD.

FOOLESOPHER (7th S. viii. 325).—This word, in the form *foolosopher*, is given in my 'Supplementary English Glossary,' with a quotation from Howell's 'Parly of Beasts,' p. 54 (published 1660):—

"Some of your philosophers (or foolosophers more properly) have had the faces to affirm that we [women] were not of the same species with men."

Cf. *Crazyologist, Futilitarian*.

T. LEWIS O. DAVIES.

Pear Tree Vicarage, Southampton.

THE STYLE OF A MARQUIS (7th S. viii. 166, 237).—Without interfering in the discussion of "Most Noble" versus "Most Honourable," I may mention that *Whitaker's Almanack*, which presumably follows the best authorities, gives as the "style" "The Most Hon. the Marquis of —." I trouble 'N. & Q.' with another query. Why has the old spelling of *marquis*, still followed by the almanac just named and by the correspondents of 'N. & Q.' above referred to, been of late largely superseded by the spelling *marquess*? I believe I have seen the latter form used in the *Times* and other newspapers and periodicals; besides which I have before me a passport granted to a British subject to travel on the Continent, which commences as follows: "We, Robert Arthur Talbot Gascoigne Cecil, Marquess

of Salisbury," &c. Why the change from *marquis* to *marquess*? What reason? The old form seems to me preferable; but is the new correct?

GEO. JULIAN HARNEY.

Enfield.

ENGLISH FRIENDS OF GOETHE (7th S. viii. 387).

—The bearer of the name Knox mentioned by MR. R. G. ALFORD I remember to have seen at Weimar in 1827. I knew him slightly; in fact, I believe I was at school with him previously. He was living at Brighton in 1858; but I was not aware he was a friend of Goethe. There were a great many other Englishmen at Weimar in 1827-28, but I remember none of those your correspondent names.

GOTHA.

[Culling Smith, was, of course, the patronymic of the seventh Duchess of Beaufort.]

THE PRINCESS HENRIETTA, DUCHESS OF ORLEANS (7th S. vii. 462; viii. 31, 133, 198, 352).—With reference to the name of the authoress of 'The Princesses of England,' it may be remarked that it appears as follows in the 'Dictionary of English Literature,' by W. Davenport Adams:—

"Green, Mrs. Mary Anne Everett, miscellaneous writer (b. 1818), has written 'Lives of the Princesses of England' (1849-55)," &c.

HENRY GERALD HOPE.

Freegrove Road, N.

JUDICIAL WHIPPING IN ENGLAND (7th S. viii. 287, 357).—In the churchwardens' book of Mere is preserved a copy of an order of Quarter Sessions, held at Devizes April 9, in the third year of the reign of King Charles II., from which I extract as follows:—

"This Court Taking notice That the dayly concourse and greates increase of Rogues, vagabonds & sturdy Beggars is a greates grievance and annoyance to the Inhabitants of this County, And through the Niglegence or ignorance of those officers who have been intrusted in this Concerne. They are now grown soe insolent and p'sumptuous, That they have oft by Threats and menaces extorted money and victuals from those who live in Houses far remote from Neighbours whilst their Husbands and servants have been employed abroad in management of their Lawfull vocations. And have put the people in a greates consternation or feare, That they will fire their houses, or steal their goodes. The Consequences wherof may prove very dangerous if not tymely p'vented. Wherefore This Court taking into their serious Consideracon what reamodies may bee most properly applied to these growing mischiefs doth order and Com'nd all Chief Constables, pette Constables, Headboroughs, Tythingmen and all other officers herein concerned. That they doe fourthwith cause all the Lawes and Statutes heretofore made against Rogues, vagabonds and Sturdy Beggars wandering and idle p'sons to be put in Execution and to that end it is hereby ordered. That all High Constables, Petty Constables, Tythingmen and other officers herein concerned shall within their severall respective lymitts make privy search once every weeke (and oftner if need be) in all Ale houses, victualling houses, Barnes and other suspected places in the Night tyme for the app'nding and

finding out of Rogues, vagabonds, Sturdy Beggars, wandering and idle persons. And they shall alsoe App'nd all such rogues &c. who travell w<sup>th</sup> forged and Counterfeit passes in the day tyme and all such persons as they shall soe app'nd in such search or shall take beginge, wandering or disordering themselves. The Constable, Headborough or Tythingman being assisted both the Minnister & some other of the pish, shall cause to be stripped naked from the middle upward, and to be openly whipped untill their bodies bee bloody."

Then, after sixteen articles giving instructions to the various officers as to the carrying out of their duties, No. 17 defines them:—

"17. And for the bett' Informacon of all officers and others who shalbe concerned in the Execution of the said Lawes, what p'sons by the Lawes of this Realme are esteemed Rogues, vagabonds and sturdy beggars. All p'sons calling themselves Schollers, going about beging. All Sea fragin men p'tending Losses of their Shippes or goodes on the Sea going about the Countrey beging. All idle p'sons going about in any Countrey either beging or using any suttile Crafts, or unlawfull Games or Playes or feigning themselves to have knowledge in Physiognomy, Palmistery or other like Crafty Science, or p'tending that they can tell Destinies, fortunes or such other like fantasticall imaginacons. All p'sons that bee or utter themselves to bee Proctors, Procurers, Patent Gatherers or Collectors for Goals, prisons or Hospitalls. All fencers, Bear Gards, Com' players of Enterludes and Minstrells wandering abroad. All Juglers, Tinkers, pedlers and Petty Chapmen wandering abroad. All wandering persons and Common Labourers being p'sons able in body Tossing [?], Loytering, refusing to worke for such Reasonable wages as are taxed or comonly given in such p'tes where such p'sons doe or shall happen to dwell or abide, not havinge Liveing otherwise to maintaine themselves. All p'sons deliv'd out of Goals that begg for their fees or otherwise doe travell beging. All such persons as shall wander abroad beging, p'tending Losses by fire or otherwise. All such persons wandering & p'tending themselves to bee Egyptians or wandering in the Habitt, forme or attire of Counterfeit Egyptians. All such p'sons as shall wander upp and Downe in the Countrey selling Glasses. All the aforesaid persons not being under the age of Seven yeares are by the Law taken, deemed & adjudged to be rogues, vagabonds & sturdy beggars."

THOMAS HENRY BAKER.

Mere Down, Mere, Wiltshire.

An old man, now dead, told me that he remembered seeing a young woman perform penance in this church, and afterwards was whipped out of the parish at a cart's tail. It was for incontinency. It took place within this century. There is a man living now in the parish who was put in the stocks for being drunk and disorderly on a Sunday morning. The remains of the stocks are still apparent.

E. LEATON BLENKINSOPP.

Springthorpe Rectory.

I have to thank your correspondents on this subject. I think they confirm the views which I expressed. As to Mr. Cooper's 'History of the Rod,' I read it some years ago, and it seemed to me a very unreliable work. Can any one tell me who the author was; or whether the title "Rev. W. M. Cooper" is an assumed one? I should

also be glad to know whether any similar work has been published in America or France. I doubt if Landor borrowed his language from any whipping which took place in America.

As to whipping ladies, I doubt if any lady can be named who was whipped, whether judiciously or non-judiciously, in the United Kingdom during the last three hundred years, even if the lady's age is taken as low as seventeen years. A SCEPTIC.

Is the statement that the practice of whipping only ceased in 1817 by 1 George IV., cap. 57, quite correct? Query George III.? In 1863 flogging was liberally applied to garroters.

W. J. F.

Dublin.

'STRAPAROLA' (7th S. viii. 401).—To those whose curiosity concerning this amusing tale-teller will no doubt be awakened by the interesting note of MR. YARDLEY, I would recommend the recent Paris edition (1882) of Jouanist, which, giving the translations as originally published of J. Louveau and P. de Larivey, is illustrated by fourteen etchings after J. Garnier, and rendered valuable by an "Avant-propos" by the erudite Gustave Brunet, in which are enumerated the numerous editions through which 'Straparola' has passed.

H. S. A.

BOBSTICK (7th S. iv. 508, viii. 356, 412).—Notwithstanding the REV. O. F. S. WARREN's advice, I fail to see a "reason on the surface" why a shilling should be an easier coin for the giver than a smaller one, and more acceptable to the receiver than a larger sum. Moreover, if the term *bob* is derivable from "bobstick," I believe there is a deeper reason than a surface one for a shilling being regarded as a bribe. If, however, this derivation is not tenable, then it may be that *bob* comes from *Robert*, the slang for one shilling, which originated from the police rate started at one shilling by Sir Robert Peel's Act for the organization of a police force for London (see Gypsy's 'Slang Dictionary,' and *Answers* for Sept. 28, 1889).

JOHN CHURCHILL SIKES.

50, Agate Road, The Grove, Hammersmith, W.

THE REV. O. F. S. WARREN is, I think, unfairly sarcastic with reference to MR. SIKES's query about "bobstick." Ogilvie's 'Dictionary' gives under this head "Bob, a shilling," formerly "Bobstick" (slang), and also slang for an infantry soldier: as the "Light Bobs," possibly from being enlisted with a shilling. Therefore I think in this case, at any rate, a shilling may be regarded as a bribe.

C. R. T.

Union Club, Trafalgar Square, S.W.

OLD JOKES IN NEW DRESS (7th S. viii. 66, 136, 296, 409).—I must say that when recently noticing a critical remark in 'N. & Q.' I did not recognize the writer as Miss Rachel Busk, the accomplished

authoress. I wrote "Mr. Busk," which the Editor, in inserting my letter, very properly corrected to Miss Busk. W. J. FITZPATRICK.

TIDAL PHENOMENON IN THE THAMES (7th S. viii. 348).—Edmond Howes, in his continuation of Stow's 'Annals,' records that on Sunday, February 19, 1608,

"when it should have bene dead low water at London Bridge, quite contrary to course it was then high water; and, presently, it ebbed almost halfe an houre, the quantitie of a foote, and then sodainly it flowed againe almost two foote higher than it did before, and then ebbed againe untill it came nere the right course, so as the next flood began, in a manner, as it should, and keep his due course in all respects as if there had bene no shifting, nor alteration of tydes. All this happened before twelue of the clocke in the forenoone, the weather being indifferent calme; and the sixt of February, the next yeere following, the Thames againe shifted tydes very strangely."

Another remarkable flow of the Thames occurred on February 4, 1641. The British Museum possesses a tract with the following title:—

A Strange Wonder, or the Citie's Amasement. Being a Relation occasioned by a wonderful and vnusall accident, that happened in the River of Thames, Friday Feb. 4, 1641. There flowing Two Tydes at London Bridge, within the space of an houre and a halfe, the last coming with such violence and hideous noyse that it not onely affrighted, but even astonished above 500 watermen that stood beholding it on both sides the Thames. Which latter Tyde rose sixe foote higher than the former Tyde had done, to the great admiration of all men. London, 1641.

The *Philosophical Transactions* of the Royal Society for the year 1756 contain letters on the irregularities of the tides at Chatham, Sheerness, Woolwich, and Deptford. At Sheerness it ebbed no more than two feet and a half for four hours after high water, when it flowed again for a few minutes, then ebbed again, but so little that at low water there were seven feet of water at the stern of the dock, being five feet more than was ever known to be.

Maitland, in his 'History of London,' states that on November 28, 1767, the tide ebbed and flowed at London Bridge and at Greenwich twice within an hour and a half, which is confirmed by a report in the *Gazetteer* of December 22.

The following instances of the irregularity of the tides are given in Haydn's 'Dictionary of Dates,' but the authorities are not named, and I have been unable to trace them:—

"It ebbed and flowed twice in three hours, 1658; again three times in four hours, 22 March, 1682; again twice in three hours, 24 November, 1777."

EVERARD HOME COLEMAN.

71, Brecknock Road.

It is recorded that in October, 1582, the tide ebbed and flowed thrice in one hour at Lyme, in Dorsetshire. I do not think that partial ebblings and flowings are uncommon in the Thames, having

myself noticed the phenomenon whilst making tidal observations off Barking Creek in 1846-7, and on more than one occasion.

R. W. HACKWOOD.

DUTCH REFUGEES (7th S. viii. 327).—A good deal of information can doubtless be obtained by a search in the library of the Dutch Church of Austin Friars, now in the custody of the Librarian of the Guildhall.

EDWARD SMITH.

VAN should apply to the Huguenot Society. Major Lambert, of 10, Coventry Street, Haymarket, will do all needful in the way of introduction.

A. H.

As a lineal descendant of one of these refugees, I am interested in this subject, and would be glad if VAN would write to me direct. Some time since, when visiting Sandwich, I endeavoured, without success, to trace the names of those landing there. I believe my ancestor arrived about 1568, for very soon after we find the family of Unwin settled in Essex in the neighbourhood of Castle Hedingham, a Richard Unwin purchasing a manor hard by in 1576.

GEORGE UNWIN.

Chilworth, Guildford.

'ONE TRACT MORE' (7th S. viii. 88, 298).—May I make one correction? The tract was published in or about the year 1841. Cardinal Newman acknowledges it gracefully and gratefully in his 'Apologia,' p. 91, ed. 1882.

EDWARD H. MARSHALL, M.A.

RUSKIN'S 'POEMS' (7th S. viii. 168, 319).—Ruskin was an earlier contributor to this serial than in the volume which Mr. BUCKLEY mentions. I have only a few volumes, but these contain poems by him. In the volume for 1839 there is a 'Scythian Banquet Song,' pp. 25-39, by J. R., of Ch. Ch.; 'Aristodemus at Plataea,' pp. 140-142. Vol. for 1840:—'The Scythian Guest,' pp. 52-60; 'The Broken Chain,' parts i. ii., pp. 137-154. Vol. for 1841:—'The Two Paths,' pp. 73-4; 'The Broken Chain,' part iii., pp. 111-119. Vol. for 1842:—'The Last Song of Arion,' pp. 48-56; 'The Hills of Carrara,' pp. 178-180; 'The Broken Chain,' part iv., pp. 359-374.

ED. MARSHALL.

FRENCH PHRASES (7th S. viii. 307, 356).—I would refer MR. BOUCHIER to the valuable book of Charles Rozan, 'Petites Ignorances de la Conversation,' Paris, P. Ducrocq (no year), of which I have the tenth edition before me. *Charabia* is not so young as MR. BOUCHIER supposes. I find it in Barré, 'Complément du Dictionnaire de l'Académie Française,' Bruxelles, 1843. Since a previous edition of this work, which I have not at hand, appeared in Paris four years before, it is likely that *charabia* dates at least so far back as 1839.

A. FEIS.

Hamburg.

WAR SONGS AND BATTLE CRIES (7th S. viii. 307).—In the *London or Gentleman's Magazine* for January, 1757, there is a war song, with music, entitled 'The British Bucks,' "The words and music by a true Briton." No author's name is given, but it has a good martial ring about it, and though not a sea song, it may possibly be a production of Charles Dibdin.

Now rise my soul and tune thy voice to sing,  
Rejoice to serve thy country and thy king;  
May every Briton glow with martial fire,  
Honour and glory is my sole desire.

Britons, strike home! Let hand and heart apace  
Revenge pursue the ambitious Gallic race;  
Your country's bleeding, and on sea and shore  
Wrongs in abundance wound her more and more.

Fight and record, be to each other true;  
Yourselves alone can Frenchmen still subdue.  
In Druid strains, then, shall sweet echo raise  
Songs ever sounding in Britannia's praise.

Edward the Third, her darling favourite son,  
He conquered France, tho' they were ten to one;  
Strike now like Edward, you'll proud Lewis tame,  
And make him tremble at great George's name.

JOSEPH BEARD.

During the French and German war a shilling book was published, I think by Boosey, of the war songs of those countries.

For the fourteenth century, Froissart's 'Chronicles' are a mine of wealth for such subjects; the French, Spanish, and Burgundian *cris de guerre* are given as well as the English.

Monstrelet's 'Chronicles' continue this period, and I think that Mrs. Bury Palliser's book on 'Badges' gives many of the more well-known battle cries.

B. FLORENCE SCARLETT.

Sir Walter Scott wrote the 'War Song of the Edinburgh Light Dragoons' when he served as a quartermaster in the Yeomanry Cavalry, and fought the battle of Cross Causeway and the affair of Moredun Hill. The words of that song are probably to be found in some edition of his complete works. I know nothing about the tune. The French 'Marseillaise' and, no doubt, many other war songs are to be had, words and tunes, at Durand & Schenewerk's, 4, Place de la Madeleine, Paris, or correct information will be given about them by this firm.

DNARGEL.

Paris.

Does LAURA SMITH know Blake's 'War Song' (p. 72, ed. Pickering, 1874)? One line is false in theology, but this may be well put aside; and otherwise I think nothing grander or nobler of the kind ever was or can be written.

C. F. S. WARREN, M.A.

Longford, Coventry.

See Diehlitz's 'Wahl- und Denksprüche, Feldgeschreie, Losungen, Schlacht- und Volksrufe, besonders des Mittelalters und der Neuzeit.'

L. L. K.

"Taffy was a Welshman" (7th S. viii. 329).—Surely A. C.'s version of the familiar nursery rhyme is deficient in the middle stanza! May I supply it, with an attempt to render it in the same language and metre?—

I went to Taffy's house,  
Taffy wasn't at home;  
Taffy came to my house,  
And stole a mutton bone.

Ταφίου τότ' ἦλθον εἰς δομον  
ἀλλ' οὐ κατ' οἶκον Τάφιος ἦν,  
ὃ γὰρ πρὸς οἶκόν μου μολών  
ἔκλεψεν οἶος ὄστειον.

The omission of the second stanza leaves the presence of the weapon with which Taffy's head was broken unaccounted for, and robs the tale of the poetical justice children always delight in.

E. V.

At the end of a book of stories called 'The Child's Own Book' there were some poetry and nursery-rhymes. Amongst the latter was "Taffy was a Welshman." The writer had this book in 1841; but what the date is I cannot tell, as only the poetic part is in my possession.

A. B.

GIBBON AND THE ALEXANDRIAN LIBRARY (7th S. viii. 322).—MR. BIRCH says that "the time has come when it should be definitely settled" whether the story of the burning of the Alexandrian Library by the Moslems "is true or false." MR. BIRCH might have gone further, and have said that the question has been already settled to the satisfaction of all historical students.

Some important additions have recently been made to the excellent criticisms of Gibbon, which I should be glad to be allowed to put on record in the pages of 'N. & Q.'

The question has been ably discussed by Prof. Krehl in a paper read in 1878 before the Congress of Orientalists at their Florence meeting, and published in the *Transactions*, and also in Matter's 'Histoire de l'École d'Alexandrie.' These writers have not only proved that there was no library in existence at Alexandria when it was taken by Amru, but they have also accounted for the origin of the legend.

There were two libraries at Alexandria, that of the Bruchium and that of the Serapeum. The first, which was the famous library of the Ptolemies, the library of Alexandria, stood by the water's edge, and accidentally caught fire and was consumed when the fleet of Julius Cæsar was burnt in the harbour. If any books escaped, or were subsequently replaced, they must have perished when the whole Bruchium quarter of the city was burnt by Aurelian.

As for the smaller library in the Serapeum, it was pillaged or destroyed by that "bold bad man" Theophilus, patriarch of Alexandria. Orosius, a contemporary writer, himself saw the empty

shelves when he visited Alexandria, and blushes when he records the spectacle of desolation which he beheld. The Serapeum itself, in which the books had been stored, was afterwards razed to the ground by order of the Emperor Theodosius, when any stray volumes that may have escaped were pillaged by the populace or sent to Constantinople.

It is, therefore, a well-established fact that both the libraries had been destroyed before the city was captured by the Arabs.

All the writers who give the legend of the destruction of the library by the Moslems are late and untrustworthy, while the contemporary and trustworthy writers are wholly silent on the subject. Eutychius, a scholar, who was himself Patriarch of Alexandria, describes, in his 'History' the taking of Alexandria by the Moslems, but makes no mention of the destruction of any library. Eutychius, as Prof. Krehl well says, was "a scholar for whom the loss of the library, if it did really exist at the time, would have been a sad and pitiable event." Amru, in the letter to Omar in which he describes the capture of the city, mentions the palaces, the baths, and the theatres, but says nothing of the library.

The legend first appears in a book of travellers' tales by Abd-al-Latif, who wrote 500 years after the supposed event. How far Abd-al-Latif is a trustworthy authority may be gathered from the fact that in the same sentence in which he describes the destruction of the library he says that the building was erected by Alexander the Great, and that Aristotle lectured at Alexandria; both of which statements we know to be erroneous. Aristotle never was in Alexandria, and the library was founded by Ptolemy I., and not by Alexander. Abd-al-Latif is, therefore, a writer of no authority, and he is plainly merely retailing the gossip of his dragoman as to events as remote from his days as the insurrection of Wat Tyler or the battle of Agincourt from our own time. The historical value of Abd-al-Latif's gossip is neither more nor less than would be an account of the Hundred Years' War derived from an American tourist's recollections of the beefeaters' comments on the armour in the Tower. The Black Prince and Prince Hal, Cressy and Agincourt, would be jumbled together, just as Abd-al-Latif jumbles up his Alexandrian history.

A hundred years after Abd-al-Latif, 600 years after the supposed event, the story is said to be recorded in a history written by Abulfaragius, a Christian bishop, who lived on the confines of Media. But it now appears that the story is not found in the original work written by Abulfaragius, which was in Syriac, but is only found in a later Arabic translation of uncertain date, into which it may have been copied from Abd-al-Latif.

The source of the story seems to be a statement by Ibn-Khaldoun, who wrote 460 years later than

Eutychius. Ibn-Khaldoun says that the Moslems burnt a library, but where this library was he does not say. It is believed that Omar burnt a library, or libraries, somewhere in Persia, and Prof. Krehl conjectures, with great probability, that this reference to the burning of an unknown library in an unknown place may have been localized by later legend at Alexandria, where it is as certain as anything of the kind can be that no library existed when the city was taken by the Moslems. Thus the story is condemned as a mere fable by all the canons of historical criticism.

I may add that the question was thoroughly thrashed out in the *St. James's Gazette* and the *Spectator* in the months of May and June last year. That it should have now reappeared in the *Edinburgh Review* shows how hard such stories die.

ISAAC TAYLOR.

[Many replies are acknowledged.]

ORDER OF THE SAINT ESPRIT (7th S. viii. 307).

—The Order of the Saint Esprit was the highest of the French monarchy, ranking nearly with our own Order of the Garter and that of the Golden Fleece. It is scarcely needful to add that no French king ever "gave the *cordons bleus* to his cook"; and the suggestion that such an incident ever took place is a mere invention to cover ignorance of the origin of the term *cordons bleus* as applied to a *chef de cuisine*:—

"L'Ordre du Saint-Esprit institué par Henri III. en 1578.....n'était pas, comme tant d'autres qui sont venues depuis, un ordre banal auquel chacun pouvait prétendre.....L'on n'était admissible en tout cas que si l'on avait au moins trois générations de noblesse paternelle.....Le *cordons bleus* étant une distinction toute particulière réservée à un petit nombre parmi ceux qui occupaient un rang très-élevé dans la société, on prit l'habitude de donner, par comparaison, le nom de *cordons bleus* aux personnes d'un mérite supérieur: le *cordons bleus* d'un communisme c'est notre *cordons bleus*. Cette comparaison fit si bien son chemin qu'elle alla sans encombre jusqu'à la cuisine; les célébrités dans l'art de Vatel et de Carême étaient aussi des *cordons bleus*."—*Petites Ignorances de la Conversation*, par Charles Rozan, Paris, 8vo., s.d., pp. 247-8.

In England we talk of the "blue ribbon" of the turf, but we can hardly fancy an educated Frenchman inquiring which English sovereign conferred the Order of the Garter on a jockey who won the Derby!

JOHN WOODWARD.

I extract the following from 'The Art of Dining; or, Gastronomy and Gastronomers' (London, 1852), an amusing treatise of which Abraham Hayward was the anonymous author. It will sufficiently explain to R. M. T. the origin of the expression, which does not apply to male cooks at all:—

"It may consequently turn out no great hardship after all to be obliged to follow the advice given in the new 'Almanach des Gourmands' (of 1830): 'Si les gages d'un cuisinier, et surtout les habitudes de l'artiste, vous le rendent trop dépendieux, bornez-vous au *cordons-bleus*. Faites choix d'une *cuisinière* active, propre, &c. This

passage may suffice to confute the common error of supposing that *cordons-bleus* means a first-rate artist of either sex. In gastronomic language the term is exclusively applied to females, and the original cause of its being so applied was an involuntary and enthusiastic recognition of female merit by Louis XV. The confirmed opinion of the royal voluptuary was that it was morally and physically impossible for a woman to attain the highest pitch of perfection in the culinary art. Madame Dubarry, piqued by his frequent recurrence to this invidious theory, resolved to bring him over to a way of thinking more complimentary to her sex. She accordingly sought out the best *cuisinière* that France could produce, and gave her the minutest private instructions as to his Majesty's favourite dishes and peculiar tastes and caprices. If the story we are repeating be a lie, it is certainly a lie circumstantial, like the account of the duel in 'The School for Scandal,' for tradition has handed down the exact menu of the supper prepared under the Dubarry's supervision by her protégée. It comprised a *coulis de faisan*, les *petites croustades de foie de lotte*, les *salmis de bécarines*, le *pain de volaille à la suprême*, les *poulardes au creusson*, les *belles écrevisses au vin de Sauterne*, les *bisquets de pêches au noyau*, and *crème de cerneaux*. The dessert consisted of some *ravirins dorés*, a *salade de fraises au marasquin*, and some Rheims biscuits. Every dish prospered, and the enraptured monarch, instead of starting up, like Dryden's Alexander, and rushing out to fire the city, sank back in his chair with an ineffable feeling of languid beatitude, and, if Désaugier's verses had existed at the time, would doubtless have sung:—

A chaque mets que je touche  
Je me crois l'égal des dieux,  
Et ce que ne touche pas ma bouche  
Est dévoré par mes yeux.

'Who is this new *cuisinier* of yours?' exclaimed the monarch, when this unparalleled succession of agreeable surprises was complete. 'Let me know his name, and let him henceforth form part of our royal household.' 'Allons donc, la France!' retorted the delighted *ex-griette*. 'Have I caught you at last? It is no *cuisinier* at all, but a *cuisinière*; and I demand a recompense for her worthy both of her and of your Majesty. Your royal bounty has made my negro, Zamore, governor of Luciennes, and I cannot accept less than a *cordons bleus* for my *cuisinière*.' There was probably nothing which the king (or the lady) would not have granted at such a moment; but the name of the *cuisinière* was unfortunately not inscribed in the register of the order, and she has thus been cheated of her immortality."

HERBERT MAXWELL.

[The extract given by SIR HERBERT MAXWELL is also sent by MR. JOHN CHURCHILL STILES. Many other replies to the same purport as the foregoing are acknowledged.]

WHISKY (7th S. viii. 127).—The proper reply to your correspondent as to when whiskey was first introduced into Scotland as a manufacture or beverage is something like the chapter on "Snakes in Ireland." There never was, and is not now, such a thing as whiskey manufactured in Scotland, or even used as a beverage, except, perhaps, a small quantity of a compound imported from the Emerald Isle. That is whiskey with an *e*. Whisky without an *e* is, I must admit, not unknown in Scotland; but it is a popular delusion that whisky, the national curse, has been from time immemorial the national drink of Scotland.

That is not so. It is a comparatively modern innovation. On June 8, 1723, the Society of the Improvers in Agriculture was formed in Edinburgh, the first of the kind in the United Kingdom. The Duke of Hamilton at its first meeting carried a resolution against the drinking of "foreign stuff," "that thereby the distilling of our grain might be encouraged, and the great sums annually sent to France for brandy (generally smuggled) might be kept at home."

From that time it became a point of honour to drink only home-made whisky, which, becoming popular by degrees, acquired the character of being pre-eminently "Scotch drink." Beer or ale, however—or, as it was called in the west and south-west of Scotland, "yill"—was until then, and long after, the national drink of the common people, as claret was that of the upper classes. In every family who have inherited the goods and chattels of their grandparents there is to this day a superabundance of long, old-fashioned ale glasses, for drinking the strong Scotch ale in use during last century and the beginning of this, which was dealt round somewhat in the same way as champagne used to be poured out, in a most gingerly manner, about a quarter of a century ago, in tall glasses that held more froth than anything else. In country gentlemen's houses in the olden time, when a guest arrived he was met by the laird, who made him "crack a nut," that is, drink a silver-mounted cocoanut-shell full of claret, and during his stay he always found a hog'shead of claret standing on tap in the hall, but whisky was not even dreamt of. Cottage gardens throughout Scotland were very frequently fenced in with the staves of old claret casks. Before the introduction of tea, ale was regularly drunk at breakfast and supper, as well as at dinner. In 1743 Duncan Forbes of Culloden, Lord President of the Court of Session, waxed very wroth that "there are very few cobblers who do not now sit gravely down with their wives and families to tea, and the revenue has sunk in proportion as this villainous practice has grown," and he points out that "this drug," as he calls it, was so extensively smuggled as to be then obtainable at from 2s. 6d. to 3s. per pound, a moderate enough price even nowadays. In the Bacchanalian songs of the old Scotch poets before Burns ale and claret are constantly referred to, and even in Burns ale is quite as frequently mentioned as whisky. The ale was frequently drunk hot :—

The Nappy reeks wi' mantling ream,  
An' sheds a heart-inspiring steam.

The beer was generally brewed at home, with the help of the brewster-wife, hence there were but few brewers, but a great many maltsters. It would be "a great day for Scotland" if the people would get back to the real national drinks, ale and claret, in place of whisky and champagne.

J. B. FLEMING.

TEMPERANCE will find a note about an Irish chief, Richard MacRagnail, or Reynolds, who died in 1405 from drinking too much whiskey (*uisce-betha, usquebagh*), in 'Annals of Loch Cé,' ii. 112. This is, I believe, the earliest known instance of the kind. He will find an early account of the process of distilling and the sovereign virtues of this "queen and mother of medicines" in the Red Book of Ossory, reported in the Historical MSS. Commissioners' Tenth Report, app. part v. p. 254. He should also consult the *Ulster Journal of Archaeology*, vi. 283, vii. 33.

J. HAMILTON WYLIE.

Rochdale.

HUMAN LEATHER (7th S. vii. 326, 433; viii. 77, 131, 252, 353).—Many years ago I saw amongst the curiosities preserved in the library at Trinity College, Cambridge, a portion of the skin of a man who had been hanged for the murder of his wife. It was white in colour, and apparently about an eighth of an inch in thickness; and in the same cabinet was a lock of the hair of Sir Isaac Newton.

The practice of flaying must have been of the greatest antiquity. We read in Herodotus that King Cambyzes slew and flayed Sisamnes, father of Otanes, and stretched his skin upon the judgment seat, "because that he, being of the number of the royal judges, had taken money to give an unrighteous sentence" (book v. c. 25). Rawlinson adds in a note :—

"In later times the Persians seem to have flayed their criminals alive. Manes, the heretic, suffered this death (Suidas, *in voc.*), which was known as 'the Persian punishment' (Theodoret, 'Adv. Hær.' i. 28; Cyril, 'Catech.' vii.). Mesabates, too, is said to have been flayed alive by Parysatis (Plut., 'Artaxerx.'). Flaying was also an Assyrian practice. (See Botta's 'Monuments de Ninive,' vol. ii. pl. 120, and Layard's 'Monuments of Nineveh,' second series, pl. 47.)"—Vol. iii. p. 191.

To come to more modern times, the legend runs that Zizka, the celebrated Bohemian general, who died in 1424, bequeathed his skin to be converted into leather for a drum, upon which a *pas de charge* might be beaten. Yet the story is worth mentioning, as showing an instance of not coming quite to such base usages after death as described in 'Hamlet,' for it would have been anything but an ignoble use.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

There is no doubt about human skin being found upon church doors; but the old tradition of its having been that of captured Danes has given place to the conviction that it is the skin of sacrilegious robbers. This seems to be proved by the undoubted piece of human skin nailed to the door of the Royal Treasure Chamber at Westminster Abbey.

J. C. J.

MRS. SCARLETT has not verified her references, and so has confused two passages in Buckland.

His mention (i. 84) of skin on a church door relates no microscopical work of his own, but of others, and a longer account of this may be seen in Lord Braybrooke's 'Pepys's Diary,' i. 167, Bohn's ed., in a note on Pepys's mention (April 10, 1661) of similar skin on a door of Rochester Cathedral; also Appendix, iv. 330. Buckland's microscopical work of the kind, which MRS. SCARLETT had in her head, was done on a skull from the crypt at Hythe, and he relates it at iv. 185.

C. F. S. WARREN, M.A.

Longford, Coventry.

THACKERAYANA (7th S. viii. 265, 375).—I can settle any historic doubt as to the pronunciation of Deville, the craniologist, by the authority of the doubtless hasty, but much ill-treated, late Dr. Elliottson. The old doctor, who was almost as enthusiastic about phrenology as about mesmerism—he would have his laugh at his scientific opponents on the latter subject if he were living now—told me more than once that he believed he was in the same position relatively to some of his detractors as Deville declared himself to be: "They are convinced, but they won't arow it."

W. W. LL.

STELLA, LADY PENELOPE RICH (7th S. vii. 347; 431; viii. 110, 311).—I differ from your accomplished correspondent to this extent, that Lady Penelope Devereux, as an earl's daughter, acquired no higher distinction by marrying a baron, so she only became Lady Penelope Rich. But in second nuptials, when she married an earl, she became Penelope, Countess of Devonshire. A. HALL.

13, Paternoster Row, E.C.

WALHAM GREEN (7th S. viii. 367).—The following is an extract from 'Old and New London,' vol. vi. p. 325:—

"The derivation of the name of Walham Green is somewhat obscure and doubtful. Lysons and Faulkner say it is properly Wendon, the manor of Wendon being mentioned in a deed of conveyance in 1449; but it is also called in various old documents by the names of Wandon, Wansdon, Wansdown, and Wandham. It seems to have been first called by its present name about the end of the seventeenth century."

MUS URBANUS.

CITIZEN AND TOLOSER (7th S. vii. 387, 454; viii. 213, 356).—As MR. HOPE desires "any information" relative to the family of Del Tolhus, the following scrap may be of service. John Thoulouse, or, as often written, John Tolus, was Sheriff of London in 1543. He was a member of the Clothworkers' Company, died in 1548, and was buried at St. Michael's, Cornhill. I fear this is likely to make "confusion worse confounded," but, considering the date, I am inclined to think he derived his name from his trade, rather than from his nationality.

JOHN J. STOCKEN.

16, Montague Street, W.C.

MINERAL OIL (7th S. viii. 367).—If there is no local source of supply of the "oily stones" mentioned in the query, I would offer as a suggestion the likelihood of their being pieces of amber—which may have been washed out of the Baltic Sea—or similar resinous matter. Amber burns with a bright flame, and while burning emits a strong smell. 'Science for All' tells us that "occasionally pieces of amber are cast upon the eastern shores of our own island" (vol. iv. p. 217), and these stray lumps would probably be more common in old times.

J. F. MANSEGH.

Liverpool.

The beds of bituminous shale used as fuel, and called Kimmeridge coal, found near Kimmeridge, in the so-called Isle of Purbeck, are well known. See H. B. Woodward, 'Geology of England and Wales,' edit. 1887, p. 334, where also the dark cliffs, forming a striking feature in the coast scenery, are mentioned. Woodcut of Kimeridge Bay on p. 281, fig. 45.

W. M. E. F.

Most certainly rock oil exists in the Isle of Purbeck. M. P. will find information about it in books on geology under the head "Kimmeridge Coal." Mistress Fiennes's "Sonidge" is Swanage. The coal is not found there, but at Kimmeridge, a village several miles distant.

H. J. MOULE.

Dorchester.

The following is an extract from 'A Royal Warren; or, Picturesque Rambles in the Isle of Purbeck,' by C. E. Robinson, M.A., 1882:—

"Approaching Kimmeridge Bay on the side of the cliff is to be found an excavation or quarry of the bituminous Kimmeridge shale, which is used by the cottagers for fuel, and but for the peculiar smell, like that of melted gutta-percha, which it emits when burning, might be sold in more distant markets."

Further information is given in the same interesting and artistic work on the attempt made to use the shale for gas-making and lamp oil. There is also information given regarding the so-called coal-money found in the district.

The above book, which is a model of what a local work should be, was published by the London Typographic Etching Company.

APPLEBY.

Manchester.

Possibly Celia Fiennes may have referred to Kimmeridge clay, which largely consists of bituminous matter, and is found near Swanage, in geological proximity to Portland sand.

I. C. GOULD.

Loughton.

The rock-oil in question is doubtless that which was formerly, if it is not still, obtained from the bituminous shale which is quarried from under the Kimmeridge clay at Kimmeridge, in the Isle of Purbeck, and known as Kimmeridge coal; the shale burns with a brilliant whitish flame. It has often, unfortunately for speculators, been attempted



to be brought to profitable use. Kimmeridge is not far from "Sonidge," or Swanage as it is now called.

O.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The Life of Alexander Pope.* By William John Courthope, M.A. (Murray.)

WITH the 'Life of Pope,' by Mr. Courthope, the new and standard edition of the poet by Messrs. Elwin and Courthope is finished. Some difficulties have attended the compilation of a definitive edition of Pope, and the 'Life' in particular, which forms vol. v. of the work, has long been anticipated. When now welcomed it proves, as was to be expected, a careful and worthy piece of work. If it does not definitely settle the position of Pope in the poetic hierarchy, it is because that position will never, probably, be settled. It is essentially sound in judgment, and the verdict delivered will command respect. Occupying, Mr. Courthope holds, "a central position between two fluctuating movements of English taste," the classical school was "a protest against what has been rightly called the metaphysical school of the seventeenth century." In a sense this, which is but a small portion of Mr. Courthope's argument, is true. Between poets such as Donne, Cowley, and More, however, and Pope, stood Milton, who, though metaphysical in some few passages, substituted for the literature of allegory and conceit a new, vigorous, imaginative, and exquisitely poetical style, as superior to that of Pope as Pope's style is to that of Ambrose Phillips. The general estimate that Pope cannot be placed in the same rank with writers such as Homer, Virgil, Dante, Shakespeare, and Milton will not be challenged. There is, however, another point,—whether Pope is a poet at all. This will bring us to questions of definition, and the matter will not be easily settled. With a few postulates Mr. Courthope's decisions might be accepted. It is quite "just to remember that Pope was essentially" the verse-writer of his age. Mr. Courthope calls him its poet, and he was many things beside. So long, however, as men maintain the standard of imagination as shown in Æschylus, Shakespeare, and Milton, the power of bringing Nature into sympathetic accord with human aspiration, and other similar gifts, as essential to the highest poetry, the claims of much of the most justly admired verse to rank as poetry may be disputed.

No pains are taken to reconcile us to what was unjust, spiteful, and malignant in the nature of Pope, and the biographer, though necessarily the apologist for his subject, takes a judicious estimate of a character in which romantic sensibility and a capacity for capriciously exercised generosity were at war with a morbid self-consciousness and an inordinate vanity. The picture of Pope's life is animated, and his relations with those around him, notably with "Martha and Teresa Blount," are placed in a very fair light. Concerning Pope's quarrel with the dunces we would gladly hear more. Theobald and Dennis were almost dunces, and sufficient is, perhaps, said about them. Cibber, however, whom Pope—in defiance of justice, decency, and common sense—raised to the chair of dulness, was no more of a dunce than Pope himself, and will live as long. Mr. Courthope indicates the supposed cause or causes of quarrel, the chief among which is wholly inadequate to account for Pope's sustained malignity. It is probable that the elevation of Cibber to the laureateship, to which, indeed, so far as poetry is concerned, he had no claim, was the real reason why a man associated in Pope's mind with uncomfortable passages in life became antipathetic and detest-

able. Anyhow, it deserves to be put on record that in the long season of posterity Cibber has triumphed and Pope has been cast in damages.

We congratulate Mr. Courthope on his well-executed task, and the joint editors upon the conclusion of their zealous and honourable labours. It will be long ere a new edition of Pope is required. The new matter in the present alone will render it indispensable. A long index accompanies the present volume. Large as it is, however, we would gladly see it larger.

*Dante Gabriel Rossetti as Designer and Writer.* Edited by William Michael Rossetti. (Cassell & Co.)

THE hope that from Mr. William Rossetti would be received the final and authoritative life of Dante Gabriel is not quite fulfilled. A large augmentation of our stock of knowledge results from the newly published volume, and the disposition of events and the arrangement of work give it something of the character of a biography. A biography none the less it is not, and the memoir and correspondence are yet to be awaited. A brother Mr. Rossetti holds is not the proper person to deal with a career such as that of Rossetti. His praise will be suspected of partiality, and his censure, even if extreme and pushed to the verge of captiousness, keeps the taint of consanguinity. Thus, though abundance of materials are within his range, he elects to supply a book of memoranda and of details, a collection of materials *pour servir*, rather than a consecutive record of incident and production. Events of the deepest interest are accordingly passed over in all but silence. What is supplied is a full account of Rossetti's paintings, designs, and writings, supplemented by a tabular list of works of art and an index of writings. A special and an unexpected feature consists of a prose paraphrase of the 'House of Life,' intended as an aid to those who have found that "sonnet-sequences" difficult to be understood.

Within the narrow limits assigned himself by the writer, the book is admirable. Especially lucid is the description of Rossetti's triumph over the difficulties of his art and advance to the position of a painter of highest rank. To a certain extent the story is financial, showing how his works advanced in price until his later compositions fetched very large amounts. A full record of his patrons is also kept, and the world is the richer for the knowledge of men, generally provincial and obscure, who had the *nosse* to recognize the genius of the painter and then to acquire his early works. Of Rossetti's relations with Mr. Ruskin a good account is also given. In the case of the writings the result is less satisfying, the circumstances under which the poems are written being passed over with discreet but aggravating reticence. So far as it goes the book is delightful. Unique in its class, it is well written and is a worthy memorial of its subject. None the less it renders all but imperative the execution of the work for which one must now look to Mr. Watts, the publication of the correspondence in which much that is most characteristic in the poet-painter is embraced, and the life which, frequently as phases of it have been exhibited, in its fullness has never been shown.

*Sixty Folk Tales from exclusively Slavonic Sources.* Translated, with brief Introduction and Notes, by A. H. Wratislaw, M.A. (Stock.)

THE ever-increasing number of folk-lore students will find much to interest and amuse them in Mr. Wratislaw's book. Slavonic folk-lore has as yet been only partially examined, and many mines of information which the Slavonians possess still remain to be explored. The contents of the present volume are arranged under three principal heads. Under "Western Slavonians" Mr. Wratislaw gives us Bohemian, Moravian, Hungarian-Slovenish, Upper and

Lower Lusatian, Kashubian, and Polish stories; under "Eastern Slavonians" we are introduced to White Russian and "Great" Russian stories, as well as to "Little" Russian stories from Galicia and from South Russia; and under "Southern Slavonians" are collected Bulgarian, Serbian, Croatian, and Illyrian-Slovenish stories. We should add that to each set of tales Mr. Wratislaw has prefixed a short introduction, containing some interesting information concerning the dialects of the various tribes.

*Scott's Marmion.* Edited, with Introduction and Notes, by Thomas Bayne. (Oxford, Clarendon Press.)

To the Clarendon Press Mr. Bayne has added a scholarly, valuable, and delightful edition of 'Marmion.' This is, indeed, a model in its way. The text is based upon Lockhart's edition of 1833. A preface supplies a very interesting account of Scott's residence at Ashestiel, an essay on the composition of 'Marmion,' a description of the characteristics of the poem, and an account of the criticisms upon it. At the close are over a hundred pages of notes, the literary and antiquarian value of which cannot easily be over-estimated. These, indeed, brim with erudition of the most varied kind, and may absolutely be read and studied for their own sake, apart from the illumination they cast on the poem.

*Wayside Sketches.* By F. Edward Hulme, F.L.S., F.S.A. (Society for Promoting Christian Knowledge.)

*Diseases of Plants.* By H. Marshall Ward, M.A., F.R.S., F.L.S. (Same publishers.)

*Time and Tide: a Romance of the Moon.* By Sir Robert S. Ball, LL.D., F.R.S. (Same publishers.)

*Toilers in the Sea.* By M. C. Cooke, M.A., LL.D. (Same publishers.)

In these and similar works the Society for Promoting Christian Knowledge gives to the world at a cheap price a series of works of unopprobrious authority. Science in its direct development and issues is not within our province. It is, however, pleasant to be able to announce the appearance of works so suitable for purposes of study or of tuition, bringing within reach of the solitary reader the latest discoveries and triumphs, and opening to the general public a land of enchantment that passes "Hesperian fables." The same firm has issued some children's books, among which is a second series of *The Zoo*, by the Rev. J. G. Wood, illustrated by Harrison Weir.

*The Life of James Thompson* ("B. V."). With Selections from his Letters and a Study of his Writings.

By H. S. Salt. (Reeves & Turner.)

To all admirers of the verse of James Thompson this will prove a very delightful book. The author of 'The City of Dreadful Night' was not a poet even of the second order; but he had a facility in composing a certain kind of verse, and he had something to say that to many among us seemed worth the saying. Mr. Salt never knew him, but he has nevertheless written a very fair biography of him. The portion that is devoted to Thompson's prose is by far the best part of the book, and will please even those who dispute his claim to rank as a poet. We question whether such a book was needed; if it were, Mr. Salt has done his best to make it attractive to others than those who admire James Thompson.

*Grettir the Outlaw.* By S. Baring Gould. (Blackie & Son.)

WITH his customary adroitness and capacity Mr. Baring Gould has given a rendering of the Saga of Grettir the Strong which is calculated to be generally popular, and which conveys pleasantly some out-of-the-way erudition.

To the "Falcon Series" of Shakspeare's plays of Messrs. Rivingtons has been added the *Second Part of Henry IV.*,

edited by A. D. Innes, M.A. It has notes, glossary, and a history of the play, all excellent.

DR. BRUSHFIELD has reprinted in pamphlet form, with illustrations, from the *Transactions of the Devonshire Association for the Advancement of Science, &c.*, his paper on 'The Birthplace of Sir Walter Raleigh,' read at Tavistock in August last. It has great value, and opens out matters of much interest.

THE Clarendon Press will issue, in a limited edition and in a handsome form, "Letters of Philip Dormer, Fourth Earl of Chesterfield, to his Godson and Successor. Now first Edited from the Originals, with a Memoir, by the Earl of Carnarvon." Of the 236 letters now brought to light only fourteen have been published and that in an imperfect form.

### Notices to Correspondents.

We must call special attention to the following notices: On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

P. MAXWELL.—See 4th S. i. 57, 209. Of the "Bull and Gate" Geo. Stevens says, in his edition of Shakspeare, "It was originally (as I learn from the title-page of an old play) the Bullogne Gate, i.e., one of the Gates of Bullogne, designed perhaps as a compliment to Henry VIII., who took the place in 1544. The Bullogne Mouth, now the Bull and Mouth, had probably the same origin, i.e., the Mouth of the Harbour of Bullogne." See Cunningham's 'Handbook to London,' p. 88. This explanation is accepted in Larwood's 'History of Signboards,' and Dr. Brewer's 'Dictionary of Phrase and Fable.'

J. B. S. ("J. Garbett").—This is James Garbett, 1802-1879, Archdeacon of Chichester and Professor of Poetry at Oxford. 'De Rei Poeticæ Idea,' 1843, which you mention, consists of lectures delivered as Professor of Poetry. He also wrote 'Bampton Lectures,' 1842; 'Parochial Sermons,' 1843-4; 'Beautitudes of the Mount,' 1864, &c. Consult 'Dict. Nat. Biog.'

K. P. D. E.—

A deal of fun,

Like mourning coaches when the funeral's done.

Byron, 'Beppo,' stanza xx.

S. I. B. ("Nemony").—Another form of *nemony* (pronounced *nōmīnēs*, with accent on the first syllable), a well-known North-Country phrase for a long speech. It is probably derived from *nomen*.

J. S. M. ("François Charles, 'Argalus et Parthenia,' 1621," &c.).—No one can tell you the value of these unseen. Send them into a London sale-room, and you will learn.

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Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Currier Street, Chancery Lane, E.C.

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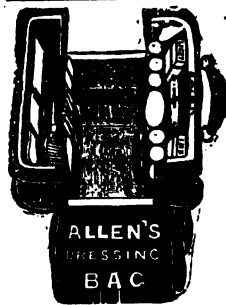
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LONDON, SATURDAY, DECEMBER 7, 1889.

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## Notes.

## PILLAR-POST LETTER-BOXES.

Among things "new under the sun" most persons would probably, in spite of the sweeping adage, place those convenient dépôts for letters which prove so great a boon, especially in winter and rough weather, to suburban folk domiciled at a distance from the post office, and the introduction of which is well within the memory not only of the oldest, but of the middle-aged inhabitant. But it appears that more than thirty years before Robert Murray, the upholsterer, started (in 1685) the London penny post, our French neighbours had organized a system by which letters posted in Paris could be conveyed to any part of the city at the cost of a sou apiece, their collection and distribution being expedited by means of boxes—to all intents and purposes similar to our wall and pillar box—placed in and about the capital.

The edict of the Grand Monarque instituting the new procedure runs as follows:—

"Louis, &c.—Considérant que la grande étendue de notre bonne ville de Paris, et la multitude des personnes qui la composent, cause beaucoup de longueurs et de retardements au nombre infini des affaires qui s'y traitent et qui s'y négocient, nous avons reconnu qu'il étoit nécessaire d'apporter quelques ordres particuliers afin d'en avoir une plus prompte et diligente expédition, et après avoir examiné plusieurs propositions qui nous ont été faites sur ce sujet, nous n'en avons point trouvé de plus innocente pour les particuliers, ni de plus avanta-

geuse pour le public, que l'établissement de plusieurs commis dans notre dite ville de Paris, lesquels étant divisés par quartiers auront la charge de partir tous les matins, et de prendre chacun dans un bon nombre de boîtes qui seront mises en différents endroits desdits quartiers pour la commodité de tout le monde, les billets, lettres et mémoires que l'on est obligé d'écrire à tous moments et à toutes rencontres, et de les porter dans une boutique ou bureau qui sera dans la cour du Palais pour y estre delivrés par ordre de quartiers et rendus par lesdits commis sur le champ diligemment et fidèlement à leurs adresses," &c.

Then follows a long enumeration of the advantage of the new system to the public:—

"Ainsi l'on fera plus d'expéditions et de diligence en un jour que l'on en peut faire à présent en une semaine entiere.....Les habitants de Paris pourront facilement communiquer entre eux, tandis que jusqu'ici on avoit plus facilement des nouvelles de ceux qui habitent les provinces que de ceux qui sont dans les quartiers éloignés. Enfin, cette disposition sera surtout avantageuse au marchand qui ne peut quitter sa boutique, à l'artisan qui n'a rien de si cher que le temps de son travail que le nourrit, à l'officier, de quelque condition qu'il soit, qui durant l'assiduité à son exercice ne le peut abandonner."—'Recueil d'Isambert,' Mai, 1653, tome LIII. p. 307.

Loret, in the *Gazette en Vers*, gives an amusing paraphrase of the edict:—

On va bientôt mettre en pratique,  
Pour la commodité publique,  
Un certain établissement  
(Mais c'est pour Paris seulement)  
De boîtes nombreuses et drues  
Aux petites et grandes rues,  
Où, par soy-mème ou son laquais,  
On pourra porter des paquets,  
Et dedans à toute heure mettre  
Avis, billet, missive ou lettre,  
Que des gens commis pour cela  
Iront chercher et prendre là,  
Pour d'une diligence habile  
Les porter par toute la ville,  
A des neveux, à des cousins,  
Qui ne seront par trop voisins,  
A des gendres, à des beaux-frères,  
A des nonains, à des comères,  
A Jean, Martin, Guilmain, Lucas,  
A des clercs, à des avocats,  
A des marchands, à des marchandes,  
A des galands, à des galandes,  
A des amis, à des agens,  
Bref, à toutes sortes de gens.  
Ceux qui n'ont suivants, ni suivantes,  
Ny de valets, ny de servantes,  
Ayant des amis loin logés,  
Seront ainsi fort soulagés;  
Outre plus, je dis et j'anonce  
Qu'en cas qu'il faille avoir réponse,  
On l'aura par même moyen,  
Et si l'on veut savoir combien  
Coûtera le port d'une lettre  
(Chose qu'il ne faut pas omettre)  
Afin que nul n'y soit trompé,  
Ce ne sera qu'un sou tapé.

But the citizens of Paris did not take kindly to the postal novelty, which was destined to share the same fate as the six-sous omnibus, a contemporary invention, attributed to no meaner a personage than Pascal. Furetière, in his 'Roman Bourgeois,'

explains how the letter-box experiment came to fail:—

"Certain boxes," he says, "were at that time newly affixed to all the street corners to hold letters sent from Paris to Paris. But these things were ordained under such unlucky stars that the letters never reached their destination; and when the boxes were opened nothing was found but mice, that mischievous wags had dropped therein."

More than a century later, when the philanthropist M. de Chamouset re-established the *petite poste*, the attempt of 1653 seems to have been quite forgotten. HENRY ATTWELL.

Barnes.

#### ON THE PRACTICE OF THE COUVADE.

In Mr. Bourdillon's elegant version of the old French story 'Aucassin and Nicolette' (1887) we read, p. 140, that the hero landed in the kingdom of Torelore, and on asking where the king was "they told him that he lay in child-bed."

In a note on this passage, p. 178, Mr. Tylor's 'Researches into the Early History of Mankind' is referred to. In the chapter on "Some Remarkable Customs" the couvade is described, in which the father goes to bed for a certain time after the birth of a child instead of the mother. This practice is accounted for partly on the idea of the child belonging exclusively to the father, and partly on the want of distinction in savage intelligence between objective and subjective relations. Dr. H. Brunner suggests that the demons of disease which were plotting against mother and child might in this way be tricked.

It is remarkable how widely spread the practice was—and perhaps even is—for, as Mr. Bourdillon points out, it prevailed among the natives of Corsica, the Iberians of the north of Spain, and has survived even to this century among the Basques of Biscay.

I venture to suggest that such a practice could not have originated in the motives above referred to, but rather in the necessities of humanity in the early history of the race, when the man shared with the woman the exhausting function of suckling the child. From long disuse the lacteal organ has become rudimentary in men generally, but occasional exceptions are to be met with. In Franklin's 'Narrative of a Journey to the Shores of the Polar Sea' mention is made of a young Chipewyan who suckled his own child after the death of its mother in child-birth. Humboldt mentions a tribe in which the men, or some of them, share the office of nurse with the women. Dr. Richardson, who accompanied Franklin, saw no reason for doubting the fact related to him, and the opinion of eminent physiologists is in favour of the possibility of man exercising the function in question. According to Majendie, "Though the secretion of milk seems proper to woman after parturition, it has been sometimes seen in virgins, and even in man."

Another physiologist, Richeraud, also says that men have been known from whose breasts there oozed a milky whitish saccharine fluid, not unlike the milk of a woman.

On submitting to a physiologist the question whether at some remote period in the history of the race man did not share with woman the task of suckling the infant, he referred me to Darwin's 'Descent of Man,' second edition, chap. vi. After discussing and dismissing the probability of the mamms of the male being a female character, transferred by inheritance to the males, and after many instances of the male sharing with the female the care and nurture of the young, and also instances of the secretion of milk by the male, Darwin says:—

"Now if we suppose that during a former prolonged period male mammals aided the females in nursing their offspring, and that afterwards, from some cause (as from the production of a smaller number of young), the male ceased to give this aid, disuse of the organs during maturity would lead to their becoming inactive; and from two well-known principles of inheritance, this state of inactivity would probably be transmitted to the males at the corresponding age of maturity. But at an earlier age these organs would be left unaffected, so that they would be almost equally well developed in the young of both sexes."

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ROOKWOOD FAMILY OF COLDHAM HALL, SUFFOLK.—Ambrose Rookwood, of Coldham Hall, in the parish of Stanningfield, near Bury St. Edmunds, was, as is well known, one of the conspirators in the Gunpowder Plot in 1605, and executed for his share in it with all the attendant savage barbarity of the times. It is said that his wife and children witnessed him drawn to execution on the hurdle to Old Palace Yard, and bade him farewell. Two of his grandsons are said to have fallen some forty years afterwards when fighting on the side of Charles I, to whom his son was a faithful adherent. Ambrose Rookwood was only twenty-seven at the time of his execution. Another descendant, Brigadier Ambrose Rookwood, is said to have suffered death for his implication in the assassination plot in the reign of William III.

Is there any pedigree in existence of the family; and is it known when it became extinct? During the time that the plot was being hatched Rookwood is known to have left Suffolk, and to have resided at Olopton Hall, near Stratford-on-Avon, in order to be near Catesby, its prime mover, who resided at Ashby St. Legers. It may here be noticed that many of the conspirators lived at the time in the adjacent counties of Northampton, Warwick, and Worcester, as Catesby, Tresham, John Grant, and Thomas Winter. Probably the residence of Rookwood at Olopton Hall points to some connexion with the ancient family of Olopton, of Olopton, a name long and well known at



Stratford-on-Avon. To them New Place, the home of Shakspeare in that town, once belonged, and there may yet be seen the portrait of Charlotte Clopton. It may here be asked whether there are any allusions, or supposed allusions, in the writings of Shakspeare to the plot, of which, no doubt, he was one of the first to receive the news. In 'Hamlet' we read, "For 'tis the sport to have the enginer hoist with his own petard."

Coldham Hall, the family mansion, built in 1574 by Robert Rookwood, must have been forfeited with the estate to the Crown on the attainder of Ambrose Rookwood, and on the trial of him with the other conspirators Sir Edward Coke, then Attorney-General, sternly applied to Sir Everard Digby, who asked for some little provision from his possessions for his wife and family, the language of the imprecatory Psalm: "Let his children be vagabonds, and beg their bread; let them seek it also out of desolate places," &c. To whom did the estate afterwards belong; or to whom was it granted or sold? Over the mantel-piece in the entrance hall—a fine room open to the roof, and from which the other rooms are approached—was, and perhaps may be now, a large half-length portrait of a lady, and underneath it some lines in gilt letters from Hudibras, part ii. canto i. v. 885, commencing:—

Did not a certain lady whip  
Of late her husband's own lordship?

This is said to represent the wife of William, Lord Monson, one of the judges of Charles I., who thus punished her husband for showing favour to the unsanctified Cavaliers. He must, however, if this is true, have changed his political principles. An editorial note (see 'N. & Q.' 3rd S. vi. 252) gives some curious particulars concerning Lord Monson, who was one of Cromwell's lords, and was married three times. The portrait of the lady being in the house, however, does not prove that Coldham was the property of the Monsons, though it might have been their residence at one time as occupants.

The arms of Rookwood are given by heralds as Argent, six chess-rooks sable. Crest, On a helmet and wreath, argent and sable, a chess-rook or, winged proper. In Stanningfield Church is a table-tomb with a canopy, said to be that of Thomas Rookwood, who died in the reign of Henry VIII.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

LETTER OF JAMES MONTGOMERY.—I have in my possession a long and interesting autograph letter of the poet James Montgomery, dated Sheffield, March 11, 1809, and addressed to Dr. John Aikin, London, who was at that time editor of the *Athenæum*. Montgomery sends with this letter the first draft of his poem 'The Castaway Ship,' asking Dr. Aikin's opinion upon it. I may say that this copy differs somewhat from the poem as

given in his works. In this letter he also gives the origin of the poem. The poet further sends for Dr. Aikin's opinion five verses of poetry, which, he explains in his letter, had been sent to him some time before anonymously, and which were said to have been written by a lunatic on the walls of his cell with the stem of a tobacco-pipe.

Montgomery himself has a very high opinion of these verses, going so far as to state (of course in joke) that he would be willing to become a lunatic if by so doing he could write such verses. He asks Dr. Aikin to find them a place in the *Athenæum*. Can any reader say if they were ever published there or elsewhere? I append a copy:—

Sublime Invention ever young,  
Of vast conception, towering tongue,  
To God the eternal theme;  
Notes from yon exaltation caught,  
Unrivalled Royalty of thought,  
O'er meaner thoughts supreme.

The muse, bright angel of his verse,  
Gives balm for all the thorns that pierce,  
For all the pangs that rage:  
Blest light, still gaining on the gloom;  
The more than Michael of his bloom,  
The Abishag of his age.

He sung of God, the Almighty source  
Of all things; that tremendous force,  
On whom all things depend;  
Beneath whose arm, before whose eyes,  
All period, power, and enterprise,  
Commences, reigns, and ends.

The World, the clustering Spheres he made  
The glorious light, the soothing shade,  
Dale, campaign, grove, and hill,  
The Multitudinous Abyss,  
Where secrecy remains in bliss,  
And Wisdom hides her skill.

Tell them I Am, Jehovah said,  
To Moses, while Earth heard in dread,  
And smitten to the heart,  
At once above, beneath, around,  
All nature, without voice or sound,  
Replied, "Oh Lord Thou Art."

THOMAS C. McMICHAEL.

ST. MILDRED'S CHURCHES, POULTRY AND BREAD STREET.—Jealousy for the accuracy of 'N. & Q.' which has done me the honour to admit into its pages several communications from myself, leads me to crave a few lines to point out an error of its usually accurate correspondent NEMO, who asserts (7th S. iv. 384) that both the churches called after St. Mildred no longer exist; the first, St. Mildred's in the Poultry, having been removed nearly thirty years ago, and the other—which he says was in Friday Street, but it was (and is) in Bread Street—two or three years ago. Both these churches were rebuilt by Sir Christopher Wren. That in St. Mildred's Court, Poultry, was taken down and the parish united with St. Margaret's Lothbury nearly thirty years ago (I cannot ascertain the exact date, and should like to know why NEMO implies that it was

standing in 1863). A few old gravestones only mark the site on the left hand side of the court, now filled with places of business. But I astonished a policeman in Bread Street by asking him where the church of St. Mildred formerly stood. He pointed to the spire of it the other (south) side of Cannon Street, and suggested that I must be thinking of All Hallows, which was taken down in 1878, as is stated on the building occupying its site, together with the fact that Milton was baptized there (i.e., of course, in the church on the same site which was destroyed in the Great Fire).

Blackheath.

W. T. LYNN.

GENESIS v. *passim*: "AND THEY DIED."—I have lately seen an inquiry for the author who drew attention to the repetition of the phrase "And they died" after the statement of the length of life in the instance of the Patriarchs enumerated in Genesis, chap. v. Possibly it was in 'N. & Q.' But at least may I mention the name here? In his book 'De Æternitate Considerationes' the Jesuit Drexelius refers to the comment, and ascribes it to Guerrius, the Dominican, as follows:—

"Guerrius cum audisset in templo legi e libro Genesios: 'Factum est omne tempus quod vixit Adam nonaginti triginta anni, et mortuus est,' and so on unto Methuselah, ita mortem concepit animo, et se quoque moriturum, tam valde impressit menti, ut demum in S. Domini leges juravit, quo mortem sanctius obiret, et tutius adiret beatam eternitatem, quando hic nulla est reperenda eternitas."—'Cons.,' v. sect. 1, p. 100, Col. Agr., 1634.

The story is made use of in the 'Contemplations of the State of Man' (formerly attributed to Jeremy Taylor; see Eden's Taylor's 'Works,' vol. i. p. vii, note): "Guerrius, a most famous divine, hearing the fifth chapter of Genesis read," &c. (book i. chap. i. p. 8, London, 1699). ED. MARSHALL.

NON-RESIDENT CLERICS.—There is an old and very humorous caricature, alluding to what is now happily the past, by "H. Bunbury, Esq.," representing a college gate, evidently meant for Canterbury Gate, at Christ Church, Oxford, which adjoins the president's lodgings at Corpus, and also Oriel College, from which (it is a Sunday morning, after a luxurious "hot breakfast," and before a cold and meagre morning service and sermon) a number of clerical "dons" are issuing, in cassocks, "bob-wigs," and shovel-hats, mounted, as Addison or Steele would have said, on easy-going, ambling "pads," en route for their respective rural parishes. Certainly, in these cases, Milton's satirical remark that "the hungry sheep look up and are not fed" would in strictness have been applicable. And the innuendo of the caricature is obvious, i.e., that the clerical shepherds preferred the luxuries of a college to the simplicity of a rural parish, even if adjacent. Happily such a satire would be an

anachronism, and therefore a libel and absurdity, if applied to our parochial clergy (including benefited university "dons") at this time. But apart from the literary and pictorial interest of such caricatures, it is edifying and also encouraging to contrast a languid and torpid past with the revived and subsisting energies of the national Church.

H. DE B. H.

POPE'S 'WORKS' (CROKER, ELWIN, AND COURTHOPE), 10 VOLS.—The following note is worthy of record in 'N. & Q.' as showing the length of time between an announcement of an important work and the complete publication of it. In my unbound copy of the *Quarterly Review*, No. 171, for December, 1849, is the following advertisement:—

"Nearly ready for publication. A New Edition of the Works of Alexander Pope. With Notes, an Original Life, and 100 Unpublished Letters. By the Rt. Hon. John Wilson Croker. Portraits. 4 vols. 8vo."

Possibly there may be an earlier announcement. The following dates are those of publication of the work announced:—'Letters,' 5 vols., 1871–86; 'Poetry,' 4 vols., 1871–83; 'Life and Index,' 1889. J. W. Croker died Aug. 10, 1857.

Mr. H. Sargent, in his review of the work (*Academy*, Nov. 9), writes:—

"It is now thirty-five years since the expectations of lovers of literature were aroused by the announcement of a new edition of Pope by John Wilson Croker, the foundation of that which has been at last brought to a successful conclusion by Mr. Courthope."

JAMES WM. COOK.

Snarebrook, Essex.

HURRAH.—The following letter appeared in the *Times* of October 15, and seems worth preserving:—

"SIR,—In to-day's issue of your paper your Berlin correspondent—who, by the by, habitually sends you over such masterly translations of German official documents and newspaper extracts—remarks that the exclamation 'Hurrah!' 'is said to be of Slavonic origin.' I presume your correspondent must have some authority for this assertion; but I hope you will allow me to point out that, as far as I know, the word is of purely German origin. It is generally assumed to be derived from the imitative interjection *hur*, describing a rapid movement, from which word the Middle High German *hurra*, 'to move rapidly,' or rather 'to hurry,' has been formed. *Hurrah* is, therefore, nothing else but an enlarged form of *hur*, and, as I said, of purely Teutonic origin. In Grimm's 'Wörterbuch' we find the interjection quoted from a Minnesinger. It also occurs in Danish and Swedish; and it would be interesting to know when it was first introduced in this country in the Anglicised form of *hurra*. In Germany it was frequently used during the Napoleonic wars by the Prussian soldiers, and it also occurs in some political and martial songs of those days. Since then it seems to have been adopted also by other nations, even by the French in the form of *hourra*. That the interjection did not become so popular in Germany as a cheer at convivial gatherings as in this country is probably owing to the circumstance that preference was given there to the brief exclamation 'Hoch!' forming respectively the end and beginning of the phrases

'Er lebe hoch' and 'Hoch soll er leben.' Of late the word *Aurra!* seems to have become rather popular in Germany. It is just possible that the English reimported it there, or that it was revived through the magnificent poem 'Hurrah Germania!' written by the Poet Laureate of the German people, Ferdinand Freiligrath.

"I am, Sir, yours obediently,

"C. A. BUCHHEIM, Ph.D.

"King's College, London, October 12."

E. LEATON BLENKINSOPP.

**FIRST EDITIONS OF THE BIBLE PRINTED IN AMERICA.**—It is a notable fact that neither the Old nor the New Testament in the English language was ever printed in the colonies till after the Declaration of American Independence.

The earliest publication of any portion of the Scriptures printed in America was Eliot's translation of the New Testament into the Natick Indian dialect in 1661. The Old Testament followed in 1663. Twenty years later a second and last edition of this Bible was issued. The first edition is now valued at 250*l*. The Marquis of Hastings's copy of the second edition sold for 200*l*.

The first edition of the Bible in the German language, and the first in a European tongue, was printed at Germantown, in Pennsylvania, in 1743, by Christophe Saur. One H. E. Luther, a wealthy typesetter of Frankfort, had sent as a gift the founts of type in German text from which this edition was printed. At the Brinley sale, a few years since, a copy was sold for 350 dollars.

In 1777 Robert Aitkin, a native of Scotland, who had settled in Philadelphia as a printer, issued an edition of the New Testament, the first in the English language with an American imprint. For this breach of privilege and his attachment to the cause of American independence he was committed to prison.

After his release this zealous Scot, with the sanction of Congress, announced for publication an edition of the "Entire Bible," which appeared in 1782, in brevier type, without pagination, and in two duodecimo volumes. This will always be prized as the first Bible in the English language ever printed in America. Both of these editions are of excessive rarity.

An edition of the Douai and Rheims version of the Bible was printed at Philadelphia in 1790 by Matthew Carey, an "exile from Erin." It sold for six dollars. Charles Carroll, of Carrollton, headed the subscription list, followed by the names of not a few of the most distinguished men in the South.

In 1790 the New Testament was issued at New York, and another at Connecticut. In 1791 a folio edition of the Bible was printed at Worcester, the text revised by Dr. Bancroft, father of the historian. In the same year a carefully corrected edition was printed for the Quakers in New Jersey, &c.

In the last year of the last century, A.D. 1800,

the first edition of a New Testament in the Greek language was issued by Isaiah Thomas, known in his day as the "Baskerville of America."

C. FERGUSON.

Portland, Maine.

**LITERARY PARALLELISM.**—In a recent number of the *Athenæum* an article of much interest and originality, on 'Songs of the Great Dominion,' took up the view that poetry, in reflecting the life of man, is great in material according to its historic associations. The writer went on to say that

"if even England, with all her riches of historic and legendary association, is not so rich in this kind of poetic material as part of the Continent, what shall be said of the new English world, Canada, the United States, &c.?"

In a poem by the late Alexander Smith there is something akin to this thought:—

Of this I am certain,

That but for the ballads and wails,—

That make passionate, dead things, stocks and stones,  
Make piteous, woods and dales,—

The Tweed were as poor as the Amazon,

That, for all the years it has roll'd,  
Can tell but how fair was the morning red,  
How sweet the evening gold.

It has to be added, however, that the writer of the article referred to proceeds further to deal with poetic art as the reflex of the life of Nature.

W. B.

Radernie, Fifeshire.

**PRINCES ALFRED AND OCTAVIUS, SONS OF GEORGE III.**—There is an excellent line engraving by Sir Robert Strange representing the apotheosis of these two infant princes, after the painting by Benjamin West. On the authority of Burke's 'Peerage' of 1879, Prince Octavius, who was the eighth son of George III., was born February 23, 1779, and died May 2, 1783. Prince Alfred, who was his ninth and youngest son, was born September 22, 1780, and died August 26, 1782. They were both buried in the royal vault in Henry VII.'s chapel at Westminster Abbey, but afterwards exhumed, and deposited in the royal vault at Windsor constructed by George III.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

'SPOTTED LADDIE,' A FOLK-TALE.—This was the name of a story that an old nurse, a county Antrim woman, used to tell to the children in her charge. Most of the details are forgotten, and I should like to ask, Has the tale ever found a place among the many others which have been collected and published, or has any variant of it been found? I can only recall the commencement. A married couple had no children. They greatly desired to have some. The woman went to a witch or fairy, and asked for her help. She told the woman to go into the garden after dark and to lie down under a bush and to hold her mouth open. She did this,

and a drop sweeter than honey fell into her mouth. After a time a girl was born. Twice again this was repeated, and now the woman had three daughters, and they were the most beautiful girls that ever were seen. The fairy warned the woman not to do this again, or she would be sorry for it all her life. She disobeyed, and if the other drops had been sweeter than honey, this one was more bitter than gall. Then the woman was frightened; but it was too late, and when the birth took place it proved to be a dog, and they called it Spotted Laddie. The three girls and their dog brother grew up together. The dog could talk, and was very wise and kindly. He saved his sisters from many dangers which their wilful ways got them into. In fact, Spotted Laddie was the good genius of the family. I think he was changed into a prince in the end.

W. H. PATTERSON, M.R.I.A.

Belfast.

ROYAL AUTHORS: LUIZ DE BRAGANÇA, KING OF PORTUGAL.—To the catalogue of royal authors there must now be added the name of the recently deceased Luis I., King of Portugal, who has devoted his life most industriously to literature. His chief works are translations from Shakespeare, viz., 'Hamlet' in 1877, 'The Merchant of Venice' in 1879, 'Richard III.' in 1880, and 'Othello' in 1885. To these he has added 'Romeo and Juliet,' 'The Rape of Lucrece,' and 'Venus and Adonis,' apparently not yet published. See Silva, 'Dict. Bibliographico Portuguez,' t. xiii. p. 327. I believe there is also an account of this king's literary work in Teixeira de Vasconcelle, 'Les Contemporains Portugais,' vol. ii.; but I have only seen the first volume of this work. Alas! I am very imperfectly acquainted with Portuguese; but I am assured by a qualified judge that the king's translations are well and faithfully done.

J. MASKELL.

THE ELECTRIC TELEGRAPH AND ITS USES.—Some years ago I was on friendly terms with the late Rev. G. T. Hudson, Rector of Harthill; and on two or three occasions he invited me to pass a night at his house to meet his brother, Sir James Hudson, our former ambassador at Turin. They were both highly accomplished and remarkable men, and I much enjoyed the privilege of their society.

What has recalled these interviews has been the very interesting speech of Lord Salisbury, who made the electric telegraph so important an instrument in the service of diplomacy. I heard Sir James Hudson say that the two things which had suffered most from the use of the telegraph were diplomacy and banking. With the latter, I fancy, he was connected at Florence, where he then resided. He said, "When I called on Canning for instructions before starting on a diplomatic mission, he took a quarto sheet of paper and wrote his name at the bottom, telling me those were my in-

structions," signifying, I presume, that the minister would be responsible for his agent's arrangements. What may be the effect on banking Sir James did not explain.

I suppose that the ex-ambassador felt that hasty messages from home might interrupt and impair pending negotiations that would otherwise prosper. Did not a telegraphic interference cause our disaster at Majuba Hill, when Sir Evelyn Wood was stopped in advancing to support our inexperienced troops against the Boers? But I am writing beyond what I know.

On one occasion Mr. Hudson, who had been the private chaplain and trusted almoner of Queen Adelaide, read to me a letter which had been dictated by Her Majesty in her last illness, and which contained the most touching expressions of gratitude to all classes of the British nation for their hospitable reception of a foreigner. This must have been in print. ALFRED GATTY, D.D.

RICHARDSON'S 'DICTIONARY.' (See 7th S. viii. 311.)—While commenting on 'Words that are not Wanted: Reliable,' at the above reference, DR. NICHOLSON observes that it does not appear in Richardson's 'Dictionary,' which he proceeds to depreciate by saying that it is one "which I am sorry I ever expended so much upon," whether in money, for, like many of William Pickering's books, it was published at a high price, or in time does not matter. Opinions may differ on this as on other subjects, but there is one merit for which Richardson deserves great praise, that is for the series of quotations to illustrate the use of words, which are not only well selected and arranged in chronological order, but also have a full reference in most cases appended to them, so that the 'Dictionary' is a sort of universal index. The larger Greek and Latin lexicons had for some centuries attended to this point, so essential in a work of reference, and it is surprising that Dr. Johnson should have been content with adding only the name of the author to the passages which he with so much judgment selected as illustrative. Richardson's 'Dictionary' may now be purchased for a comparatively small sum, and pending the completion of the 'New English Dictionary' will be of service for a good many years to come.

W. E. BUCKLEY.

GIGANTIC SKELETON.—The (Dublin) *Freeman's Journal* of August, 1812, contains the following paragraph. Lewis's 'Topog. Dict.,' or any kindred work, makes no reference to the discovery:—

"It is not a little surprising, considering our veneration for Irish antiquities, that no notice should be taken of the skeleton recently disinterred at Leixlip. This extraordinary monument of gigantic human stature was found by two labourers in Leixlip Churchyard on Friday, the 10th ult., when making a kind of sewer, near the Salmon-leap, for conveying water, by Mr. Haigh's orders. It appeared to have belonged to a man of not

less than ten feet in height! It is believed to be the same mentioned by Keating—Phelim O'Tool, buried in Leixlip Churchyard, near the Salmon-leap, 1,252 years ago. In the same place was found to be a large finger ring of pure gold. There was no inscription or characters of any kind upon it, a circumstance to be lamented, as it might throw a clear light upon this interesting subject. Our correspondent saw one of the teeth, which was as large as an ordinary fore-finger."

An abnormally large human skeleton is known to be preserved in the Museum of Trinity College, Dublin; but Dr. Samuel Haughton informs me that it belonged to a Tipperary hero named Magrath in the last century, and until I showed him the above declares that he had never heard of the remains found at Leixlip.

W. J. FITZPATRICK, F.S.A.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

"COCK-AND-BULL STORY."—Has the origin of this phrase been ascertained? The earliest references yet before me are the following:—

1621, Burton, 'Anat. Mel.' pt. ii. sec. ii. mem. 4 (1651), 274: "Some men's sole delight is, to take tobacco, and drink all day long in a tavern or ale-house, to discourse, sing, jest, roar, talk of a cock and bull over a pot," &c.

1680, S. Fisher, 'Rustick's Alarm,' in 'Works' (1679), 409: "What a strange Story is here! as if a man should tell a Tale of two things, a Cock and a Bull, metamorphosed into one, wherof the one having been as confidently as untruly avowed to be assuredly known to be the other, viz. the Cock to be a Bull, is [being denied] as ridiculously as reasonlessly profer'd to be proved in this illegal and illogical way of Argumentation, viz. That which evidenceth it self to be a Bull, both is, and is assuredly known to be a Bull; but the Bull [*alias* the Cock; for so he means, and should say] evidenceth himself to be a Bull: Therefore the Bull [or the Cock] both is, and is assuredly known to be a Bull."

1667, Sir R. Moray, Let. 7 Nov., in 'Lauderdale Pap.' (1885), ii. 83: "This evening I gave L. F. a visite, but I would not begin to talk of any matters and hee did not, so wee talkt about an hour of a cock and a bull."

1681, 'Trial of S. Colledge,' "36. Mr. Ser. Jeff. We call you to that particular of the papers, and you run out in a story of a Cock and a Bull, and I know not what."

The second of these suggests the French *coq-a-lane*, but the first might refer to cock-fighting and bull-baiting. Our first example of "cock-and-bull story" is only of 1628; earlier examples have all "stories of a cock and a bull." I need not add that references to Brewer's 'Phrase and Fable' and similar works are not wanted.

J. A. H. MURRAY.

Oxford.

THRUS HOUSE.—In the Castle Howard MS. life of St. Cuthbert (c. 1450), which I am now pre-

paring for publication by the Surtees Society, the following passage occurs (ll. 2177-80):—

pis lyfe contemplatyus þan  
Cuthbert in a prius place began  
In a place with oute his cell  
Now calde þe thrus house as men tell.

The corresponding passage in Bede is this:—

"Et quidem in primis vite solitarie rudimentis secessit ad locum quendam qui in exterioribus ejus cellae partibus secretior apparet."—Vit. S. Cuthb., xvii.

The place was almost certainly "St. Cuthbert's Island," a tiny isle close to Lindisfarne, accessible on foot at low water. On this islet are some traces of the mediæval or earlier chapel of "St. Cuthbert in the Sea," and also, as Dr. Raine thought, of another building near it ('N. Durham', 145). What was the "thrus house" of the fifteenth century? Can it have been a place of burial, so called from a number of *throughs* or flat grave-stones?

J. T. F.

Bishop Hatfield's Hall, Durham.

HERODOTUS.—Where is the first literary reference to Herodotus as the "Father of history"; and who is the author of the expression? H. R. Oldham.

"TO STAY AT HOME IS BEST."—Can any reader kindly tell me the author of the following lines of verse?—

Stay, stay at home, my heart, and rest,  
Home keeping hearts are happiest;  
For they who wander they know not where  
Are full of trouble and full of care.

To stay at home is best.

Weary, and homesick, and distress'd,  
They wander East, they wander West;  
And are baffled, and beaten, and blown about  
By the winds of the wilderness of doubt.

To stay at home is best.

E. S. E.

TOWN'S HUSBAND.—"James Mihill, Town's Husband," was buried at St. Mary's, Beverley, in 1767. What is a town's husband?

A. J. M.

'A TOPOGRAPHICAL PLAN OF MANCHESTER AND SALFORD,' by C. Laurent, engineer. Below the map it says: "London, published Dec. 9, 1793, by C. Laurent, Geographer, New Road, St. George Fields." I shall feel obliged to any one who will kindly supply me with particulars about Laurent's career and the date of the death. He seems to have been a Frenchman who settled in London, and must have been employed for the production of works similar to the above. Did he issue any other maps and surveys of towns of this country?

C. ROEDER.

Fallowfield, near Manchester.

CATO STREET CONSPIRACY.—At Holbeach, Lincolnshire, is a house called the White House Lodge, occupied by friends of mine, who were informed

by the late Dr. Latham, of dictionary fame, that the said house was the place where the above conspiracy was hatched. Will any one tell me if this is so, or give me any information upon the subject?

T. J. MITCHELL.

Holbeach.

**FISHMARKET.**—In 1780 there was near Westminster Bridge a place called Fishmarket. Whereabouts was it in old Westminster?

C. A. WARD.

Walthamstow.

**WALLACES OF RAVARA, NEAR BELFAST.**—For the purpose of elucidating family history, I should be glad to correspond with any representative of the above family.

CORDUFF.

**AMUSEMENT.**—The collection of philological memoirs presented to M. Gaston Paris by his Swedish pupils, and just published at Stockholm, is headed by a dissertation on the vocal loss, or suppression in sound, of final *r* in French (as, for instance, in *Monieur*, *parler*, &c.), and this vocal suppression is called "*L'Amusement de l'R finale*." As this word is not to be found in the best French dictionaries, can any phonologist amongst your readers kindly explain the derivation of this new term?

X.

**P.S.**—Soon after having sent you my query, I traced the derivation of this term from *muet* and *mutus*. Still, may I further ask, Would the formation of such a new technical term not have more fitly started from the Latin root *mutus* (op. Ital. *muto*, Span. *mudo*), avoiding the needlessly prefixed *a* (though it is formed after the analogy of current words, like *adoucissement*, &c.), and producing, for instance, a new derivative like *mutifaction*?

**SILVER FISH.**—Persons who have lived in Queensland tell of little creatures called "silver fish," which act in the same mischievous way that moths do in our houses in this country, i.e., by eating up clothes, carpets, furs, &c. They are said to be very like tiny fishes of a silvery hue, and to move about very quickly over floors or wherever else they can be seen. I suppose these little creatures are known to naturalists, and I should like to ask to what branch of the animal kingdom they belong, who are their relations, and by what name learned men call them. This query is suggested by something that came under my notice lately. I think I have seen some real living silver fish under these cold skies. On Hallow Eve some children were eating walnuts at my table, and on one of these nuts being crushed several little creatures were seen moving quickly about the plate among the fragments of the nuts. They were spindle-shaped, less than half an inch long, in general form like a very small pickle of

oats, of a silvery colour, and they moved with a quick, gliding motion, very like swimming. They seemed to have no legs, and were very unlike any kind of maggots. Have any of the readers of 'N. & Q.' observed these little animals in walnuts? The nuts were foreign.

W. H. PATTERSON, M.R.I.A.

Belfast.

**THE FORMATION OF COMPOUND WORDS.**—Will some philological student kindly enlighten my ignorance by explaining the correct manner of forming compound nouns? In my native shire we talk of "the house-roof," instead of "the roof of the house," "the barn-end," instead of "the end of the barn," "the bread-loaf," instead of "the loaf of bread," and simplify our speech generally by the use of double words. But I am told by critics that such substantives are provincialisms, and must, therefore, be excluded from the vocabulary of people who speak book English. If this be so, by what rule may the uninstructed distinguish the sheep from the goats, dictionary words from colloquialisms? If bread-loaf is, as I am told, provincial, why should sugar-loaf be accepted as classical?

B. L. R. C.

**LAMBERT FAMILY, KENT.**—Is anything known of a Kentish family of this name migrating to Ireland? There is a tradition that five daughters of this name married five aldermen. This may prove a clue, if a fact.

HARDRIC MORPHYE.

**SIR HENRY NEVILL.**—Who was the Sir Henry Nevill who was knighted at Cadiz in 1596 by the Earl of Essex? Was he "Sir Henry of Bedminster," the youngest brother of Edward Nevill, restored as Baron Abergavenny in 1604, or his cousin Sir Henry of Billingbeare, ambassador to France in 1599? "Henry Nevill, Esq.," who was returned M.P. for Liskeard in 1597-8, is generally considered, and with strong probability, as the after ambassador, in which case the Cadiz knight would probably be the first-named. If so, when was Sir Henry of Billingbeare knighted?

W. D. PINK.

Leigh, Lancashire.

**UVES.**—Did this word in Norman-French, or in any other dialect, signify a bunch of grapes in the early part of the sixteenth century?

F.S.A.

**DEFOE'S DUTCHMAN.**—In speaking of the effect his famous pamphlet 'The Shortest Way with the Dissenters' had with the Dissenters themselves, and their dulness in comprehending its intention, Defoe says (Forster's 'Daniel De Foe, 1855, p. 70), "All the fault I can find in myself as to these people is that when I had drawn the picture, I did not, like the Dutchman with his man and his bear, write under them, 'This is the man and this is the bear,' lest the people should mistake me." What

is the incident referred to; and who is the Dutchman?  
ALPHA.

**FATHER OF HENRY WASHINGTON.**—Can any of your readers tell the name of the father of Henry Washington, brother-in-law of Henry Fairfax, Sheriff of Yorkshire about 1690? Washington died in 1718, and his widow lived in St. Andrew's, Holborn, London. She had seven children. Two were baptized at South Cave, and others at Doncaster or in London. He had a son Richard, who may have been the person of that name who in 1747 died at Barbadoes.  
E. D. N.  
St. Paul, Minnesota, U.S.

**RACINE AND THE KNIGHTS TEMPLARS.**—Where does Racine refer to the execution of Molay, Grand Master of the Knights Templars in France, put to death by Philip the Fair in 1314? He puts into the martyr's mouth, I am told, a summons to his judges to meet him at the august and impartial tribunal of God. Where is it? I have searched in vain.  
J. MASKELL.

**BATTLE OF BOSWORTH.**—Sir John Cheyney is said to have been the standard-bearer to Henry VII. at this battle. How is it, then, that in the church of Yspetty Evan, in North Wales, there is a monument to Ryhs Fawr ap Meredydd, "Standard-bearer to Henry VII. at the Battle of Bosworth"? Can the two standard-bearers have both attended Henry of Richmond, the Welsh Ryhs ap Meredydd bearing his standard of the Red Dragon, as the Tudor banner or ensign, and Sir John Cheyney bearing his English coat of arms? Where can I find an account, with particulars, of the standard-bearers at this battle?  
B. FLORENCE SCARLETT.

**BLACK CAP WORN BY A JUDGE.**—Can any of your readers tell me the origin and meaning of the judge putting on a black cap when he passes a capital sentence on a convict; and if there is any prescribed shape for it; and whether it is worn at any other time; and, if so, when? I fancy it may symbolize sovereign power, inasmuch as the judge would then be the only person in court with his head covered; but I know of no data for this idea.  
HAGEE.

[This query was asked 1<sup>st</sup> S. ix. 399, and remains unanswered.]

**HARES NOT EATEN BY GAULS AND CELTS.**—I should be much obliged if some of your readers will give me the reference to Cæsar's statement that hares were not eaten by the Gauls and Celts.  
W. A. P.

**WITCHCRAFT.**—Can any reader kindly tell me where to find any engravings or woodcuts, old or modern, illustrating the witchcraft superstitions prevalent in England in the sixteenth and seventeenth centuries? Representations of a trial or

execution of witches, or of the various ordeals to which they were subjected, would be most useful. I am also desirous of getting some views of the district around Pendle, near Burnley, in Lancashire, the home of the so-called Lancashire Witches.  
F. J. LESLIE.  
Knowsley, Prescot, Lancashire.

### Replies.

'DE TRIBUS IMPOSTORIBUS.'

(7th S. viii. 347.)

During the sixteenth, seventeenth, and eighteenth centuries rumours were current of the existence of an extraordinarily blasphemous book bearing this title. It is referred to by innumerable writers (Genthe cites no fewer than ninety-one, and his list might be largely increased), yet certainly no one of them had seen it, or was able to give any precise details as to its contents. Twenty-seven men, of more or less eminence, have been credited (or discredited) with its authorship, among others Averroës, Frederick I., Frederick II., Boccaccio, Poggio, Pomponatius, Machiavelli, Erasmus, Aretin, Dolet, Servetus, Rabelais, Giordano Bruno, and Milton; and although Mr. Hudson is inaccurate in referring to a letter of Pope Gregory IX., cited by Matthew Paris, as ascribing the authorship to the Emperor Frederick II., yet the statement in the letter that the emperor asserted that the world had been deceived by three impostors, Moses, Jesus Christ, and Mahomet, possibly was the foundation of the report that such a book existed, and certainly gave rise to the subsequent suggestion that the emperor himself was its author. During the early part of the eighteenth century, however, and perhaps during the latter part of the seventeenth, there circulated in manuscript a short treatise bearing this, or a somewhat similar title, which was believed to be the celebrated book in question. The earliest of these manuscripts of the existence of which we have undoubted and authentic evidence was in the library of J. F. Mayer, of Berlin; and at the sale of his collection, in 1716, it was purchased by Prince Eugene of Savoy, and from it several of the MSS. now existing were copied. One of these, apparently made soon after 1716, is in my possession, and bears the following title:—

"De Imposturis Religionum, Breve Compendium. Descriptum ab Exemplari Mæsto, quod in Bibliotheca Joh. Friderici Mayeri, Theologi, publice distracta Berolini Anno 1716 deprehensum, et a Principe Eugenio de Sabaudia 80 Imperialibus redemptum fuit."

It is a small quarto of 44 pp., and is legibly written, the paper and handwriting being of the first half of the eighteenth century.

In 1712 La Monnoye published a dissertation, in the form of a letter to the President Bouhier, to prove (which he does satisfactorily) the non-exist-

ence of the book so often referred to in mediæval and modern times. (This dissertation will be found at the end of the editions of the 'Ménagiana' given by La Monnoye.) He was replied to in 1716, in a 'Réponse à la Dissertation de M. De La Monnoye sur le Traité Des Trois Imposteurs.' It is signed "J. L. R. L.," and has been attributed, but not upon any substantial ground, to J. P. Arpe, author of an 'Apology for Vanini.' The writer asserts that he was the possessor of a MS. of the book in question, which he had obtained in 1706 from a German officer at Frankfort, to whom he had taken a solemn oath that it should never be copied; but though he conceived himself bound strictly by his oath, he did not consider that this prevented him from translating the book, and he and a friend did accordingly translate it into French; and he then proceeds to give a sketch of the argument of each chapter. The pretended translation has since been printed in full, as hereafter mentioned. It is clear that it has no relation whatever to Mayer's MS., and unquestionably it never had a Latin original. An account of it, and of its true history and origin, with the ridiculous story of how the original came into the writer's possession, may be read in Prosper Marchand's interesting dissertation on the book 'De Tribus Impostoribus' contained in his 'Dictionnaire Historique' (La Haye, 1758), vol. i. pp. 312-329.

In the latter part of the eighteenth century a printed book was found to exist bearing the following title: "De Tribus Impostoribus. Anno MDCC." It is described as a small octavo of 46 pp. Three copies of this are mentioned, but the whereabouts of only two of these is now known. One is in the Bibliothèque Nationale, and comes from the collection of the Duc de la Vallière, at whose sale in 1784 it was purchased for 474 livres. A second copy was in the Orevenna collection, and was announced in the sale catalogue of 1790. It was not, however, then sold, but was stated to be withdrawn; and its subsequent history and present locality are not known. The third copy was purchased by Renouard in 1812, at the sale of the books of a German professor, who had written upon it that it had been given to him at Rotterdam in 1762 ('Catalogue de la Bibliothèque d'un Amateur,' vol. i. p. 118). At the sale of Renouard's library in 1854 it was sold for 140 francs, and passed into the collection of Prince Michael Galitzin, where it probably now remains. Its most recent editor, however, Emil Weller, asserts the existence of a fourth copy, in the Royal Library of Dresden; but according to Falkenstein ('Beschreibung der Königl. Bibl. zu Dresden,' 1839, cited by G. Brunet) this is a copy of the edition printed at Giessen in 1792 by Krieger. The copy in the Bib. Nat. is substantially the same book as that of which the MS. was in Mayer's collection, and which was sold to Prince Eugene in

1716, but it contains several additional pages at the end, and has also numerous variations in the text, showing that it was not printed from Mayer's MS. or from any copy of it. The book has very little literary or theological merit or interest. It is chiefly commonplace argument to prove that Moses and Mahomet were both impostors, and that the Old Testament is not inspired. While the author expresses great respect for the Gospel, and says nothing directly against Jesus Christ, it is clear that he is intended as the third impostor mentioned on the title. The dates at which this book was composed and the three copies referred to were printed have been the subject of much discussion among critics. Emil Weller is of opinion that the date 1598 is genuine, and that the book was, in fact, composed in the latter half of the sixteenth century, and printed at Cracow in 1598. Barbier ('Dict. des Anonymes') Brunet ('Manuel'), and others contend—and this is the general opinion—that the book was, in fact, printed at Vienna in 1753 by P. Straube, and that he or his editor based it upon one of the MSS. which had been for some time in circulation, but made some additions thereto. Certainly the style and matter seem to me to be those of the end of the seventeenth or beginning of the eighteenth century rather than those of the latter half of the sixteenth. I have not seen the copy in the Bib. Nat., and can therefore express no opinion as to the date of the printing of the volume. The book has been frequently reprinted and translated into French, Italian, German, and perhaps Spanish. The best edition is that given in 1867 by Gustave Brunet under the following title:—

Le Traité des Trois Imposteurs (De Tribus Impostoribus; M.D.C.C.) Traduit pour la première fois en Français: Texte Latin en regard, Collationné sur l'exemplaire du Duc De La Vallière, aujourd'hui à la Bibliothèque Impériale de Paris, augmenté de variantes de plusieurs manuscrits etc., précédé d'une Notice Philologique et Bibliographique par Philomneste Junior. Paris et Bruxelles, 1867.

As only 237 copies were printed (mine is No. 164), it is now difficult to meet with. The same editor had previously given an edition of the Latin text, with a notice "Philologique et Bibliographique," in 1860 (Paris, Gay). Two other excellent editions are those of Weller (Heilbronn, 1876) and F. W. Genthe (Leipzig, 1833). The latter has an introduction containing much interesting matter, and bears the title "De Impostura Religionum Breve Compendium seu Liber de Tribus Impostoribus. Nach zwei MSS. und mit Historisch-Litterarischer Einleitung." It is not a reprint of one of the three copies bearing date MDCC., but is based on several of the MSS. before referred to. Prior to the Heilbronn edition Weller had printed the book with a German translation in 1846. Other editions are those of Berlin (or rather Giessen), 1792 (with another tract), under the title (according to Weller)



'Zwei seltene antisupernaturalistische Manuscripte,' This I have not seen. Daelli, of Milan, printed in 1864 an edition with an Italian translation, as well of the text as of the "Notice Philologique et Bibliographique" of G. Brunet. A Spanish translation is cited by Weller, but not otherwise known to me, with the impress "Londres (Bordeaux), 1823."

The celebrity of the book and the interest to which it, or its title at least, has given rise during so many centuries has led to the publication of several treatises with an identical or similar title, some intended to induce the unwary reader into buying and reading them under the impression that they were the genuine 'De Tribus Impostoribus.' The earliest that I know was written by J. B. Morin in 1644 (reprinted 1654), 'Vincentii Panurgi Epistola ad Cl. Virum J. B. Morinum De Tribus Impostoribus.' The three impostors referred to are Gassendi, Naudé, and Bernier. A book entitled 'De Tribus Nebulonibus,' specially against Mazarin, the two others being Massaniello and Cromwell, appeared in 1647, and in 1669 Evelyn published his well-known 'History of the Three late famous Impostors Padre Ottomanno, Mahomet Bei, and Sabbatai Sevi.' It is not probable that the title of any of these was intended to deceive, or did, in fact, deceive any one; but the next book which I notice is more deceptive, and is frequently cited in catalogues as being the genuine book. Its title is 'De Tribus Impostoribus Magnus Liber.' The impostors are Lord Herbert of Cherbury, Hobbes, and Spinoza. The author was Christian Kortholt. The first edition was printed at Kiel in 1680; the second, edited, after the author's death, by his son, at Hamburg in 1700. A German translation of it was made by Michael Bern (not Born, as G. Brunet states), and printed at Hamburg in 1693, under the title 'Altar der Atheisten, der Heyden und der Christen.'

The Kiel edition of the original is stated by Marchand, Genthe, and G. Brunet to be printed "Kiloni, apud Richelium." My copy, however, bears "Kiloni, Literis & Sumptibus Joachimi Reumannii, Acad. Typogr. 1680." I have not a sufficient acquaintance with Kiel printers to know if there was one named Richel; but is it impossible that in Marchand "Richelium" is a misprint for *Reumannum*, and that Genthe and G. Brunet have simply copied Marchand, without "verifying their references"? The Hamburg edition of 1700 is also printed by Reumann.

In the early part of the eighteenth century there circulated in MS. a treatise directed against the Christian as well as the Jewish and Mahometan religions, bearing the title 'Esprit de Spinoza.' It was at first attributed to a pupil of Spinoza, a physician named Lucas; but Marchand considers that Lucas was not the author, but that it was the

joint production of one Vroese, J. Aymon, and J. Rousset. It was printed in 1719 at the Hague, with a life of Spinoza prefixed, under the title 'La Vie et l'Esprit de M. Benoit Spinoza.' According to Marchand nearly the whole impression of the latter part (the 'Esprit de Spinoza') was burnt on account of its profanity; but one copy fell into the hands of a disreputable literary adventurer named Ferber, who caused it to be printed at Rotterdam by M. Bohm, with some modifications, without the life of Spinoza, under the title 'De Tribus Impostoribus,' Frankfurt, 1721. Both these editions (of 1719 and 1721) are now extremely rare, and I know them only from the descriptions of Marchand, Barbier, J. C. Brunet (Manual), and G. Brunet, but I doubt whether any one of the three last-named has seen a copy of either, or knows them otherwise than from the description given by Marchand. The 'Esprit de Spinoza' was reprinted in 1768 with the title "Traité des Trois Imposteurs. A Yverdon de l'Imprimerie du Professeur de Felice." This is (probably) the earliest edition bearing the French title 'Trois Imposteurs.' A copy of it is in my possession. In addition to the treatise itself, it contains an interesting appendix, comprising "Sentimens sur le Traité des Trois Imposteurs," the "Réponse" to the dissertation of La Monnoye, and an extract from the 'Memoires de Littérature' of Salengre. Other editions are cited by G. Brunet, of 1767 (with other tracts, the first of which is entitled 'De l'Imposture Sacerdotale,' and the impress "Londres"), 1775, two of 1776, and 1793. In 1796 an edition printed at Paris was given by Mercier de Compiègne. This is the book of which Mr. Hudson possesses a copy, and of which he gives the full title, but I cannot agree with him that it is "very witty." Though occasionally amusing, it seems to me in general laboured and dull. An English translation of it is cited by G. Brunet as published at Dundee in 1844 by J. Myles, entitled 'The Three Impostors.' This was made from the edition of Amsterdam of 1776, and was reprinted in 1846 at New York by G. Vale. According to G. Brunet, a Spanish translation was printed in 1823 at Bordeaux, under the rubric of London; but, as I have before stated, Weller gives this as a translation of the Latin treatise 'De Tribus Impostoribus.' A German translation appeared at Berlin in 1787.

'Le Traité des Trois Imposteurs' was placed in the Index in 1783. The Yverdon edition has the honour of being cited, and the impress is curiously given as "Yverdon de l'Imprimerie des Professeurs de Felicité."

An interesting article on the subject will be found in the 'Analectablibion' of the Marquis du Roure, vol. i. p. 412. In *Blackwood's Magazine*, vol. viii. p. 306, will be found what purports to be an original contribution, but is really a translation

of a part of the 'Réponse' to the dissertation of La Monnoye. As the articles in Brunet's 'Manuel' (last edition), Barbier's 'Dict. des Anonymes' (third edition), and Quérard's 'Supercheries' (second edition) are not always under the heads to which we should naturally turn, it may be convenient to note that they will be found in Brunet in vol. v. col. 944, under "Tribus"; and col. 1207, "Vie et l'Esprit de M. B. Spinoza"; in Barbier, vol. iv. col. 285, under "Réponse"; col. 788, "Traité"; and col. 1224, "De Tribus"; in Quérard, vol. i. col. 386, under "Arpe."

Though this reply has extended to too great length, I have confined myself to the barest bibliographical details. To adequately discuss the title, the books, the editions, and the various controversies, literary, theological, biographical, and bibliographical, to which they have given rise, and which have never yet been satisfactorily treated, would demand an article of the length allowed by a quarterly review, and could not be achieved in the space to which a reply in 'N. & Q.' must necessarily be confined.

RICHARD C. CHRISTIE.

The Elms, Reckhampton.

To reply fully to the query of Mr. HUDSON would require far more space than could be reasonably asked from the Editor of 'N. & Q.', the subject being full of detail as well as of interest. Many of your correspondents are far more capable than I of doing it justice, but the following notes may be of some service. About the beginning of the seventeenth century a work bearing this title was talked of with bated breath, the earliest mention of such a treatise appearing in 1611 (the tract then existing only in MS.); and suggestions to the same effect appeared from time to time through the century. But though many orthodox writers busied themselves about this terrible tract, none of them was able to point to the existence of a copy, and the earliest actually existing work with such a title is that described by Brunet and other bibliographers, containing 46 pp. octavo, the title-page of which gives no indication of place or name of author or printer, and simply runs thus, "De Tribus | Impostoribus | Anno. M.D.III." There is evidence to show that this treatise really existed in MS. in 1716, but the date of 1598, as above, is evidently false. I believe that only one copy can now be traced as in existence, viz., that sold in the La Valliere sale, 1783 (vol. iii. p. 374), for the then large sum of 474 livres. (It was bought by the duke for 300 livres.) It is now in the Bibliothèque Nationale at Paris, and from it the textual impression given in 1861 by Philomneste Junior (Gustave Brunet), was derived. The copies sold at the Crevenne and Renouard sale seem to have disappeared. It is asserted by Barbier ('Dictionnaire des Anonymes') that this edition was printed in Vienna in 1753. A second edition, an ex-

treemly limited issue, appears to have been printed at Giessen by the bookseller Krieger in 1792. This contains 64 pp., instead of 46 in the original. The text was, moreover, published in 1833 at Leipzig by Dr. F. W. Genthe. Based upon MSS. without inspection, perhaps, of the La Valliere copy, it does not contain the whole of the text. In 1846 the full Latin text with a German translation appeared, with an introduction by Emile Weller. This editor is of the opinion that the date 1598 is really that of the impression of the first edition. Finally, we have the edition of 1861, mentioned above, which Mr. HUDSON would do well to consult.

The French work entitled 'Traité des Trois Imposteurs' appears to have little or no connexion with the original Latin treatise, but to be merely a redaction of a fragment of a book entitled 'The Life and Spirit of Spinoza.' The editions are as follows:—Rotterdam, 1721, small 4to., pp. 60; Yverdon, 1768, small 8vo., 1775 (Dutch), and 1776 (German) editions, pp. 152; Amsterdam, 1776, 138 pp. To these must be added Mr. HUDSON's edition, 1796, a notice of which I have not met with. English translations of this work appeared in Dundee, 1844, 12mo., pp. 96, entitled 'The Three Impostors,' and again in New York, 1846. None of these appears to have anything in common with the original Latin text, in reference to which a few words may not be out of place.

Some conception of the spirit which animates it may be gathered from its opening words:—

"Deum esse, eum colendum esse, multi disputant, antiquam et quid sit *Deus*, et quid sit *esse*, quatenus hoc corporibus et spiritibus, ut eorum fert distinctio, commune est, et quid sit *colere Deum* intelligant. Interim cultum dei ad mensuram cultus fastuosorum hominum sectantur."

A dispassioned and critical, if "unreligious," method is made use of in an inquiry whether the orthodox ideas of a divine being and of worship, especially as set forth in the Old Testament, can give satisfaction to an unprejudiced seeker after truth; the discrepancies and difficulties in the Mosaic record are dwelt on; the human element in revelation is mercilessly brought into prominence; and finally, with but scanty reference to Christianity or its founder, the author plays off Moses against Mahomet, urging that if the sectaries of the former call the Arabian prophet an impostor, the Mahometans have in reply a perfect right to accuse Moses of giving currency to stories incredible and fabulous.

The treatise seems to be incomplete or imperfect, the conclusion being somewhat abrupt, and is of a suggestive rather than of a comprehensive character: it appears to me to contain nothing intentionally profane, but must certainly have been startling to the few orthodox readers whom it can have reached.

Finally, a comparison of the first few words of

the Ashburnham MS., mentioned by Mr. HUDSON, with those which I have quoted will show whether that MS. was translated from the original or from the spurious treatise.

J. ELIOT HODGKIN.

Richmond, Surrey.

The Wigan Public Library possesses a reprint of the work 'De Tribus Impostoribus,' published by Jules Gay (432 copies only) in 1861, 16mo. The reprint is made from a copy once belonging to the Duc de la Vallière, and now in the Bibliothèque Nationale. MR. HUDSON will find most of the information he desires in the admirable bibliographical notice which precedes the text of this charming little edition, which is written by "Philomneste Junior" (Pierre Gustave Brunet).

H. T. FOLKARD.

I am informed that an annotated edition of 'De Tribus Impostoribus' will be published at the end of the year, accompanied by translations into English, German, Dutch, French, and Italian.

HENRY ATTWELL.

[Many valuable replies, going principally over the same ground, have been received.]

GABELLE (7th S. viii. 329).—The information afforded by most histories of the French Revolution respecting the gabelle is so hazy, not to say inaccurate, that it may interest many more than LÆLIUS to have the following extracts from a trustworthy but very rare work, the "Mémoires" laid by the Ministry of Louis XVI. before the Assembly of the Notables. The "Mémoire concernant la Gabelle" opens as follows:—

"Un impôt si considérable dans sa qualité qu'il excède le produit de deux vingtièmes; si disproportionné dans sa répartition qu'il fait payer dans une province vingt fois plus qu'on ne paie dans une autre; si rigoureux dans sa perception que son nom seul inspire de l'effroi; un impôt, qui frappant une denrée de première nécessité pèse sur le pauvre presque autant que sur le riche; qui prive le commerce de plus d'une branche intéressante; qui enlève à l'agriculture un moyen salutaire de conserver ses bestiaux; un impôt enfin dont les frais vont au cinquième de son produit, & qui par l'attrait violent qu'il présente à la contrebande fait condamner tous les ans à la chaîne ou à la prison plus de cinq cents chefs de famille, & occasionne plus de quatre mille saïses par année; tels sont les traits qui caractérisent la Gabelle."

The ministerial report goes on to say that the king is desirous to ease his people of so grievous a burden, but that, as the impost produces a revenue of nearly sixty million livres, it is impossible to do more than lighten the shocking disproportions of the tax, and reorganize the administration with a view to economy. Various propositions to attain these ends follow, but as they never came into operation, it seems needless to recount them. The following is more interesting:—

"Il est inutile de rechercher quelle a été la première origine de la Gabelle, & quels ont été ses accroissements

depuis l'époque où le droit sur le sel, consenti par les États Généraux en 1553 pour des besoins momentanés, & prorogé en 1558, devint ensuite fixe & permanent; il suffit d'observer qu'en 1537 cet impôt fut porté au quart de la valeur du sel; qu'en 1543 il le fut jusqu'aux trois huitièmes, & qu'il étoit alors perçu indistinctement dans toutes les provinces du royaume, excepté la Bretagne."

The report goes on to say that in 1549 and 1553 Poitou, Santonge, Aunis, Anjou, Limousin, the Marche, Perigord, and Upper Guienne redeemed the tax by a payment of 1,743,500 livres, and that several other provinces had subsequently purchased partial exemptions. Others, again, had managed to obtain exemption from the frequent additions that had been made to the price of salt, while Artois, Flanders, Hénault, Calais, the Boulonnais, Alsace, Béarn, Lower Navarre, and other modern acquisitions of the crown, were, like Brittany, wholly exempt. The result of these conditions was that one-third of the kingdom paid two-thirds of the tax, that two-fifths of the country paid practically nothing, and that the multiplicity of divisions required the maintenance of 1,200 interior customs barriers, where a continual war raged between the farmers of the tax and the smugglers, occasioning every year more than "4,000 saïses domiciliaires, plus de 3,400 emprisonnements, & plus de 500 condamnations à des peines capitales ou afflictives."

J. LATIMER.

Bristol.

That objectionable tax on salt is first mentioned in the French history in an ordinance of Louis IX., 1246. On March 20, 1340, Philippe VI. de Valois monopolized the salt to the revenue throughout the whole kingdom. Charles V. (1364-1380) made the gabelle a perpetual tax. It was abolished by the Assemblée Constituante on May 10, 1790.

DNABERG.

Paris.

According to Haydn's 'Dictionary of Dates,' this tax "was first imposed by Philip the Fair on the French in 1286."

EDWARD H. MARSHALL, M.A.

Hastings.

This tax on salt was first imposed by Philip the Fair on the French in 1286 (Duruy). The tax produced thirty-eight millions of francs in the reign of Louis XVI. It was a grievous burden, and tended to hasten the Revolution, during which it was abolished (1790).

G. S. B.

It is stated in Tegg's 'Dictionary of Chronology' that this oppressive tax on salt was imposed in 1435.

J. F. MANSERGH.

Liverpool.

PARALLEL DESCRIPTIONS: SCOTT AND BYRON (7th S. viii. 245, 315).—Although I am wrong, it seems, in entertaining for one moment the shadow of a suspicion as to Sir Walter's inviolable originality—in the passage in 'Kenilworth,' at least

—our only poet almost, Byron, on the other hand, has to be saddled, little doubting, with what amounts to nearly a direct charge of plagiarism from the pen of MR. RULE. Is it conceivable that both descriptions of the respective heroines—Amy Robsart and Gulbeyaz—may be original? I wish not to detract from Scott's noble genius—whose novels, which I am just now again devouring, will never be equalled—but the Great Wizard's words of himself should not be forgotten. "Byron..... beats me out of the field," said Scott, "by his description of the strong passions, and in deep-seated knowledge of the human heart" (see *Gentleman's Magazine*, vol. vii. p. 313). R. E. N.

THOMAS FULLER (7th S. viii. 365).—It is worth pointing out that, if Fuller was indebted to Logan, there is one material difference which their relative religious opinions rendered necessary. The third line of Von Logan's aphorism could only have been written by one of Arian sentiments, and is appropriate enough in Longfellow's mouth, who was a Unitarian. But Fuller, as a Churchman, is compelled to alter the wording. Von Logan was born 1604, and died 1655.

EDWARD H. MARSHALL, M.A.  
Hastings Corporation Reference Library.

PARALLEL DESCRIPTIONS (7th S. viii. 365).—Do these two passages fairly come under the heading given? If a writer has twice to describe the surroundings of a town, must we not expect him to use the same names? And really this is all that Scott has here done, nor this with absolute identity, for the novel does not mention the name of the bay. In the poem, the shores of Fife do not indent the horizon, and in the novel, the islands do not float like emeralds. Surely some such coincidence would be necessary to entitle the quotations to be called parallel descriptions. Not to say that the water is Frith in one case and Firth in the other. O. F. S. WARREN, M.A.  
Longford, Coventry.

In quoting these my friend the Rev. J. PICKFORD gives, in the first quotation, the word "Frith," in the second, the word "Firth." The latter is, I think, the correct rendering. It is *Firth*, from *fjord*, not *Frith*, from *fretum*.

GEORGE ANGUS.

St. Andrews, N.B.

GAY'S 'FABLES' (7th S. viii. 349).—Perhaps I do not grasp MR. W. H. K. WRIGHT'S meaning when he asks how many editions have been printed "since the publication of the first issue of the first series in 1728"; but from W. Walker's 'English and Latin Proverbs, &c.,' published 1672, the author acknowledges having made use of "that most ingenious 'Collection of Proverbs,' newly published by J. R., M.A. and Fellow of the Royal Society, &c." The fourth edition was, I believe,

published in 1767; but, in the face of the above, what is meant by the querist in the quotation I give?

ALFRED CHAS. JONAS.

WAS SHAKESPEARE LAME? (7th S. viii. 367).—The authority for this assertion is Sonnet xxxvii. and more particularly the third line,—

So I, made lame by Fortune's dearest spite.

Some will have it that *lame* is here used figuratively; but to me this seems forced and unusual. On the other hand, no words are used that show that this lameness was due to malformation. It may have been from a wound or fall, or the like, more or less prior to his writing this sonnet, and I incline to think that his use of the word *Fortune's* rather favours this view. Had it been congenital, one would rather have expected some such phrase as "by dire Fate's," or "by Heaven's dearest spite." Still, however, it might be plausibly argued that a lameness pre-existent to, or occurring shortly after, his entry on his dramatic career, was the cause of his usually acting—as has more or less credibly come down to us—old men. Such tottering lameness would render more natural the exclamation of old Adam:—"I can go no further," and lead to Orlando's description of him as—

An old poor man,  
Who after me hath many a weary step  
Limp'd in pure love.

BR. N.

Is not the notion that Shakespeare was lame founded on his Sonnet xxxvii., in which is the line,—

So I, made lame by Fortune's dearest spite,

So then I am not lame, poor, nor despit'd!  
Again, in Sonnet lxxxix., he says:—

Speak of my lameness, and I straight will halt,  
Against thy reasons making no defence.

Elsewhere he speaks of—

Strength, by limping away disabled.

O.

[A. HALL, JOHN CHURCHILL SIKES, W. J. BIRCH, and MORRIS JONAS write to the same effect.]

RECONNOITRE (7th S. viii. 368).—In No. 165 of the *Spectator*, dated Sept. 8, 1711, *reconnoître* is condemned as one of the numerous French words that were introduced during Marlborough's war. A young soldier is represented as writing home to his father in "the year of Blenheim," i.e., in 1704, and saying, "Our general the next day sent a party of horse to 'reconnoître' them from a little 'hautéur,'" &c. The word, with various others similarly adopted, held its place, and by the end of the century was not considered a stranger. The 'Encyclopædie Dictionary' quotes Graves, a contemporary of Walpole's, for an example in the sense of "recognize." In 'The

*Spiritual Quixote*, i. 150 (published 1773) appears the following:—"He would hardly have *reconnitred* Wildgoose.....in his short hair and present uncouth appearance."

THOMAS BAYNE.

Helensburgh, N.B.

HOLY TRINITY CHURCH (7th S. viii. 368).—The apparition in Holy Trinity Church, Micklegate, York, has not been visible for some years. When the church was enlarged, about two years ago, the window at which it usually appeared was taken away. The present sexton has seen it several times; and even now when he finds any of the church windows open says that the Trinity ghost has done it.

J. NICHOLSON.

PRIDEAUX FAMILY (7th S. viii. 219).—A kindly allusion to myself, which I have observed in an editorial notice of Mr. Engledue Prideaux's 'Pedigree of Prideaux of Luson,' has induced me to risk a charge of egotism, and explain the designation of "First Class Political Agent of India," over which the reviewer seems to be a little puzzled. In 1873 the Indian Political Department, which corresponds with the home diplomatic service, was distributed into three grades—Residents (who again were divided into two classes), Political Agents (three classes), and Political Assistants (three classes). When my relative drew up his pedigree my grade was that of a Political Agent of the First Class, but since my appointment to the Residency of Jaipur I have enjoyed the higher designation of Resident of the Second Class. The term employed in the pedigree is therefore correct, except that it is not usual to add the words "of India" to the designation. Long before the time of Bishop John Prideaux literary tastes had been developed in the Prideaux family, for a poetical writer of that name flourished in the days of King Henry VIII. About ten or eleven years ago I made an inquiry in 'N. & Q.' about this Thomas Prideaux, who wrote a poem on Queen Dido, which is printed in Collier's 'History of English Dramatic Literature,' but failed to elicit any information. The best account of the family will be found in Sir J. Maclean's 'History of Trigg Minor.' The earliest form of the name is Pridyas or Prydyas, whence it degenerated into Prides or Priddis. A person of the latter name, which is spelt Preidyox in the register of his burial, was an accomplice in the murder of "Master Page of Plymouth," about which several ballads were written. The form Prideaux does not appear before the end of the fifteenth century, when it was beginning to be considered "the correct thing" to deduce an ancestry from the companions of the Conqueror. I feel no doubt that the groundwork of the name, which was primarily a local one, was the Cornish *pryd* or *prid*, which means soil or earth, and that

it is of kindred origin with Prydain, whence the Romans formed Britannia. A bearer of the name may therefore consider himself a veritable Autochthon.

W. F. PRIDEAUX.

Jaipur, Rajputana.

MINSTER (7th S. viii. 65, 115, 212, 350).—Though it makes no difference to CANON VENABLE'S argument, I think the Salisbury "Minster Street" must have been named from the adjacent yard of St. Thomas à Becket's parish church, and not from the cathedral (neither of these having been monastic). The street is exceptional, the most central and shortest in the city, and the only one having both ends crossed and stopped. It is true that to-day it makes a bit of the shortest coach road from Castle Street (the entrance from Old Sarum) to High Street and the Cathedral, because the direct junction of those two main thoroughfares, between St. Thomas's and the river, has been made only a footway, perhaps when that church was rebuilt in Tudor times, for I think no vestige of its earlier fabric remains, and the present one very closely overhangs, by both its ends, the square of houses enclosing its yard.

E. L. G.

"MAUD" VINDICATED' (7th S. viii. 328).—UNDERGRAD will find a copy of this book in the British Museum. Its author is Robert James Mann, M.D., and it was published by Jarrold & Sons in 1856. Its purpose was to defend the Laureate from the charge of preferring war to peace (such as 'The Laureate's View of War' in *Punch*, Aug. 18, 1855).

DR V. PAYEN-PAYNE.

LOVEBAND FAMILY (7th S. viii. 368).—Two members of this family, both resident in North Devon, are fully recorded in Mr. Walford's 'County Families.' Their addresses being given, MR. W. D. PINK can have no difficulty in applying to them for the information that he seeks.

MUS RUSTICUS.

Consult parish register of Yarncombe, Devon.

R. W. C.

CHARE (7th S. viii. 307, 417).—See the part of 'New English Dictionary' just issued, where the antiquity of the word is shown; also its application to country lanes in the North.

E. D.

FAL IN PLACE-NAMES (7th S. viii. 308).—Falmouth is situated at the mouth of the river Fal, hence its name. Camden does not mention the town of Falmouth, but writes of the "bay full of winding creeks, receiving the little river Vale, upon which something inward, flourished an old town call'd *Voluba*, mention'd by Ptolemy. But it has long since either lost its being or name; which yet does still in some measure remain in Volemouth or Falemouth" (ed. 1695, col. 7). As regards the town, we are told in 'Beauties of Eng-

land and Wales' (1802), that "in 1660 a proclamation was issued by Charles II. that Smithike *alias* Penny Come Quick, should from and for ever after the 20th of August, 1660, be called by the name of Falmouth" (p. 448). In Morden's 'Map of Sussex,' *Falmer* appears to be spelt *Fammer*.

J. F. MANSEERGH.

Dr. Bannister, in his 'Glossary of Cornish Names,' under "Fal" gives, "Fal, the prince's [river], ? *foill*, slowly, softly (Gaelic)." Joyce, in his 'Irish Names of Places,' gives the meaning of the words *aill* and *foill* [oil, foil] as a rock or cliff, and of *fal* as a hedge, and instances "Falcarragh, in Donegal, rough or rugged *fal*, and here the meaning has probably been extended to a field" (p. 211, 1875).

ONESIPHORUS.

*Fal*, the same as *fell*, a range of hills. Common in North Yorkshire, Cambridge, and Scotland (see Edmunds's 'Names of Places'). *Falmer*, the pond by the hills.

JOSEPH DEAN.

Croydon.

The first syllable of the place-names referred to, when spelt *fale*, at once shows the meaning "vale." Walcott refers to this in accounting for the name "Penny-come-quick, which the first inhabitants called Falmouth": "The name is really Pen-coom-ick, the head of the narrow dingle, or the valley on the creek."

R. W. HACKWOOD.

Is this connected with *fale*, a name given in some parts of Lincolnshire (see Halliwell, s.v.) to wet, marshy land?

C. O. B.

THE WASHINGTON ANCESTRY (7th S. viii. 406).—As MR. J. DIXON considers his opinion on this subject to be of sufficient importance to appear in your pages, I would refer him and your readers to the "Conclusions" which appear in the very paper to which he refers, viz., in the *New England Historical and Genealogical Register*, and reprinted in the *Nation* of Oct. 17 last:—

(1) "We lack positive proof to identify him [Laurence Washington, of Virginia, who owned lands in Luton] with the Laurence baptized at Tring in 1635."

(2) "Having rendered it almost absolutely certain that the father of the Washington children baptized at Tring was a clergyman and M.A., we lack absolute certainty that he was identical with the Rector of Purleigh."

Mr. W. H. Whitmore further adds:—

"On both these points we may hopefully expect assistance from our English friends, now that the field of investigation is so contracted."

The following are the baptisms referred to in No. 2 above:—

Crispines sene our Ladie daye Anno Dom' 1635  
Layaranc sonn of Layarance Washington June the  
xliii<sup>th</sup>.

Baptized sene our Ladye daye Anno Dom 1636 Eliza-  
beth da of M' Larranc Washington Aug xvii.

Baptized sene Mickellmas daye Anno Dom' 1641 Wil-

liam sonn of M' Larrance Washenton baptized the xliii<sup>th</sup>  
da[i].

Where, may I ask, is the evidence in these entries that the father was "a clergyman and M.A."? though it may be asked, with perhaps equal fairness, Where is the evidence of the contrary?

Laurence Washington, M.A., was instituted to the vicarage of Purleigh, Essex (*vide* Newcourt), March 14, 1632/3, and is said by Walker to have been ejected in 1643. He is found acting as Surrogate at Whethamsted (Herts) Jan. 29, 1649–50, when his signature appears below a bond by John Dagnall, who was guardian of two cousins of the Washingtons whose baptisms are named above. Now what is the value to be assigned to this signature, which I take to be a purely official act, and, therefore, a mere coincidence?

But another apparent difficulty in Mr. Waters's case is to explain away the fact that though the Vicar of Purleigh served his parish in Essex from 1633 to 1643, yet the baptisms of three of his alleged children are to be looked for fully forty miles away, in the adjoining county of Herts, in the parish of Tring, although there is not a tittle of evidence that the Vicar of Purleigh had any issue at all or, for the matter of that, that he even had a wife—*C'est magnifique, mais ce n'est pas genealogie*.

It will be interesting to know what were the special circumstances which would have led a wife to travel forty miles in those days, so that her children might be born in a distant parish, or that they might be taken so great a distance merely to be baptized.

By the aid of a friend (as Mr. Waters very properly remarks) the Washington ancestry has, as it may fairly be assumed, been riveted to an English connexion; and I doubt not that more satisfactory evidence may yet be discovered by "our English friends," for Mr. Waters has utterly failed to realize the effect of his statement (fatal to his theory), that in the lifetime of the Vicar of Purleigh a guardian was appointed over his alleged children!

ST. VEDAST.

SIR HENRY NORTON, BART. (7th S. viii. 324, 394).—MR. BOWLES's clear and interesting note leaves but one point unexplained, namely, how it came to pass that Sir John Norton, of Rotherfield, inherited the baronetcy upon the decease of his brother, Sir Richard, in whose favour the title had been created. So far as appears, there was no special remaindership to the Rotherfield baronetcy.

W. D. PINK.

Leigh, Lancashire.

CLUB (7th S. viii. 387).—DR. MURRAY asks whether there is any contemporary evidence for the application of the name *club* to the company said to have met at the "Mermaid Tavern." With some diffidence I venture to suggest that Howell possibly refers to some such company in the

following passage (dated Aug. 15, 1636), in his 'Familiar Letters.' It seems evident that a play is intended upon the word *club* :—

"In my last I writ to you that C. Mor was dead (I meant in a moral sense). He is now alive again, for he hath abjur'd that Club, which was used to knock him in the head so often, and drown him commonly once a day.....You know Kit hath a poetick fancy, and no unhappy one, as you find by his Compositions; you know also that Poets have large Souls, they have sociable free generous Spirits, and there are few who use to drink of *Helicon's* Waters, but they love to mingle it with some of Lyons Liquor, to heighten their Spirits."

Howell himself was one of "the tribe of Ben," and may be referring to things he had "seen done at the Mermaid" or elsewhere.

Littleton (Cambridge, 1693) has, "a club, or society of friends"; and "a club of wits."

I can give DR. MURRAY a reference to the word *club* in Pepys, but not to the passage he wants. Under date Feb. 24, 1659, Pepys records :—

"A very handsome supper at Mr. Hill's Chambers, I suppose upon a club among them, where I could find that there was nothing at all left of the old preciseness in their discourse, specially on Saturday nights."

C. C. B.

PIGS SEEING THE WIND (7th S. viii. 367).—If MR. JAMES HOOPER cares to turn to *Times* for November, 1888, New Series, No. 47, p. 581, he will find a paper which I wrote on 'Lucky Pigs.' In that article are certain grotesque typographical errors, scarcely warranted, as I flatter myself, by my copy; but in spite of these he may be interested with what I have advanced on the subject of his query.

FRANK REDE FOWER.

24, Victoria Grove, Chelsea.

This saying was noticed by EIRIONNACH in 1st S. viii. 100, in reference to 'Hudibras,' pt. iii. c. ii. l. 1106, and Hone's 'Year Book,' for Feb. 29, 1831, but no very clear explanation was given.

ED. MARSHALL.

There are some notes on this subject at 1st S. viii. 100, to which this may be added :—

"74. Upon the approach of wind, Swine will be so terrified and disturbed, and use such strange actions, that Country people say that Creature onely can see the wind, and percieve the horridness of it."—Bacon, 'Natural Hist. of Winds,' 1671, p. 42.

Somebody (who?) having said that he "Never saw such a wind," was asked what it was like, and replied, "Like to have blown my hat off."

W. C. B.

READERS OF FICTION (7th S. viii. 427).—In the September number of the *Fortnightly Review* there is an exhaustive article upon this subject, entitled 'What English People Read,' from the pen of Mr. W. M. Gattie.

EDWARD M. BORRAJO.

The Library, Guildhall, E.C.

[Other contributors supply the same information.]

OXGANG (7th S. viii. 407).—The number of acres in an oxgang may be 6½, 7½, 8, 9, 10, 12, 13½, 15, 16, 18, 20, 24, 30, according to the system of tillage and the way of reckoning. This is partly explained in 'N. & Q.,' 7th S. ii. 405, 481, and more fully, with special reference to East Yorks, in 'Domesday Studies,' vol. i. pp. 159, 175, 186. Twenty acres, the area given in Cassell's 'Encyclopædic Dictionary,' is quite exceptional. It can only occur in a two-field shift, where the oxgang is reckoned in both fields by the small hundred.

ISAAC TAYLOR.

MR. JOHN THOMPSON will find some information touching oxgangs in East Yorks in Poulson's 'Holderness,' where are to be met with areas varying between six acres and twenty, as denoted by the term. The measure indicated by the oxgang in this division of Yorkshire (Cleveland) is about as variable as anything that can be imagined. Thus, I not only know of oxgangs as low as eight acres and as high as eighteen and twenty, but in one small township—that of Ingleby Barwick, as it is usually called—I have notes of two distinct measures (in or about 1299), the one of twelve acres and the other of eighteen; and as these different estimates are both in the same roll—a rental of Gisburgh Priory—no doubt they are both authentic. I published a note touching this variability in the *Antiquarian* the last year of its existence.

J. C. ATKINSON.

Hyde Clarke gives the bovat as from six to forty acres. Coles, in his 'Dictionary of Hard Words,' 1732, says, "Commonly taken for fifteen acres."

R. W. HACKWOOD.

JAMES HAMMOND AND CATHERINE DASHWOOD (7th S. viii. 206, 318).—Although I may possibly have been anticipated, I think the following note from Hervey's 'Memoirs' sufficiently interesting to be produced in connexion with this pair of lovers. Lord Hervey had written an "Answer," in the character of Miss Dashwood, to one of Hammond's 'Elegies,' which was published in the fourth volume of Dodsley's 'Collection.' On this Mr. Croker has the following note :—

"Amidst this gossip of the last century I shall, perhaps, be forgiven for recording that my old acquaintance, Lady Corke, who died in 1840, at the age of ninety-four, told me that she had known Kitty Dashwood very well, and that Hammond undoubtedly died for love; 'the only instance of the kind,' she said, 'that she had ever known in her long life.' Kitty had at first accepted, but afterwards rejected him on—Lady Corke, and, indeed, all Kitty's contemporaries, thought—prudent reasons; and this is the tone of Lord Hervey's 'Answer.' Hammond died in 1742 and Miss Dashwood in 1779, bed-chamber-woman to Queen Charlotte."—'Memoirs,' ed. Croker, 1848, i. xxx.

I should think it questionable if Kitty ever went so far as to accept Hammond. Walpole, in his account of Queen Charlotte's wedding, says :—

"It is as comical to see Kitty Dashwood, the famous old beauty of the Oxfordshire Jacobites, living in the palace as Duenna to the Queen. She and Mrs. Boughton, Lord Lyttelton's ancient Delia, are revived again in a young court that never heard of them."—'Letters,' ed. Cunningham, 1861, iii. 435.

My impression is that political differences were the sole cause of the separation of the lovers, and that Hammond, in the highest spirit of chivalry, preferred that Hervey and the other worldlings of the Court should draw their own conclusions on the subject rather than compromise the Jacobite friends of his mistress by revealing the true motives for his "rejection."

W. F. PRIDEAUX.

Jaipur, Rajputana.

OLD INNS AND TAVERNS OF LONDON AND SUBURBS (7th S. viii. 287).—Mr. Dodshon Foster, a member, I believe, of the firm of M. B. Foster & Sons, of Marylebone, had a large number of water-colour drawings of inns of London and environs, made by Mr. Wilson, a friend of Birket Foster. On Mr. Foster's death the collection passed into the hands of Mr. Francis Harvey, of St. James's Street, who in 1887 issued a catalogue of the 888 drawings, the bulk of which, I think, are now in the possession of Mr. H. Blackwell, of 151, Queen's Road, Finsbury Park, who, I am sure, will be pleased to show them to J. R. D. According to the catalogue there was a drawing of "The Old White Horse," Brixton Hill, but none of either of the inns at Streatham.

AMBROSE HEAL.

Amédée Villa, Crouch End, N.

"IS THY SERVANT A DOG?" (7th S. viii. 300, 337, 395).—This sentence has been made use of by two correspondents. But as it is a literary reference, it may as well be stated that the homiletic use of it which used to be made must now finally disappear. The Revised Version translates 2 Kings viii. 13, "But what is thy servant, which is but a dog, that he should do this great thing?" It is not an instance, by any means, of "Nemo repente" on the part of Hazael. This is a second mistake in connexion with the passage.

ED. MARSHALL.

It is upwards of forty years ago, long before the speeches quoted, that I distinctly remember the latest *bon mot* of Sidney Smith being current in London. Sidney Smith was chatting with Edwin Landseer, when the latter said, "I wish you would sit to me for your portrait." "Is thy servant a dog that he should do this thing?" answered Sidney Smith. The quotation was particularly apt, being addressed by a Canon of St. Paul's to the best of animal painters.

J. CARRICK MOORE.

"KING OF ARMS" OR "KING AT ARMS" (7th S. vii. 448; viii. 29, 112, 235, 251).—Although Cussans, in his first edition of the 'Handbook of Heraldry,' 1869, does make use of the expression King at Arms, still it is only fair to note that the

error is corrected in subsequent editions. And if MR. UDAL refers to the edition of 1882 he will find that Garter is there spoken of as King of Arms. Surely in quoting an author one should refer to the last and revised edition.

My object was far from imputing inaccuracies to MR. UDAL, but merely to prove how overwhelming was the preponderance of authority in favour of King of Arms, as he seemed to show a partiality for the other designation.

There seems to be every reason to suppose that the title King at Arms, where used by the old heralds, crept in from that inaccuracy and disregard for minor details prevalent in former days, especially with regard to spelling. This, I think, might well account for Sir David Lyndsay styling himself Lyon King at Arms, as your correspondent LÆLIUS mentions. Though under the emblazon of his own arms we find, "The Armes of Sir David Lyndesay of the Mont Knycht, alias Lion King of Armes, Antor of this present Buke. Anno Domini 1542."

ARTHUR VICARS.

It may be not amiss to point out to MR. J. S. UDAL that in the third edition of Cussans's book (1882) the text (p. 244) runs "a King of Arms was appointed."

F. W. D.

LÆLIUS first gives as correct the reading King at Arms, as following the signature of Sir David Lyndsay (or Lyndesay) of the Mount, but in a subsequent issue says the title or designation should be King of Arms. May I inquire which form Sir Walter Scott followed? My volumes of Black's centenary edition of Scott are 3,000 miles from where I am writing; but in a cheap American edition before me the first of LÆLIUS's readings is followed:—

Still is thy name in high account,  
And still thy verse has charms,  
Sir David Lyndesay of the Mount,  
Lord Lion King-at-Arms.

'Marmion,' canto iv.

GEO. JULIAN HARNET.

Enfield.

[It is King-at-Arms in Cadell & Co.'s edition of 183, 11 vols.]

FOLK-LORE: COAT TURNED INSIDE OUT (7th S. viii. 388).—The following counter-charm for the evil eye appears to be to some extent an illustration of the belief, "Turn the shift over the head, turn it three times 'witherahins' (i.e., against the course of the sun), hold it open, drop a burning coal through it three times, and put it on again."

R. G. ALFORD.

It is a protection against the misleading of fairies. See Keightley's 'Fairy Mythology' and other works.

E. YARDLEY.

There is a somewhat similar superstition in Cornwall. If any one loses his way in the country



he believes himself to be pixie (or piskie) led, and at once takes steps to relieve himself of their company by turning some portion of his clothing inside out. It is believed by many to be sufficient if the pocket of the coat or dress is turned out.

J. LITTLETON.

[Is the gambler's superstition of turning his chair round to change his luck akin?]

#### AUTHORS OF QUOTATIONS WANTED (7th S. viii. 240).—

'Tis infamy to die and not be missed.

The line occurs in stanza cvi. of a beautiful poem by Carlos Wilcox, an American poet, entitled 'The Religion of Taste,' republished in London in 1832. It deserves to be better known than it is.

J. MASKELL.

(7th S. viii. 369.)

"Experience is the best of schoolmasters, only the school-fee is heavy."—Carlyle's 'Miscellaneous Essays,' i. 137, 1838. This is very like a reference *memoriter* to Franklin's sentence, or else an adaptation of it: "And now to conclude, 'Experience keeps a dear school; but fools will learn in no other, and scarce in that; for it is true we may give advice, but we cannot give conduct,' as poor Richard says."—From the "Preliminary Address" to the Pennsylvania almanac, 'Poor Richard's Almanac,' for 1758; Franklin's 'Essays,' London, 1850, p. 109.

ED. MARSHALL.

#### Miscellaneous.

##### NOTES ON BOOKS, &c.

*Chaucer.—The Legend of Good Women.* Edited by the Rev. Walter W. Skeat, Litt.D. (Oxford, Clarendon Press.)

FOLLOWING the edition of the minor poems of Chaucer by Prof. Skeat, comes from the same source an authoritative edition of the 'Legend of Good Women.' In those whose acquaintance with Chaucer was made in the old editions, or at best in the text of Thomas Wright (Percy Society) or his follower, Robert Bell, the facilities offered the modern scholar beget some grudging. The present edition is a monument of sound and judicious scholarship; and the introduction, the notes, and the glossarial index supply all obtainable knowledge concerning the poem, its subject, its metre, and similar matters. The text is obtained by collating the parallel texts that have been issued by the Chaucer Society. Without such aid Prof. Skeat could never, he owns, have undertaken the task he has happily executed. His book is, of course, indispensable for educational purposes. The student, and the general reader even, will not care to occupy himself with any other edition.

*Annuaire de la Noblesse de Russie.* Par Roman-Ivanovitch Ermerin, Docteur en Droit. (St. Petersburg, H. Schmetzdorff; London, Low & Co.)

FOR the first time the Russian nobility has an *Annuaire*, or Peerage, such as most European countries have possessed from a century and more, as in the case of Germany and England, to eight years in the case of Denmark, and six in that of Finland. Voluminous "nobilitaires" of the Russian nobility exist in Russian. Our friend Dr. Ermerin is, however, the first to bring the particulars of the great families of Russia within reach of the fairly cosmopolitan reader. Very picturesque and romantic are the annals he gives; and the pedigrees with which the book is liberally furnished are striking, the origin of one family dating from Genghis Khan. The

volume will be welcomed by heralds, and constitutes an all-important and, indeed, indispensable addition to existing records of the "great houses."

*Twelfth Night; or, What You Will.* Edited by H. Howard Crawley. (Rivington.)

TO the useful Falcon edition of the plays of Shakespeare has been added 'Twelfth Night.' It is a cheap and handy book, and the introduction and notes contain much serviceable information.

CAMPION'S *Masque in Honour of the Marriage of Lord Hayes*, 1607, with music by various composers, edited by S. E. P. Arkwright, has been published by Joseph Williams, London, and Parker & Co., Oxford, as No. 1 of the "Old English Editions." If, as seems probable, the series is to be continued, it will be interesting and valuable.

*On Highgate Hill*, a topographical sketch, by Mr. John Pym Yeatman (Bradbury, Agnew & Co.), has reached a third edition.

AN exceptionally attractive number of the *Fortnightly* opens with Prof. Dowden's 'Literary Criticism in France.' In this the respective methods of Sainte-Beuve, Scherer, Nisard, M. Brunetière, M. Taine, and M. Hennequin are ably reviewed and contrasted. M. Hennequin is once more brought on the tapis in 'A Page of My Life,' by Mr. John Addington Symonds, descriptive of existence at the high latitudes amidst which he dwells. In what is a species of apology the Bishop of Peterborough says that, on account of misinterpretation of his recent utterances, he has seen postcards flying about him like a cloud of mosquitoes, while indignant and mostly incoherent letters have fallen upon him like a shower of rockets. Mr. Grant Allen, whose apparent 'foible is omniscience,' writes on 'Practical Religion.' To the other grievous qualities of the Russian Mr. Lanin adds dishonesty of the most flagrant description, and Madame Blaise de Bury gives a most appetizing account of a new French novelist, M. Lavedan.—In days of paradox everything finds its rehabilitation, and in the *Nineteenth Century* M. H. Dsiwicki writes eloquently 'In Praise of London Fog.' There is, moreover, some truth in his proposition. Sir Joseph Fayer writes on 'The Venomous Snakes of India.' He gives a good account of the manner in which the creatures are handled by charmers, and counsels a higher scale of rewards for the destruction of the reptiles. Mr. Augustine Birrell speaks highly of Mr. Court-hope's 'Life of Pope'; Sir Morell Mackenzie deals with 'The Revival of Leprosy'; and the Rev. Charles H. Wright describes recent measures for 'Stamping out Protestantism in Russia.' The other articles are political.—In the *Century* appear some good articles, including 'Selections from Wellington's Letters' to Mrs. Jones, of Pantglas, a lady sixty years his junior, in whom he took a warm interest. Quite remarkable is the gravity of the duke's letters. Mr. Jefferson's interesting 'Autobiography' is continued. 'Nature and People in Japan' is excellent in letterpress and illustration. The same may be said of 'The Paris Panorama of the Nineteenth Century.'—In the *Gentleman's* the Rev. S. Baring Gould writes on 'Coffin Nails,' and communicates some quaint and very interesting learning. 'Under King John,' by Mr. Alex. Charles Ewald, deals principally with crime during that reign. Mr. Cuthbert Hadden writes on 'Charles Dibdin' and Mr. Grant Allen has a communication 'From Africa.'—Canon Ainger contributes to *Macmillan's* a very thoughtful paper on 'The Teaching of English Literature.' 'County Landmarks,' by Lord Edmond Fitzmaurice, has naturally an antiquarian flavour. Very readable is 'The Later Plays of Björnson,'—Mr. Aeworth finishes in *Murray's* 'The Railways of Scot-

land' and Mrs. Kendal her 'Dramatic Opinions.' 'An International Census of Hallucinations' also appears.—'Lord Chesterfield' is the subject of a good paper in *Temple Bar*. 'Among the Americans' is readable, and 'Recreations of a Dominican Preacher' amusing.—*Belgravia*, which now appears from Messrs. F. V. White & Co., has an account of 'Chopin as Man and Musician'; a review, by Mr. Percy Fitzgerald, of 'The Dead Heart'; and a little about 'Poison and Poisoners,' by Mrs. Alexander Fraser.—With its contributions by the Rev. S. Baring Gould, the Rev. C. E. Manning, Dr. Hutchinson, Mrs. Linneus Banks, and other well-known writers, the *Newbery House* is rapidly winning its way into favour.—In the *New Review* 'What to Do with our Old People,' by Prof. Max Müller, seems to hint at a way of thinning population by returning to old means of dealing with "eld." The Hon. Lewis Wingfield tells of his troubles in directing a Lord Mayor's Show. Bret Harte sends a poem. 'In the Old Monument Room of Wollaton Hall' is continued.—The *Cornhill* has two pleasant descriptive articles, 'Longshore Memories' and 'Among the Sardes.' Not very exact in all the statements is 'Some Unheeded Effects.'—Dr. Arthur Stradling gives in *Longman's* some grim recollections under the title 'A Land of Death.' Mr. Lang is pleasantly controversial in 'At the Sign of the Ship.'—A Christmas number of the *English Illustrated* shines brilliantly as regards illustrations, which are excellent as well as numerous. The letterpress is scarcely up to the level of the designs.—The *Monthly Chronicle of North-Country Lore and Legend* has an article on 'The Luck of Eden Hall,' and very much matter of high antiquarian interest.

No. XXIX. of the *Bookbinder* (Clowes & Sons) reproduces from Mr. Quaritch's collection a beautiful French binding which is conjecturally assigned to Augustin de Seuil. Mr. Quaritch's 'Brief History of Decorative Binding' is pleasantly conspicuous in the letterpress.

Recent numbers of Mr. Hamilton's *Parodies* have not reached us. Part LXXIII. and last gives a list of theatrical burlesques and parodies, the first of its kind ever published, and likely, therefore, to be of use to the theatrical student. Mr. Hamilton is to be congratulated on the accomplishment of his task.

The *Antiquary* for December contains 'Charles Blount, Eighth Lord Mountjoy,' by Mr. W. Roberts, and the conclusion of 'Bibliographical Notes on the Old English Drama,' by Mr. Carew Hazlitt.

The publications of Messrs. Cassell lead off with *Our Own Country*, of which the penultimate number has been reached. Carlisle and Great Yarmouth are depicted, and there is a fine full-page view of Great Marlow, as illustrating 'The Thames from Windsor to Reading.'—'Julius Cæsar' is completed in Cassell's *Shakespeare*, of which an extra sheet is issued. The illustrations to the play are very dramatic.—*Old and New London*, Part XXVII., begins at Charing Cross, reproducing Canaletti's view of Northumberland House. The first Royal Academy, Old Cockspar Street, St. Martin's Lane, the old Church of St. Martin, and Leicester Square about 1760 are depicted. The reader is thus taken northwards to Soho Square.—Part LXXI. of the *Encyclopædic Dictionary* contains "Studied" to "Suspire." "Sun," with its innumerable derivatives, is the most important word in the number. Of the leaf of the sun-dew, immortalized by Mr. Swinburne, and of the sun-fish, &c., illustrations are given. To the utility of the dictionary our columns bear constant witness.—Præger's *Naumann's History of Music*, Part XXI., reproduces Gerard Dow's 'The Violinist,' and many curious plates of musical instruments from the 'Syntagma Musicum.' 'The Germans

in the School of the Italians' is concluded, and 'Music in England' under Henry VIII., Edward VI., and Mary opened out.—*Celebrities of the Century*, Part XI., includes K and L, and furnishes lives of Kosuth, Lamartine, L. E. L., Laplace, the various Laurences, John Leech, Leo XII., Viscount Lesseps, Liszt, Lords Liverpool and Lyndhurst, and others.—Part III. of *The Holy Land of the Bible* is principally occupied with the Philistine plain and Samson country. It is abundantly illustrated, both in the text and in separate engravings.—After giving a picture of opossum shooting, *Picturesque Australasia*, Part XIV., takes the reader to the Janolan Caves, and thence to Queensland, giving many moving incidents by flood and field. It is curious to find that the custom of assigning uncanny spots to the arch-fiend has extended to the Antipodes, and that one of the caves is the Devil's Coach-house.—In *Woman's World* 'The Choice and Arrangement of Furniture' is the most satisfactory paper.

### Notices to Correspondents.

We must call special attention to the following notices :

On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

LÆLIUS ("Reckling").—Probably from *reck*, with diminutive suffix.

There lay the *reckling* one,

But one hour old.

Tennyson, 'Lancelot and Elaine.'

A mother dotes upon the *reckling* child

More than the strong.

Taylor, 'Philip van Artevelde.'

See the 'Encyclopædic Dictionary.'—Claude Lorraine's 'Liber Veritatis' is in the collection of the Duke of Devonshire. For an account of it see Bryan's 'Dictionary of Painters and Engravers,' under 'Gellée, Claude.'

JOHN AYBRY, JUN. ("Panel Portrait").—This is obviously a portrait of Erasmus, who died at Bâle in 1536, the year you mention. What you read "Erasm Raherd" should probably be *Erasm. Rotterd., or Rotterod. Erasmus of Rotterdam*.

R. F. CORBOLD ("Paying through the nose").—This subject has twice been treated in 'N. & Q.' (see 1<sup>st</sup> S. i. 385, 421; ii. 348; 5<sup>th</sup> S. vi. 184) without eliciting a very satisfactory explanation.

MOLLIE ("Charade").—The only answer to this we have heard is "Ignis-fatua." See 3<sup>rd</sup> S. viii. 316.

OLD READER ("Marquess or Marquis").—The former is held to be the English spelling, the latter the French.

THOMAS HYDE DRAKE is anxious to find references in 'N. & Q.' about 1867, to militia stations which we fail to trace.

### NOTICE.

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LONDON, SATURDAY, DECEMBER 14, 1889.

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## Notes.

## QUEEN ELIZABETH'S MONUMENTS.

(See 7th S. viii. 307.)

The question raised by MR. PAPWORTH has long engaged my attention, but I have been unable to ascertain whether the numerous monuments in the London churches were erected by grants from the public purse or by the voluntary contributions of the people. Some of your correspondents may have access to the registers of the churches named, which might settle the question.

Alhallows, London Wall.—This church contained a large painting on cloth, with the effigy of the queen lying on her tomb, and the following lines:—

Read but her Reign, this Princess might have been,  
For Wisdom, call'd Nicania, Sheba's Queen.  
Against Spain's Holofernes Judith she,  
Dauntless gain'd many a glorious Victory.  
Not Deborah, did her in Fame excel,  
She was a Mother to our Israel:  
An Esther, who her Person did engage,  
To save her People from the Publick Rage;  
Chaste patroness of true Religion,  
In Court a Saint, in Field an Amazon:  
Glorious in Life, deplored in her Death,  
Such was unparallel'd Elizabeth.

Born Anno 1534, Crowned 1558, Died 1602.

Alhallows the Great, Thames Street.—Stow says there was a monument in this church, with these words:—

If Royal Virtues ever Crown'd a Crown;  
If ever Mildness shin'd in Majesty;  
If ever Honour honour'd true Renown;  
If ever Courage dwell'd with Clemency;  
If ever Princess, put all Princes down  
For Temperance, Prowess, Prudence, Equity;  
This, this was she, that in despite of Death  
Lives still Admir'd, Ador'd Elizabeth.  
Many Daughters have done virtuously, but thou excellest them all.

In the figure of a book over her:—

They that trust in the Lord shall be as Mount Zion,  
which shall not be removed.

On the right side of her:—

Spain's Rod, Rome's Ruin, Netherland's Relief,  
Heaven's Gem, Earth's Joy, World's Wonder, Nature's Chief.

On the left side of her:—

Britain's Blessing, England's Splendor,  
Religion's Nurse, and Faith's Defender.

Under her these words:—

I have fought a good Fight, I have finished my Course,  
&c.

St. Ann's, Blackfriars.—The following inscription appeared on the monument erected to the memory of the queen:—

Sacred unto Memory; Religion to its primitive Sincerity restored; Peace thoroughly settled, Coine to the true value refined, Rebellion at home extinguished; France, neere Ruine by intestine Mischiefes, relieved; Netherlands supported, Spain's Armada vanquished; Ireland with Spaniards Expulsion and Traitors Correction, quieted; both Universities Revenues, by a Law of Provision, exceedingly augmented; finally all England enriched, and Forty-five Years prudently governed. Elizabeth a Queen, a Conqueress Triumpher, the most devoted to Piety, the most happy after seventy Years of her Life, quietly by Death departed.

On the reverse:—

For an eternal Memorial, unto Elizabeth, &c.

See St. Mary-le-Bow, Cheapside.

St. Bennets, Gracechurch Street.—Here was a monument

To the memory of Elizabeth, Queen of England, France and Ireland, Daughter of King Henry VIII. by Anne Bullen his wife. She died at Richmond 24 March 1602 being 69 years 6 months and 17 days old, when she had reigned 44 years 4 months and 7 days.

The inscription on a book, the right and left side of the monument, and lines, being the same as at Alhallows the Great.

St. Botolph, Aldersgate.—Here was a large painting in memory of Queen Elizabeth, with the regalia, lions, &c., and the words from 2 Timothy iv. 7, 8.

St. Catherine Coleman, Fenchurch Street.—Here in memory of Queen Elizabeth are the arms of England and France quartered, with the motto "Semper Eadem," under which are these words:

Elizabeth, the late Queen of England, France, &c. Came to the Crown November, 1558, Reigned 44 years, slept in the Lord 24 March 1602. Many daughters have done virtuously, but thou surmountest them all. Memoria Immortalis.

St. Catherine Cree, Leadenhall Street.—A similar painting to that at Alhallows, London Wall.

St. Clement's, Eastcheap.—Here was formerly a monument to the memory of Queen Elizabeth, with the same words as are given in the latter part of the inscription at Alhallows the Great.

St. George, Botolph Lane.—Here was formerly a monument to Queen Elizabeth, the inscription as at Alhallows the Great.

St. Laurence Jewry.—Here also was a monument to Queen Elizabeth, similar to that at St. Michael's, Wood Street, with the inscription, "I have fought a good fight," &c.

St. Mary Somerset, Thames Street, formerly contained a monument to the memory of the queen.

St. Mary Woolnoth, Lombard Street.—A monument similar to that at Alhallows the Great.

St. Martin Orgars, Cannon Street.—The inscription on the monument was similar to that at St. Michael's, Wood Street.

St. Martin's Vintry, Thames Street.—The monument to the memory of Queen Elizabeth contained these words :—

To the eternal memory of Elizabeth Queen of England, France and Ireland, Daughter to King Henry 8th, Niece to Henry 7th by the Daughter of King Edward the 4th. A Mother to her Country, a Nurse to Religion and all good Arts, being of incomparable Knowledge in very many languages and endued with rare Ornaments of Body and Mind in all Princely Virtues above the Sex of Women. I have fought a good Fight, I have finished my Course, &c.

St. Mary-le-Bow, Cheapside.—The monument contained the words from 2 Timothy iv. 7, 8, and was a representation of that erected by King James for

Elizabeth, Queen of England, France and Ireland, &c. Daughter of King Henry the 8th by Queen Ann Bullen, Grandchild of King Henry 7th, Great Grandchild of King Edward the 4th, and Sister of King Edward the 6th and Queen Mary. She restored Religion to its primitive Sincerity, settled Peace thoroughly, reduced Coin to the old Standard, extinguished Rebellion at home, relieved France, near ruin by intestine Mischiefs, supported the Netherlands, vanquished Spain's Armada, quieted Ireland with Spaniards Expulsion, and Traytors Coercion : augmented exceedingly both Universities Revenues by a Law of Provision, and enrich'd all England. Was a Mother to this her Country, the Nurse of Religion and Learning, for perfect Skill of very many Languages, for Glorious Endowments, as well of Mind as Body ; and for Regal Virtues, beyond her Sex. A Prince Incomparable. And after 45 years most Prudent and happy Government, she died in the 70 year of her Age A.D. 1602. Whose corps is interred in the famous Collegiat Church of Westminster.

On the other side :—

Fame blow aloud and to the World proclaim  
There never ruled such a Royal Dame.

The Word of God was ever her Delight,  
In it she meditated Day and Night.

Spain's rod, Rome's Ruin, Netherland's Relief ;

Earth's Joy, England's Gem, World's Wonder, Nature's  
Chief

She was, and is, what can there more be said !

On Earth the Chief, in Heav'n the 2d Maid.

St. Michael's, Wood Street.—There was a monument with these words :—

Here lyes her Type, who was of late

The Prop of Belgia, Stay of France,  
Spain's Foll, Faith's Shield, and Queen of State,  
Of Arms, of Learning, Fate and Chance,

In brief, of Women ne'er was seen  
So great a Prince, so good a Queen.

With Virtue her Immortal made,  
Death (envying all that cannot dye)

Her Earthly Parts did so invade  
As in it wrack'd Self-Majesty.

But so her Spirit inspired her Parts,  
That she still lives in Loyal Hearts.

St. Michael's, Crooker Lane.—The monument contained the following inscription :—

Queen Elizabeth both was and is alive, what then can more be said !

In Heaven a Saint, in Earth a blessed Maid.

She ruled England Yeeres 44 and more, and then returned to God,

At the Age of Seventy Yeeres, and somewhat od.

St. Mildred's, Bread Street.—

Th' admired Emperesse, through the World applauded,

For supreme Vertues rarest Imitation,

Whose Scepter's Bala Fame's loud-voy'd Trumpet landed  
Unto the Eares of every foreign Nation.

Canopied under powerful Angels Wings,

To her immortal Praise sweet Science sings.

Queen Elizabeth dy'd 24 March 1602.

St. Mildred's, Poultry.—Here was a monument, the words as at Alhallows the Great, but with this addition :—

If Prayers or Tears of Subjects had prevail'd,

To save a Princess through the World esteem'd ;

Then Atropos in cutting her had fail'd

And had not cut her Thread, but been redeem'd ;

But pale fac'd Death and cruel churlish Fate,

To Prince and People bring the latest date.

Yes, spite of Death and Fate, Fame will display  
Her gracious Virtues thro the World for aye.

St. Olave Jewry.—On the north side of the chancel, Queen Elizabeth is represented lying on her tomb, adorned with columns of the Corinthian order, with the regalia, and under an arched canopy, on which is placed her arms, between two cupids, but no inscription.

St. Olave's, Southwark.—A large painted cenotaph, the effigy of the queen being adorned with columns of the Corinthian order supporting an arch. She was in her robes of state, with the regalia, &c. Inscription, "I have fought a good fight," &c.

St. Pancras, Soper Lane.—The monument contained the following inscription :—

Mors mihi Lucrum. Spiritus Astra petit. To the most happy, blessed, and precious memory of the late famous renowned and never to be forgotten Queen Elizabeth. The restorer of true Religion, a tender nursing Mother to the Church of God, a powerful Protector (under Almighty God) of her own Dominions, a ready Helper of her neighbouring Princes, a hearty and unfeigned Lover, and beloved of her Subjects who lived gloriously full of Days, and whom the Eternal Jehovah blessed with the longest life of any Prince of England since the Conquest. By way of Thankfulness to the



most holy sacred and individual Trinity, and her ever honoured Royal Virtues, this memorial of hers, was here erected, set up, and consecrated the 17 Nov. 1617. Terram, Terræ, Tegat.

**St. Saviour's Southwark.**—A memorial stone bore the following inscription:—

St. Peters Church at Westminster  
Her Sacred Body doth inter;  
Her glorious Soul with Angels sings,  
Her Deeds live Patterns here for Kings.  
Her Love in every Heart hath room,  
This only Shadows out her Tomb.

**St. Stephen's, Coleman Street.**—Here was a monument similar to that at Alhallows the Great.

**St. Swithin's, Cannon Street.**—Here also was a cenotaph in memory of Queen Elizabeth.

Agnes Strickland concluded her life of Queen Elizabeth with these words: "Queen Elizabeth was the last sovereign of this country to whom a monument has been given, and one of the few whose glory required it not." I conclude this paper by asking if any persons ever had so many monuments erected to their memory as Queen Elizabeth.

EVERARD HOME COLEMAN.

71, Brecknock Road.

#### OVERSIGHTS OF AUTHORS.

"The curious error in 'Rob Roy,'" pointed out by your correspondent CAPT. ST. JOHN SEALLY (7th S. viii. 386), is surely too slight a matter on which to found the assumption that Sir Walter Scott did not usually exercise care in correcting his proofs. The slip alluded to is one of the easiest to escape notice, because when a writer is searching for clerical errors a wrong word is much more likely to pass unobserved than a mis-spelt one, particularly when the word—as in this instance—is a proper name.

Even were it the case that Sir Walter corrected his proofs in a perfunctory manner, he was certainly not so negligent in this respect as was Cervantes, who, it is said, "nunca volvia a leer lo que ya habia escrito" (Ochoa's edition). Some of the more glaring of the blunders in 'Don Quixote' are referred to in the first volume of 'N. & Q.', but one of them has a sequel which I do not think has been noticed there. The error occurs in chap. xxiii., where, a few pages after the account of the mean theft of Sancho Panza's ass, the author, having forgotten the incident, reintroduces the animal, as if nothing had occurred. Not until chap. xxx. is the faithful beast restored to Sancho in due form. Cervantes, taken to task for this slip, alludes to it in part ii. (chap. iii.), saying that he had been twitted with lack of memory because he had forgotten to name the thief. Here he has forgotten that the culprit, Ginés de Pasamonte, was duly designated.

The following is a specimen of another kind of oversight, by no means rare in this immortal book.

In chap. x. (part ii.) Sancho says that he had never set eyes on Dulcinea, whilst in chap. xxv. (part i.) he says he knew her well. As regards proper names, Cervantes's memory serves him wonderfully well. However, in chap. lxiii. (part ii.) he speaks of one Don Gregorio, who is previously styled Don Gaspar, and by Ricote in chap. liv. Don Pedro. In chap. lxxv. he reappears as Don Gregorio. But it is in his chronology that Cervantes most frequently comes to grief. When referring to past events he very often overstates the time allocated to the action in the narrative; a series of events which really only occupied two days is next spoken of as having taken thrice that time, and so on. Indeed, in chap. xvi. Sancho says, "No há sino un mes que andamos buscando las aventuras," when in reality the time was only three days.

On this subject of chronology—reverting to Scott—I do not know whether the following *lapsus* on the part of Sir Walter has already been taken note of. It occurs in the opening chapters of 'The Antiquary.' According to the first chapter, Mr. Oldbuck and Mr. Lovel left Edinburgh by coach on Tuesday, July 15, 17—, and arrived at their destination the following day. In chap. iii. it is stated that Mr. Lovel did not call on the antiquary until the fifth day thereafter, yet in chap. v. the antiquary sends an invitation to Sir Arthur Wardour for Tuesday, 17th inst. (i.e., July, as is seen from the opening paragraph of the succeeding chapter), on which day Lovel repaired to Monk-barns. Not only has the five days' delay slipped from Sir Walter's recollection, but he allots two Tuesdays to one week.

Manzoni also—a most careful writer—makes a slip in the chronology of the 'Promessi Sposi,' which I only observed a few days ago. Every day of the first week is accounted for. The story opens on Nov. 7, 1628. The marriage of the Sposi was to have taken place the following day: on the 9th Padre Cristoforo remonstrates with Don Rodrigo for having frustrated the marriage, and that noble gives orders that the heroine shall be seized on the evening of the 10th. During the tumult of that night the Sposi take flight to Monza, where, at breakfast next morning, they ruefully reflect on the banquet they were to have had "due giorni prima." Unless it was then the fashion to have the wedding feast the day after the ceremony, there is here a mistake of one day. After breakfast the hero proceeds to Milan, where he arrives that same day (Nov. 11), and takes part in the bread-riots: of that sad "giorno di San Martino," or Martinmas. Next day he escapes to Bergamo, passing the night *en route* in a miserable hut. As showing that Manzoni was keeping a strict account of his dates, he here exclaims: "Che notte, povero Renzo! Quella che doveva esser la quinta delle sue nozze!" Here *quinta* is correct. On Nov. 13 Renzo arrives safely at Bergamo, where he finds the mills at

work. Now an air of great piety pervades 'I Promessi Sposi,' and yet, although we have thus ample details of these first seven days, no mention is made of a Sunday. And Manzoni, by the exactness of his opening date, Nov. 7, 1628—which was a Tuesday—shows that Sunday was the day following the riot. However, the merchant's story of the transactions of Nov. 12 (chap. xvi.) would seem to indicate that the author had overlooked the Sunday. But is it justifiable to criticize a work of fiction in this manner; and when does such criticism become carping? For instance, much is made of the moonlight in the opening chapters of Manzoni's novel; and, whether by chance or calculation, the author is correct in this matter, as the moon was ten days old on Nov. 7, 1628. If, however, there had been no moon on that date, or had there been an eclipse during the week—which there was not—would the author have been blameworthy for not having paid due respect to the calendar?

J. YOUNG.

Glasgow.

**NAPOLÉON'S NICKNAME, "LE PETIT CAPO RAL."**—The origin of this name is given by Count De Las Cases in his 'Memorial de Sainte Helene':—

"A singular custom was established in the army of Italy, in consequence of the youth of the commander, or from some other cause. After each battle the oldest soldiers used to hold a council and confer a new rank on their young general, who, when he made his appearance in the camp, was received by the veterans and saluted with his new title. They made him a Corporal of Lodi, and a Sergeant of Castiglione; and hence the surname of 'Petit Caporal,' which was for a long time applied to Napoleon by the soldiers. Perhaps this very nickname contributed to his miraculous success on his return in 1815. While he was haranguing the first battalion which he found it necessary to address, a voice from the ranks exclaimed, 'Vive notre petit Caporal! We will never fight against him!'"—English translation, London, 1823, vol. i. p. 169.

W. E. BUCKLEY.

**EVE, A MAN'S CHRISTIAN NAME.**—In Mr. Karwaker's volume of fifty-two 'Lancashire and Cheshire Wills,' for the Chetham Society, 1884, p. 90, William Charlton, clerk, Rector of Bangor Monachorum, by his will, dated March 2, 1582/3, says:—

"Item, I give to Eve Slifhton and his wyfe a Bushell of Rye and as much of otes, and a Bushell of Malte, and also the righte I have in a Closse taken of Lewes ap Edward, and all the Croppes of woodd that I have payd for to Roberte Edabury."

F. J. F.

**FOLK-LORE.**—I have a young servant from a small village near Staines who wished to buy a new green gown. Her mother has positively forbidden it, "as a death in the family is sure to follow the wearing a green gown."

I also have a little white cat, which I am begged to get rid of, "as white cats are so unlucky in a

house, and everything had been going wrong since it came."

On first going to Holy Communion at our church, the same girl also expressed surprise at the people receiving indiscriminately. "At our church," she said, "the squire goes up to the altar first, alone, then the gentry; the poor folk come last." Was this a rule in olden times? I never heard of it before.

A. L. OLARK.

**KEBLE'S MONUMENT IN WESTMINSTER ABBEY.**—The inscription on the above runs thus:—

In memory of  
John Keble  
the Author of  
'The Christian Year.'  
Born 1792.  
Died 1866.

In quietness and in confidence shall be your strength.  
Isaiah xxx. 15.  
He rests in peace at Hurley, of which he was Vicar  
thirty years.

It is not hypercriticism, but a feeling than an inscription newly placed on the walls of our Pantheon should be above suspicion, that makes me venture to suggest that the phrase "of which" scarcely fulfils that condition. Surely it should be "of which place," or, better still, "where." Suppose he had died Dean of Worcester, the inscription "He rests in peace at Worcester, of which he was Dean," would not have been tolerable. The confusion between Worcester the city and Worcester Cathedral would have been too obvious. In the existing inscription there seems to be confusion similar in kind, if less obvious.

R. HUDSON.

Lapworth.

**DISSERTATOR: ENJOYABLENESS.**—Having written, in his 'Lectures on Poetry, I.' (New Monthly Mag., 1825)—

"In short, if the *dissertator* on classical poetry is in danger of being dull over his prejudices," &c., Thomas Campbell adds this foot-note:—

"\* I am aware that I here bring a French word into English, *meo periculo*; but I have bargained with the word to be turned out of doors in a moment if its introduction be disagreeable to the company."

Webster gives Boyle as his authority for this word, which Boyle is left to conjecture, but in any case *dissertator* must be earlier than Campbell by a good deal.

In the same lecture Campbell writes:—

"Universally speaking, there is no comparison between the *enjoyableness* of native and exotic poetry."

Adding this foot-note:—

"\* The word *enjoyable* is English, and seems to legitimate this substantive."

J. D. C.

**THE WORD "BRAT" IN A POLICE-COURT.**—I send a cutting from a recent issue of the Carlisle Patriot, which may be of interest to some readers of 'N. & Q.':—

"If Prof. Max Müller had been in Carlisle Police-court last Friday he would have heard a witness let fall a single small word, which, in its meaning and connexion, would have filled him with the pleasure which a naturalist feels on discovering some rare or exceptionally fine specimen. In his new work on 'The Science of Language,' he has a chapter on the degradation or deterioration of words. Thus the word 'idiot' originally meant only a private person, or one who was not engaged in public business; then it came to be applied to an outsider, one who was ill-informed on and indifferent to State affairs; and lastly to the most hopeless of all the mentally afflicted. 'Villain,' again, simply meant a villager; 'knave,' in its origin, signified a young man, and on the German court cards the knave is merely the page or knight attending the king or queen. Then 'pagan' and 'heathen' come from words which signify a countryman, because it was in the rural districts, outside towns, that the worship of the ancient deities was allowed to continue longest. The word 'brat' is now a word of contempt, but it was not always so; as we may see by the expression in ancient sacred poetry, 'O Abraham's brats, O broode of blessed seede!' 'This,' remarks Prof. Max Müller, 'is said to be a Welsh word, and to signify a rag.' It is a very common word in Cumberland, signifying an apron, but especially a dirty, torn, unvalued apron. 'The prisoner,' as the Carlisle witness deposed last Friday, 'took three of my dresses, a brat, a jacket, and a pair of boots.' How a word which at first was applied to children in a good sense got fixed upon the tawdriest article of apparel is a matter for speculation; no doubt the change will be explained by the same circumstances, or current of thought, which led to the conversion of the word into a term of disparagement as regards children."

J. W.

Dalston, Carlisle.

**A MS. LIFE OF ST. CUTHBERT IN ENGLISH VERSE.**—The library at Castle Howard possesses a life of St. Cuthbert, of which a specimen is appended, unique so far as I know at present. I should be very glad to hear of other copies, if such exist. The Castle Howard MS. is perfect, except that the first two leaves are wormed and partly destroyed. There are 8,361 lines:—

Saynt cuthbert lyfe who lyste to lere,  
And forto knawe þat coresaynte clere,  
How he was borne, where, of what (strynde),  
What dedes he did, here is made mynde.  
What lyfe he leuyd, and in what (place),  
What gyftes of god he gat thorgh grace,  
So mony myracles in his lyfe,  
And eftir his dede in rewmes ryfe.  
þarfore be byss on þis buke,  
Lord and lady, for to luke.  
Who-so lykes to luk it oure,  
He sall fynde it part in foure.  
In þe first part sall ȝe se  
His nation and hes natyuyte;  
How he come fra his (awn) lande;  
With wham, and where, he was wonande.  
þe man þat with þis mater melys  
þe autours, of his tente, he tellis;  
Howe a man of mykil fame,  
Of Ireland, Eugeny [his name]  
þat was bisshope of Hardinens,

Sent him letters him to ensens,  
Of saynt cuthbert kyth and ky'ne,  
þe toun, þe place he was borne Inne,  
And how a kinge was his fader,  
And a kynges doghtir his moder,  
Also a man hight Mathyas,  
Arohebischope of saint Malachie was:  
Twa bischops, Gylbert and Alanus,  
And othir ald men witnes þus;  
Prestes monkes of Saint Mala[chy]  
Of yreland telled þus treuly  
þe matter þat I moued [beforne];  
[How and] where cuthbert [was borne].  
The second p'te who lykes to [rede],  
[It is] þe saying of saint Bede,  
[The] which in latyn his lyfe wrate,  
[And here in] englys is translate.  
Fra he was eght ȝers ald,  
What lyfe he lyffyd þe treuth ȝs tald.  
In the thyrd parte ar discryed  
Cuthbert mirakyls fra he dyed,  
As saynt bede þaim discryes,  
In the thyrd buke off hys storyes.  
Off diu'se gasts off yngland,  
þar ȝe may haue þam at hand.  
Ma myracles sall I tell,  
þe whilk þurgh him ofttymes fell.  
In þe fourte and þe last party,  
Cuthbert lyfe compyled shortly,  
And how was broght his body,  
In duram mynster forto ly;  
How bischop William monkes restore,  
þai kepide cuthbert coorse before;  
And diuers othir cronykill  
Of cuthbert and his, tell I will

J. T. FOWLER,  
University Librarian, Durham, and  
Keeper of Bishop Cosin's Library.

**MR. COOPER'S 'HISTORY OF THE ROD.'**—As the 'History of the Rod' seems to me an unreliable book, I wish to state a few reasons for so thinking. It would have been much better if the author had inserted his authorities at the foot of his pages than given us a long set of references (some of them to works of small value) at the end. Such a history can hardly be expected to be complete, but I think the author might have been expected to tell us of the flogging of the Hungarian countess, for which Marshal Haynau was nearly lynched in London, with similar floggings inflicted by the Austrians on females of lower rank in Italy about the same time, as also the atrocities of Marshal Davoust shortly before the fall of the First Empire. He makes up for these omissions by a number of apocryphal stories about flogging in Russia which were current at the time of the Crimean war, but does not once, I think, allude to the celebrated ukase of Alexander II. which abolished the punishment in almost all cases. Coming to his accounts of English flogging, his particulars are seldom such as to enable the statements to be tested. As to flogging well-grown girls, however,

he names two schools—Regent House, Bath, and a charity school at East Barkham (wherever that may be) managed by the Ladies Marjory and Maria Royston. Regent House, Bath, is described as kept by the Misses Pomeroy. Some old 'Bath Guide,' or similar publication, may show whether such a school ever existed. If it did, the name Regent House must have been prophetic, for a date is indicated at which there was no regent. Nor, I believe, were there ever two titled Ladies Royston. The French lady who appears in the narrative is called Milla Burgoyne, and the girl Betty Brown, who is flogged, is about to enter service at the house of a peer in an adjoining county, who is, strangely enough, called Lord Royston also. The only other narrative of the kind which is, I think, sufficiently definite to test is one which Mr. Cooper himself rejects as incredible; but as inquiry may bring some facts to light, I state it. A young lady of eighteen, engaged to be married, resided with her uncle and guardian, a bachelor, in the year 1865. She attended some lessons as a day pupil at a large school situated at a pleasant town on the Thames, not far from Eton. She corrected a lecturer who quoted a passage as from Tennyson by stating that the author was Matthew Arnold, and for this offence she was whipped in the schoolroom with a birch rod. If any such thing occurred, some of those who witnessed the whipping will probably be among your readers. A SCEPTIC.

ROBERT BURNS THE YOUNGER.—I send you an extract from a publication in 1832 in reference to the family of Burns, and shall be glad if any correspondent can give further information respecting the poem alluded to, or if there is any record of other writings by the same relative of the bard:—

"I knew personally the great poet of the north, Burns, 'a correspondent,' and his eldest son Robert, who is now a clerk in the stamp office, was at school with me. When sixteen years old, in this town, he wrote a ballad, which was never published, I believe, on a girl of his own age or thereabouts, and one clause only I recollect, but which struck me most forcibly. It is this. Describing the girl, for she was in the humble capacity of a servant, he says:—

Her hair is the wing of the blackbird,  
Her eye is the eye of the dove,  
Her lips are the sweet, blushing rose-bud,  
Her bosom 's the palace of love.

Young Burns's father could scarcely have done better."

G. W. JACKLIN.

A HOUSEMAID DECORATED.—The following story of a housemaid being decorated was told me by an admiral on active service, and may interest your readers. It arose out of a question put by me to our host, a naval captain, as to the wages he gave to his gardener. "That is my cook," said he, laughing, "and he is paid for by the Admiralty." A captain, be it said, has certain allowances, which help to eke out his not very handsome pay, and a

cook is one. My friend, who lived with his wife ashore, had his own cook, a woman, so the allowance was transferred to the gardener. But to my story. In the late Egyptian campaign one of the naval officers engaged in that inglorious war had supplied himself with a cook and housemaid, preferring the services of the latter for his wife's benefit to the steward allowed by the Admiralty. These servants appeared in the service books by their initials or numbers (I plead ignorance to the exact system), and, being supposed to have accompanied the officer in his services, on the just principle of

They also serve who only stand and wait,  
received in due course their medals. Is there another case on record, I wonder, of an Englishwoman decorated for service in our wars?

HOLCOMBE INGLEBY.

CAPNOMANCER.—*Capnomancy* duly appears in the 'New English Dictionary,' but *capnomancer* is, I believe, left unrecorded. The latter word, however, occurs in 'The Birth of Merlin,' first published in 1662:—

Not an aruspex with his whistling spells,  
No *capnomancer* with his musty fumes,  
No witch or juggler, but is thither sent  
To calculate the strange and feared event  
Of his prodigious castle, now in building,  
Where all the labours of the painful day  
Are ruined still i' the night.

Act IV. sc. i. p. 115, ed. 1839.

F. C. BIRKBECK TERRY.

The Paddocks, Palgrave, Diss.

TENNYSON FAMILY.—Elizabeth Tennyson, "of this parish," married Thomas Wressell, farmer, in 1766. Susanna, daughter of Mr. William Tennyson and Susanna his wife, was baptized on March 15, 1770. Fanny Tennyson was witness to a marriage in 1779. All these are to be found in the parish registers of St. Peter's, Barton-on-Humber, which are now in the vestry of St. Peter's Church. There are Tennysons in several other parish registers on both sides of the Humber. I have before now noted some of them in 'N. & Q.,' e.g., Mr. Michael Tennyson, apothecary, of Hedon, who died early in this century. A. J. M.

"THE ENGLISH TAKE THEIR PLEASURES SADLY." (See 7th S. iv. 200, *passim*).—"St. Fond's verdict of English banquets remains true to the letter: 'Ils se saoulèrent grandement et se divertirent moult tristement.'" So writes Ouida in chap. ii. book i. of 'Chandos.' Can it be that the authoress of 'Moths' has given the real source of this saying, that has been the subject of debate so often in the pages of 'N. & Q.'? Notwithstanding the statement at the reference above that "the attempt to find this passage in Froissart seems now abandoned," Mr. Froude, at the end of chap. x. of 'Oceana,' remarks, "Froissart says of the English

that they take their pleasures sadly. A 'sad wise man' was an old English phrase." Sir John Lubbock, in his essay on 'The Duty of Happiness' ('Pleasures of Life,' vol. i. p. 3), is more guarded, and introduces the quotation with an "it has been said."

Mr. Froude, as an historian and essayist of eminence, should certainly verify his quotations, and perhaps some reader of 'N. & Q.' can verify that of Ouida. JAMES HOOPER.

50, Mornington Road, N.W.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

**LORDS SPIRITUAL.**—I wish to find out the earliest date at which the title "Lord" was given to bishops. As it is my own impression that this title denotes spiritual, not temporal, rank, no replies respecting their position as peers would give the desired information. My contention was in a *juridical* chapter lately held that bishops suffragan ought thus to be addressed in virtue of their spiritual office, and I should feel much obliged if some of your correspondents would tell me when such terms as "Your Blessedness," "Your Holiness," &c., were altered to a title corresponding to "My Lord."

The question of precedence of bishops suffragan has already been discussed in 'N. & Q.'; but this does not go to the root of the matter.

E. L. H. TEW, M.A.

Hornsea Vicarage, East Yorks.

**"HEIRESS OF PINNER."**—In which of his letters does Horace Walpole refer to the "Heiress of Pinner"?

S. B. BERESFORD.

14, Ivy Lane, E.C.

**ARUNDEL CASTLE.**—In Lewis's 'Topographical Dictionary' (under "Arundel") I notice the following:—

"The castle is the head of the honour of Arundel, and confers on its possessor the title of Earl without creation, a feudal right which was adjudged by Parliament in the 11th of Henry VI. to an ancestor of the present Duke of Norfolk."

What is the authority for this statement; and, if correct, does it hold good at the present time?

W. P. O.

[“On July 8, 1433, it was adjudged in Parliament 11 Hen. VI. that the possession of Arundel Castle only, without any creation, should confer the feudal honour of Earl of Arundel.” See Burke's 'Peerage,' under "Duke of Norfolk."]

**JAMES HILL, VOCALIST.**—Appeared at Bath in 1796 as Belville, in 'Rosina,' and at Covent Garden in October, 1798, as Edwin, in 'Robin Hood.'

At the close of the season 1805-6 he left Covent Garden in the sulks, and retired to the country. Is anything known of his subsequent career? When did he die? URBAN.

**KING'S BENCH PRISON.**—Are the prison books between, say, 1760 and 1790 preserved? If so, where? I believe that the place was burnt down by the Gordon Rioters in 1780. Were the books to that time destroyed in the fire? I shall be much obliged for any information.

KEEPER OF THE TAP.

**THE "RAINBOW," FLEET STREET.**—In A.D. 1701 Charles Harper published a reprint of the 'Delphin Martial,' at the sign of the "Rainbow," in Fleet Street, "Exeudit Benj. Motte: Impensis Cha. Harper, ad Iridem e regione D. Dunstani in vico Fleet-street dicto, MDCCCI." Were Harper's premises the same as those of the "Rainbow" tavern, frequented at least sixty years since, to my knowledge, and probably later, by theatre-goers, for late suppers? The imprint recalls to me memories of Malibran in 'La Sonnambula.' W. W. LL.

**CHOCOLATE.**—Dictionaries derive this word from Mexican *chocolatl*, but no one has noticed the change of the last two letters *tl* to *ts*. Perhaps some of your readers can explain this, of which I give below some more examples, showing it to be a regular substitution:—*Acoocote*, from *acocotl*; *aquacate*, from *ahuacatl*; *ahuehuete*, from *ahuehuetl*; *coyote*, from *coyotl*; *guajalote*, from *huexolotl*; *malucate*, from *malucatl*; *metute*, from *metlatl*; *oocote*, from *oocotl*; *petate*, from *petlatl*; *tequesquite*, from *tequesquitl*; *tomate*, from *tomatl*; *zopilote*, from *zopilotl*.

J. PLATT, Jun.

**CROWN OF IRELAND.**—Where can I find the terms of the Act of Parliament, treaty, or charter by virtue of which the crown of Ireland became merged in that of Great Britain?

S. H. WHITBREAD.

Southill, Biggleswade.

**OLARKE FAMILY.**—Can any of your readers give me any particulars of Dr. Clarke, formerly Dean of Bath; of his parentage and descendants? I think he was alive as late as 1802. The information is desired to complete a pedigree of his branch of the family. ALFRED GEORGE TAUNTON.

**PETRARCH'S INKSTAND.**—In Mr. Clayden's 'Rogers and his Contemporaries,' vol. i. p. 177, is given an extract from Rogers's diary, showing that on Oct. 24, 1814, Rogers saw in Petrarch's house at Arqua the poet's inkstand, "in bronze, the form very elegant. A winged cupid formed the stopper, sitting at the top, and the vessel a circular vase, with the heads of four sphinx-like women at the corners, each terminating in a branch or flower, the feet small and scarcely discernible." Now, the

frontispiece to vol. i. of Hone's 'Table Book' (published at Midsummer, 1827) represents a very similar inkstand of Petrarch, then in the possession of Miss Edgeworth, to whom it had been presented by a lady. The page with which the book commences says that Miss Edgeworth "allowed a few casts.....in bronze." Of these she gave one to Leigh Hunt, probably that from which the frontispiece was taken. It is now in the possession of a relative of Leigh Hunt. In this there are only three heads of sphinx-like women, and three feet (this does not appear with any certainty from Hone's rather roughly-drawn woodcut), and the feet are far from inconspicuous. In the first edition of Murray's 'Handbook to North Italy,' dated 1842, fifteen years later than Hone's book, the inkstand is still said to be in Petrarch's house at Arqua. It, however, is no longer mentioned in the edition of 1866. Were there two inkstands; and where are they now? Who was the lady who gave Miss Edgeworth her inkstand; and how did she herself become possessed of it? Mr. Clayden, in the same book, vol. i. p. 427, says that an inkstand, modelled in silver after that at Arqua, was given to Rogers by Lord Grenville in 1826. It would be interesting to know if this had three or four sphinx-like heads, for the date suggests that it might have come to Lord Grenville from Miss Edgeworth.

J. POWER HICKS.

**DERBYSHIRE HISTORY.**—Can any one refer me to any records of the pariah of Eckington, Derbyshire, or the hamlet of Killamarsh, in that parish? Glover's 'History' does not go down so far in the alphabet as either of these place. Also, what is the modern name of the place known in 1433 as Walmersho? Is it likely to have been an evolution of Chinesewoldermarsch, the Anglo-Saxon name for Killamarsh? Any information would be very gratefully received. Perhaps Mr. WALLIS, G. E. O., or Mr. HACKWOOD could throw some light on these questions.

A. G.

**FIFE.**—Somewhere I have recently read that the cotton grass (*Eriophorum*) was called by the Scandinavians *fifa*, and that from the abundance of this grass on its extensive marshlands the bleak and misty county of Fife took its name. Is this correct?

O. A. WHITE.

**GOODENOUGH AND GIFFARD FAMILIES.**—George Trenchard Goodenough, F.R.S., M.R.S. (born 1743, died 1836) married Susannah, sister of Sir John Carter, Mayor of Portsmouth, by whom he had one daughter, who was the mother of the late Sir Walter Stirling, Bart. A sister of Mr. Goodenough married into the Giffard family, and was mother of Admiral John Giffard, of the Royal Naval College, Portsmouth, who was father of the late Sir George Markham Giffard, Lord Justice of Appeal. According to Burke, the Goodenoughs were col-

laterally descended from William of Wykeham, Bishop of Winchester. Can this be verified? I shall be glad to receive any information respecting the above families, and especially as to the pedigrees.

ALF. T. EVERITT.

High Street, Portsmouth.

"IF I HAD A DONKEY WOT WOULDN'T GO."—Where can the words of the above well-known street ballad be found? They were partially printed in the *Animal World* some years ago. I should like the full text. Who is supposed to be the author?

ARCHER MARTIN.

Winnipeg, Manitoba, Canada.

**BLACK-LETTER LAWYER.**—What is the exact meaning of this term? The 'New English Dictionary' (with a quotation from Lord Campbell's 'Chancellors') does not do much to explain it. Bishop Watson, writing in 1814, mentions "my friend Mr. Wilson of Peterhouse, afterwards one of the best black-letter judges in England" ('Life,' i. 8). And R. W. Emerson, in 'Society and Solitude: Eloquence,' writes, "I read without surprise that the black-letter lawyers of the day sneered at his [Lord Mansfield's] 'equitable decisions,' as if they were not also learned." Does the expression mean one whose law is drawn from books only, not from practice also? Sometimes it is used almost as if it meant a civilian or a canonist.

EDWARD H. MARSHALL, M.A.

Hastings.

**PIGEON'S BLOOD.**—There is said to be a saying, "He who is sprinkled with pigeon's blood will never die a natural death." The origin of this is referred to Charles I.'s bust, when being carried home by the sculptor, who had stopped to rest. A pigeon, struck by a hawk, let fall a drop of blood upon the neck of the bust. This, according to Carte, happened at Chelsea, where the king and a train of nobility had gone to view it. It occurred as they were looking at it, and the bird was a partridge. Carte's version is the safest to follow. May we not put down the proverb as one of the pretty inventions of facts as they ought to be, and are not?

O. A. WARD.

Walthamstow.

**MURAT, KING OF NAPLES.**—Lanfrey, in his 'Life of Napoleon,' exonerates Murat from precipitating the invasion of Spain in 1808, as Napoleon charged him with doing, and charges Napoleon with forgery in having a letter composed (presumably at St. Helena) and published as authentic in his correspondence, which Lanfrey asserts Murat could never have received, as it never was sent. I should wish to know if this suggestion or charge of Lanfrey is reasonably supposed to be accurate? In respect of Murat's death—by the way, I recently saw in the paper a daughter of his still lives—I heard after death his

remains were decapitated, and his head preserved in spirits of wine by the Bourbon prince who ordered his execution, to prevent the arising of pretenders. I wonder is this relic still in existence.

CHARLES J. HILL.

**FLEMISH BRASS.**—Can any reader inform me where a Flemish brass to a knight and lady of the Compton family, mentioned in Boutell, is at present? It used to be at Netley Abbey. Haines's list (1861) says it is in the possession of the Rev. H. B. Greene, Longparish, Hants. Will any one who knows where it is at present write to me direct?

A. OLIVER.

5, Queen's Gardens, Hyde Park, W.

**PRESENTS OF KNIVES.**—What is the origin of receiving a coin for a present of a knife, scissors, &c.? In Prosper Mérimée's charming Corsican story, the heroine, Colomba, gives a valuable stiletto to a friend, but, "pour conjurer le danger qu'on court à donner des armes coupantes ou perçantes à ses amis, exigea un son en paiement." It would seem from this that the custom is widespread, and probably of some antiquity.

JAMES HOOPER.

50, Mornington Road, N.W.

[The notion that cutting instruments if given will cut love is old. See an article, by CUTHBERT BEEDE, on 'Folk-lore of the Knife,' 2nd S. v. 391.]

**JUDAS ISCARIOT.**—Have recent attempts to "whitewash" Judas any warrant in anything to be found in early Christian writers? I refer especially to Mr. W. W. Story's 'A Roman Lawyer in Jerusalem' ('Poems,' London, 1885, vol. i.), a masterpiece of special pleading, and a character study worthy of Browning.

C. C. B.

**SHELLEY'S 'PROMETHEUS.'**—The concluding poem of Shelley's 'Prometheus' begins thus (I quote from Rossetti's edition):—

This is the day which down the void abyss,  
At the Earth-born's spell, yawns for Heaven's despotism,  
And conquest is dragged captive through the deep.

I believe the text of Shelley is doubtful in some places, in consequence of his not correcting his proofs properly. The *Quarterly Review* once quoted him as writing the words "interwoven looms," and, quite truly, called them nonsense; but they are beyond doubt a printer's error for "interwoven glooms," a beautiful expression as applied to branches and foliage.

But has any emendation been suggested which would give a meaning to the first two of the above-quoted lines? As they stand they seem absolute nonsense; and this is much to be regretted, for they are the beginning of a very fine poem. The third line is evidently suggested by St. Paul's saying of Christ, "When He ascended up on high He led captivity captive" (Ephesians iv. 8), a quotation from Psalm lxxviii. 18.

J. J. M.

#### AUTHORS OF QUOTATIONS WANTED.—

"I remember an old English comedy, said Fleming, in which a scholar is described 'as a creature that can strike fire in the morning at his tinder box, put on a pair of lined slippers, sit ruminating till dinner, and then go to his meat when the bell rings; one that hath a peculiar gift in a cough, and a license to spit; or if you will have him defined by negative, he is one that can make a good leg, one that cannot eat a mess of broth cleanly.'"

PAUL Q. KARKER.

"What would'st thou have me do?" "What would I have thee do? Learn to be wise and practise how to thrive—that's what I'd have thee do—and not spend thy coin on every fool," &c."

X. Y. Z.

Suspense, dire torture of the human breast,

Compared with thee reality were rest!

Whispering soft nothings into ears of love.

H. SKEL MUIR, M.D.

Chakrata, N.W.P., India.

#### Replies.

##### WALKING-STICKS.

(7th S. viii. 289.)

Walking-sticks were in use, Genesis xxx. 10, when Jacob said, "With this staff I passed over Jordan"; to which, again, there is allusion Hebr. xi. 21, "Worshipped leaning upon the top of his staff."

In the instance of Ulysses, in 'Od.,' xiii. 437, when Athene metamorphosed him:—

δῶκε δέ οἱ σκῆπτρον καὶ αἰκία πῆρην  
πυκνὰ ῥωγαλέην.

Which his dogs made him drop:—

σκῆπτρον δέ οἱ ἔκπεσε χεῖρός.

xiv. 31.

And which Eumæus subsequently restored:—

Εὐμαῖος δ' ἄρα οἱ σκῆπτρον θυμάρης ἔδωκεν.  
xvii. 199.

Their characteristic significance is shown in the riddle of the Sphinx which was interpreted by Œdipus (Diodorus, l. iv. c. vi.), of which Ansonius says that it was as to one

Qui bipes, et quadrupes foret, et tripes omnia solus.

"Id. xi. Gripphus ternarii numeri": Migne, 'Patrolog.,' tom. xix. fol. 397.

Macrobius, in a chapter in which he treats of the origin of certain proper names, says of Scipio:—

"Cornelius, qui cognominem patrem luminibus caretur pro baculo regebat, Scipio cognominatus, nomen ex cognomine posteris dedit."—'Saturnalia,' l. i. c. vi., 'Opp.,' p. 147, Lond., 1694.

The use is implied also in the "Ille tenens baculum dextra" and "Incumbens baculo quem dextra regebat" of the first poem in Ovid's 'Fasti.'

There is a story of the interview between Hooker and Jewel at Salisbury which illustrates the use of the walking-stick in England in the sixteenth century. Hooker was allowed to leave the bishop "with good counsel and his benediction," but

without any money, which was forgotten. Recollecting this, the bishop sent his servant to bring him back, and said to him, upon his return,—

"Richard, I sent for you back to lend you a horse which hath carried me many a mile, and, I thank God, with much ease"; and presently delivered into his hand a walking staff, with which he professed he had travelled through many parts of Germany. And he said, 'Richard, I do not give, but lend you my horse; be sure you be honest, and bring my horse back to me at your return this way to Oxford.'—Walton's 'Life,' prefixed to Hooker's 'Works,' Ox. Univ. Pr., vol. i. p. 12, 1888.

The groats followed, as a matter of course.

The physician's cane is remembered from the 'Rape of the Lock,' iv. 123. Another instance of the walking-stick in literature is in the lines of J. H. Frere to the lady whom he subsequently married, Jemima, Dowager Countess of Errol, with the present of one:—

Does not appear to promise much, &c.  
Davenport's 'English Epigrams,' s.a., p. 308.

ED. MARSHALL.

The custom of carrying a walking-stick must have originated in England in the reign of Queen Elizabeth, who was fond of playing a part in every kind of pastoral, when every man in her kingdom sang

The merry songs of peace to all his neighbours.

The celebrated heroic romance of Sir Philippe Sidney (such was the way in which he used to spell his Christian name), 'The Countess of Pembroke's Arcadia,' appeared in 1591; and it is well known that every respectable shepherd or shepherdess ought to tend his or her flock with a crook in his or her hand. Charles I., in his celebrated portrait, is represented with his left hand akimbo, and his right resting on a long walking-stick.

I think the custom was first introduced to the French Court under Louis XIV., when some of the great ladies are represented standing in a garden with a long walking-stick in their right hands. This stick, with its love-knot, was probably the representation of the crook of the shepherds and shepherdesses, brought into fashion by Honoré d'Urfé, in his 'Arcadie' (1616-1618). During the French Revolution the Incroyables used to walk about with a huge club under their arms or in their hands; and from the Restoration (1814-1819) downwards the modern walking-stick has ever been very fashionable.

Paris.

The following appears in my note-book, but I am unable to furnish the source from whence I obtained it:—

"Walking-sticks were first introduced into fashion by the effeminate Henry II. of France, but did not become a requisite appendage to the gentlemen of fashion in England till the year 1655, at which time they were formed with an indented head, in order to afford a more easy pressure of the hand which they supported. Inge-

nuity, which in matters of fashion is for ever on the alert, now crowned it with the addition of the round and hollow top, which sometimes contained nutmeg or ginger, to warm the stomach of the valetudinarian, and sometimes sugar-candy, for the asthmatic; but snuff soon after coming into universal use among the *bon ton* of society, the cavity was exclusively appropriated to its reception; and the meeting of two friends was invariably marked, after the first salutation, by the unscrewing of the tops of their walking-sticks."

Much useful information will also be found in 'A History of Dress,' by F. W. Fairholt, and Planche's 'Cyclopaedia of Costume,' where illustrations are also given of the canes used in the fifteenth and seventeenth centuries, and during the year 1730. EVERARD HOME COLEMAN.

71, Brecknock Road.

Did not walking-sticks in this country practically take the place of swords? In Queen Elizabeth's time, beggars, "with staves in their hands," were supposed to be lame (see 'A Caveat; or, Warning for Common Curseters,' 1566). In 1646, however, "a very rare print of a whole-length portrait of a London dandy" shows that animal furnished with both a sword and a walking-stick; while "the dandies of 1730 laid aside their swords, and took to carrying large oak sticks, with great heads and ugly faces carved thereon" (see 'Doings in London,' pp. 49, 53).

J. F. MANSEGH.

Liverpool.

CONFIRMATION (7th S. viii. 348).—Strange as it seems to us nowadays, when confirmations and visitations are held at separate times, yet it is the fact that bishops used to confirm at their visitations. This practice is referred to by Dr. South in his sermon on Proverbs xxii. 6, "The virtuous education of youth the surest, if not the sole, way to an happy and honourable old age," written to be preached in Westminster Abbey at a solemn meeting of such as had been bred up at Westminster School, but, owing to the death of the King, Charles II., at that time, not preached. In it he devotes several pages to the subject of confirmation, and says that, "owing to the importance of the ordinance itself and the vast numbers of the persons it ought to pass upon, it will be found next, at least, to a necessity (if at all short of it), that there should be episcopal visitations more than once in three years, if it were only for the sake of confirmations."—Vol. iii. p. 403, ed. Oxford, 1823.

From one of the registers of this parish (Middleton Cheney) I transcribe the following entries, made by one of my predecessors, the Ven. Ralph Churton, Archdeacon of St. David's:—

1804, Sat., June 16. Bp. of Peterborough (Madan, aged 76) visited and confirmed at Towcester. Monday, June 18, His Lordship confirmed at Brackley.

1807, July 10. The Bp. of Peterborough (Dr. Spencer Madan) in his 79th year visited and confirmed at Daven-

try. 1810, June 22. The Bp. of Peterborough visited and



confirmed at Towcester, in his 82nd year, apparently better than at his last Visitation.

1818, July 1. The Bp. visited and confirmed at Daventry, active and well at the age of 85. The good Bp. died Monday, Nov. 8, 1818, at the Palace, Peterborough.

1820, July 20, Thursday. Bp. Marsh held his Primary Visitation at Daventry. There was also a Confirmation.

1823, Sat., July 26. The Ld. Bp. of Peterborough, Dr. Herbert Marsh, held a Visitation, and Confirmation at Towcester. Monday, July 28, His Lordship held a Confirmation at Brackley.

Are there any instances later than this of the two functions being carried out at the same time?

With reference to sermons by Anglican divines upon confirmation, the following collections contain such:—

Bayly, Benjamin, M.A., Rector of St. James's, Bristol, 1721, 2 vols., i. 163.

Berriman, William, D.D., Rector of St. Andrew's Undershaft, 1751, 2 vols., i. 125.

Buckridge, Thomas, Vicar of Send, Rector of Marrow, 1767, 29.

Bundy, Richard, D.D., Prebendary of Westminster, 1750, iii. 295.

Camfield, Benjamin, Rector of Aileston, 1682, i. 72.

Hickes, George, D.D., Dean of Worcester, 1726, iii. 26.

Newcome, Peter, M.A., Vicar of Hackney, 1702, ii. 504.

Secker, Thomas, D.D., Archbishop of Canterbury, 1771, Lectures on Catechism, and Sermon.

Stephens, William, Vicar of St. Andrew's, Plymouth, 1787, ii. 29.

Besides these, many single sermons on the subject have been printed:—

Bettesworth, Charles, Rector of Kingston Bowsey, Sussex, 1712, 8vo., on Acts viii. 17.

Bradford, Samuel, Bishop of Rochester, 1724, 8vo., Hebrews vi. 1, 2.

Brady, Nicholas, D.D., Minister of Richmond, Surrey, 1705, 4to., Acts xv. 41; 1708, 8vo., Acts viii. 14-17.

Denne, John, Archdeacon of Rochester, 1726, 1737, 4to., Acts xix. 5, 6.

Ellison, Nathaniel, D.D., Vicar of Newcastle-on-Tyne, 1700, 8vo., Acts viii. 14-17.

Ibbetson, James, D.D., Archdeacon of St. Albans, 1774, 8vo., Acts viii. 17.

Isham, Zachary, D.D., Rector of Solihull, 1705, 4to., Acts viii. 5.

Lewis, George, M.A., Vicar of Westerham, Kent, 1717, 8vo., Acts viii. 17.

Penn, James, Vicar of Clavering, Essex, 1761, 12mo., Acts viii. 17.

Priaulx, John, D.D., Canon of Sarum, 1662, 4to., Acts viii. 17.

Prowde, Francis, M.A., Woollavington, Somerset, 1694, 4to., Acts viii. 17.

Savage, John, Rector of Morcot, Rutland, 1683, 4to., Acts viii. 17.

Saywell, Samuel, Rector of Bluntisham, Hunts, 1701, 12mo., Acts viii. 14-17.

Stebbing, Henry, D.D., Chancellor of Sarum, 1729, 8vo., Acts viii. 17.

White, Thomas, Rector of Ayston, Rutland, 1723, 8vo., Acts viii. 17.

Whether there are any confirmation sermons preached before the Restoration I am not in a position to say; but there is the 'Discourse on

Confirmation,' by Bishop Jeremy Taylor, and the "Judgments of Divers Bishops and Doctors in Commission concerning Confirmation" are printed by Strype in his 'Ecclesiastical Memorials,' vol. i. part ii., ed Oxford, 1822, p. 340, being "Number LXXXVIII. in the Appendix of Records and Originals," circa 1538. W. E. BUCKLEY.

The following books might be consulted with advantage:—

The Apostolique Institution of Imposition of Hands, for Confirmation, revived. By a Lover of Peace, Truth, and Order. Sm. 8vo. 1649.

Laying on of Hands Asserted, or a Plain Discovery of the Truth thereof; 1. Upon persons for healing, with a brief discovery of that Ordinance of Christ, to wit, Anointing with Oil; 2. Upon persons in office; 3. Upon Believers baptized. By William Rider, Servant to the Church of Christ. 12mo. 1656.

Of Episcopal Confirmation. By B. Camfield, Rector of Aileston, Leicester. 8vo. 1682.

Sermon on Confirmation, at Okeham, Rutland. By John Savage, Rector of Morcot. 4to. 1683.

W. O. B.

Bishop Watson, of Llandaff, wrote his well-known (and controverted) 'Advice to Young Persons after Confirmation' in 1788. Is it not a fact that in the last century and the early part of this the rite was often administered to the candidates, not individually, but *en bloc*? I have seen it stated somewhere that Archbishop Harcourt thus confirmed eight thousand people in one day. At all events, if there was any truth in a contemporary scandal, this was not the invariable custom of Bishop Keppel, of Norwich.

EDWARD H. MARSHALL, M.A.

In his 'Second Admonition to the Dissenting Inhabitants of the Diocese of Derry' (London, 1696), the bishop of that place has a chapter upon the doctrine and practice of confirmation, which seems to infer that the rite was regularly and duly administered in his day. For authorities since the Reformation he cites Calvin, Beza, Diodati, and "the Assemblies Notes"; and "amongst the Socinians Orellius," his object being to show that the more extreme Reformers agreed with the High Anglicans in this matter. The argument from Scripture he bases upon Heb. vi. 2. C. C. B.

[The Rev. E. MARSHALL sends a long list of sermons on the subject.]

MARIA COSWAY (7th S. v. 307, 433).—A contemporary account of her, with a portrait, will be found in Phillips's 'Public Characters,' 1805, vol. vii. pp. 198, 296. DANIEL HIPWELL.

OVERSLAUGH (7th S. viii. 327, 392).—During the many years I served in the army I never knew a penal sense attached to the word, according to the quotation from Webster given by LELIUS. It was always applied thus by officers and men. If any one came by the roster for two different duties on the same day, say for guard and orderly

duty, he would go on guard, as being the superior duty, and get an *overslaugh* for orderly, the inferior duty.  
H. A. ST. J. M.

WILLS IN RHYME (7th S. viii. 346).—In 'Wills of their Own' (1876), edited by me, MR. HUDSON can see Mr. Hickington's last will, besides two or three other wills in rhyme.

WILLIAM TEGG.

18, Doughty Street, W.C.

Some years ago I copied the following will from one of the register books (159 Wake) in the Probate Registry at Somerset House. The testator was John Hedges, of St. George's, Hanover Square, Esq., who died a bachelor at Finchley, co. Middlesex. Administration, with his will annexed, was granted on July 13, 1737:—

This 5th day of May  
Being airy and Gay  
To Hipp not enclined  
But of Vigorous Mind  
And my Body in Health  
He dispose of my Wealth  
And of all I'm to leave  
On this side of the Grave  
To some one or other  
I think to my Brother  
But because I foresaw  
That my Brethren in Law  
If I did not take Care  
Woud come in for a Share  
Which I noe ways intended  
Till their Manners were mended  
(And of that God knows there's no Sign)  
I do therefore Enjoyn  
And do Strictly Command  
Witness my hand  
That nought I have got  
Be brought in Hotch pott  
But I give and devise  
As much as in me lyes  
To the Son of my Mother  
My nown Dear Brother  
To have and to hold  
All my Silver and Gold  
As the affectionate Pledges  
Of his brother—John Hedges.

E. H. W. DUNKIN.

Kidbrooke Park, Blackheath.

Besides the will of William Hickington, there are wills in rhyme of Monica Swiney, William Jackett, and John Hedges in 'Wills of their Own, Curious, Eccentric, and Benevolent,' by William Tegg, London, 1876, pp. 62-65. The will of W. Hickington is at p. 63. ED. MARSHALL.

PARRUCKLE (7th S. viii. 69, 154).—This is not specially a nautical word. The method is used by the vintners' porters to lower casks for wine merchants, and at many public houses. The rope is not "tied at its middle" at all. A post is let into the ground, say, the rope in a loop is placed over it, the cask or weighty package has the two ends passed under it, one round each tapering end of

the cask; each end of the rope is then brought back to the post and twisted once round it; they are then loosened or paid out equally, and the cask thus is eased down any decline. The French *boucle* is kindred, but has no direct connexion with it. It is merely the word *buckle*, German *bucken*, to bend, and *par*, equally; that is, the rope at each end is equal. Weights are raised or lowered in the same manner by hauling in or slackening out together. C. A. WARD.

Walthamstow.

THE TITLE OF WIGGERÉFFA (7th S. viii. 106).—In reference to this title, may I note that there is an outlying "field," that is, formerly "common land," belonging to Pontefract, which is still called, as it was even in the twelfth century, "The Greave Field"? Was not this the field or allotment of the *geréffa*? Just over the border, adjoining the Pontefract Greave Field, but in another township, is what appears to have been his residence, the Greave Hall, of late years called Grove, but only during the present century. How long this land and this dwelling have held the name there is nothing to show, but the "common" land had in the twelfth century been allotted, and was in the private possession of many owners, as we know by the grants which some of them made to the monks of Pontefract—grants in which the bounding lands are named with their owners. The Greave Hall then belonged to the lord of Darrington.

There is another similar trace of the former existence here of such an officer in the name at the opposite end of the township; in each case the Greave Field being the outskirts of the town. Similarly a chain of townships between the neighbouring wapentakes of Morley and Aghrigg are each called *graveships*—Ossett, Horbury, Alverthorp, Sandall, and Thornes. If this name of *graveship* is not derived from the name of this officer, the *geréffa*, will any correspondent suggest a better derivation? It should be noted that in each instance the land named after the greave is *boundary land*. R. H. H.

Pontefract.

GEMS (7th S. viii. 289, 391).—See Thomas Nicoll's 'Lapidary: a History of Precious Stones,' 4to., Cambridge, 1652. In the 'Scritti Inediti o Rari,' of Franco Sacchetti, referred to on p. 381 of the present volume of 'N. & Q.,' there is a curious article on the virtues and symbolism of precious gems. J. MASKELL.

DICKY SAM (7th S. viii. 125, 232, 332).—Though foreign to the original query, it may perhaps be worth noting that "dicky" is slang for lame, weak, &c., e.g., "He goes dicky on his pins." And "dic" is becoming familiar as an equivalent for trouble or annoyance. It is not slang, but an imported Hindustani word. GUALTERULUS.

**WILLIAM MACKINTOSH** (7th S. viii. 387).—A William Tosh was a baillie in Rutherglen in 1819, 1822, 1824, and 1826, and provost in 1827. He is likely to be the person *CASSIE* inquires after.

WM. CRAWFORD.

Edinburgh.

**COLUMN ON CALAIS PIER** (7th S. viii. 206, 352, 417).—C. C. B. has clearly never been a football player, or he would recollect that in kicking off the left leg is invariably used. Equally clear is the meaning of putting the left foot in the stirrup in mounting, because the sword hangs on the left side. Any one trying with a sword on to mount on the off side is not likely to repeat the experiment. Doubtless bicycles came to be mounted the same way from analogy with horses.

HERBERT MAXWELL.

**'STORY OF A BUSTLE': 'PUNCH'** (7th S. viii. 248, 355).—*NEMO* will find the information he asks for in vol. xxvii. p. 129. It is entitled 'A Book in a Bustle, a True Tale of the Warwick Assizes.' From the contents of the tenth verse it will be seen that bustles were stuffed with other material than those mentioned in my last:—

Good Mrs. Jones was of a scraggy make;  
But when did woman vanity forsake?  
What Nature sternly to her form denied  
A bustle's ample aid had well supplied,  
Within whose vasty depths the book might safely hide.  
'Twas thought—'twas done! by help of ready pin,  
The sawdust was let out, the book put in.

JAS. B. MORRIS.

Eastbourne.

**MOUNT ETNA** (7th S. viii. 388).—This is from canto i. of David Mallet's 'Excursion.'

P. J. F. GANTILLON.

**POPULAR PHRASES** (7th S. viii. 368).—May I correct a very stupid blunder in this query? I wrote "*Young John Walker's chimies*" for "*Old John Walker's chimies*," both in the phrase and the illustrative rhyme.

C. C. B.

**BURYING-PLACE OF THOMAS TAYLOR, THE PLATONIST** (7th S. viii. 367).—In the *Antiquary* for July, 1888 (vol. xviii. p. 1) appeared an article on the Platonist by Mr. Edward Peacock, who says that

"he was buried in Walworth churchyard. No stone marks the spot, and the grave cannot now be identified. His funeral was attended by a few of his literary friends; one of these told me that he remembered Isaac Disraeli being there."

ALPHA.

He died at Walworth, and Walworth churchyard and St. Mary, Newington, graveyard have both been named as his burial-place, both with the addition that his grave cannot be identified. The undertaker's card (in the Dyce Collection, South Kensington Museum) says, "You are

requested to attend the funeral of the late Mr. Thomas Taylor, from his late dwelling to Newington Church, on Friday, 6th Nov., 1835." This seems to prove that he was buried at Newington.

R. F. S.

**COMMANDER OF ORDNANCE** (7th S. viii. 348).—The appended passage is taken from the 'Military Dictionary,' published in the "British Military Library" of December, 1800:—

"*Ordnance*, a name given to whatever concerns artillery; thus the commander-in-chief of the corps of artillery is called 'master general of the ordnance,' instead of general of artillery.—*Board of Ordnance* is of a very early, but uncertain date.....In 1688 the care of the office of ordnance was committed to five principal officers, besides the master-general, then George, Lord Dartmouth, viz., a lieutenant-general, surveyor-general, clerk of the ordnance, store-keeper, and clerk of deliveries. At present the board of ordnance consists of the same members. This board deliberates, regulates, and orders everything relating to the artillery and garrisons.—*Master-general of the Ordnance* is an officer of the greatest trust.....This officer has the sole command of the Royal Regiment of Artillery, assisted by a lieutenant-general. By the great power vested in the master-general by the king, he alone constitutes a board."—P. 611.

J. F. MANNEIGH.

Liverpool.

There are several books, modern and old, on ordnance and gunnery at the Free Patent Library, Southampton Buildings, W.C. I cannot say if they give information on the boards of ordnance.

H. Y. POWELL.

Bayswater.

Haydn's 'Dictionary of Dates' says that Henry VIII. organized the Ordnance Office, and placed it under a master-general, &c. The office was abolished in 1855, and its duties vested in the Secretary of State for War. In the year 1800 the Duke of Richmond was Master-General of the Ordnance.

EDWARD H. MARSHALL, M.A.

Hastings.

[Other contributions are acknowledged. One from Mr. R. W. HACKWOOD has, by his permission, been forwarded to R. P. H.]

**BURTON'S 'ANATOMY OF MELANCHOLY,' ABRIDGED** (7th S. viii. 367).—An abridgment of the great work of my (or, I should write, our) collateral ancestor was published by Mr. Tegg in 1865, with the title 'Melancholy Anatomized.' No editor's name is given.

EDWARD H. MARSHALL, M.A.

Hastings.

**BOOK OF JOB** (7th S. viii. 367).—Since I sent forward this query I have come across a copy, bound up with other works by the same author, who I have ascertained was the Most Rev. Richard Laurence, D.D., the last Archbishop of Cashel. Dr. Laurence was Regius Professor of Hebrew at Oxford at the time of his elevation to the archbishopric. His works are not few nor

unimportant—Bampton Lectures, 'Book of Enoch' in the original Ethiopian, with translation into Latin, &c.—for which I may refer to Cotton's 'Fasti Ecclesie Hibernice.' C. E.

COLERIDGE'S 'EPITAPH ON AN INFANT' (7th S. vii. 149; viii. 155, 333).—There is another, and a much more beautiful epitaph on an infant, attributed to Coleridge by George Mac Donald in his 'England's Antiphon,' but I have not seen it in any collection of the poems of this "greatest of the moderns." I quote it from memory:—

*On an Infant dying before Baptism.*

'Be, rather than be called a child of God,  
Death whisper'd. With assenting nod,  
Its head upon its mother's breast,  
The baby bowed without demur;  
Of the kingdom of the blest  
Possessor, not inheritor.

When was this written; and whose was the child?  
C. O. B.

Thanking MR. C. A. WARD for his notice, I may ask for a line to remove the impression which was made by my note. I was aware of Coleridge's epitaph. ED. MARSHALL.

HINDU TRIMURTI (7th S. viii. 108).—I find I have the following note in 'Sagas from the Far East,' bearing on A. H.'s question (Tale xvi., note 3, p. 375):—

"The 'three precious treasures,' or 'jewels,' of Buddhism are Adibuddha, Dharma, and Sangha, which in later Buddhism became a sort of triad, called *triratna*, of supreme divinities; but at the first were only honoured according to the actual meaning of the words (Schmidt, 'Grundlehre des Buddhismus,' in *Mém. de l'Ac. des Sciences de St. Pétersbourg*, i. 114), viz., *Sangha*, sacred assembly or synod; *Dharma*, laws, or more correctly, perhaps, necessity, fate (Lassen, 'Indische Alterthumskunde,' iii. 397); and *Buddha*, the expounder of the same (Burnouf, 'Introd. à l'Hist. du Bouddhisme,' i. 221)."

At pp. 335 and 339-40 I had occasion to attempt a brief sketch of what the same authorities and others have laid down concerning the *trimurti*, the really late date of its introduction, &c.

R. H. BUSK.

16, Montagu Street, Portman Square.

ARTELS (7th S. viii. 369, 392).—*Artel* is an association or corporation of men following the same profession. The corporation is responsible for the mistakes of every member. All the private workmen at the Custom Houses in Russia (not those in uniform, who are at the service of the Crown) are members of an *artel*. The *artel* has to pay all that is lost, stolen, or spoiled through neglect of one of the members. The cashiers of all the private banks in Russia are members of an *artel*. A considerable sum is, of course, deposited as a guarantee against possible losses by the carelessness or dishonesty of one of the members, or *artelchiki*. In Moscow the "suisses," or men who have the

charge of the overcoats, and often, in restaurants, &c., of very valuable furs, form an *artel*. All the Tatar restaurants are *artels*, and the Tatar servant boys share the drink moneys or fees which are received daily. The greatest restaurant and hotel of Moscow, and surely of Russia, the Great Moscow Traktir, is held by an *artel* or corporation; every man employed in the business is a shareholder of the establishment. The restaurants on the great railway lines in Russia held by Tatars are generally *artels*. *Artel*, derived from the Turkish word *orta*, is the corporation, *artelchik* the member of the corporation. EMERIN.  
Moscow.

WALKING STATIONERS (7th S. vii. 428, 516; viii. 234, 333, 411).—Thanks are due to F. M. for his note. I referred to David Love as I knew him when he was not a walking stationer, though he was so called in Hone's 'Table Book.' He was selling his own works, and was not liable to prosecution for being without a hawk's and pedlar's licence. He was a walking stationer in his early life, and was also a hawk and pedlar. If the law was then as it was when he lived in Nottingham, he was liable to prosecution if he did not regularly take out a licence. ELLICK.  
Craven.

CORPORATIONS OF PETTY CANONS OR VICARS CHORAL (7th S. viii. 368).—This question is partly answered by the late Dr. Hatch in his 'Growth of Church Institutions,' p. 180:—

"A fourth result was that Canonries, having become places both of dignity and emolument, were sought after as such by persons who had no proper claim to them..... At first temporarily, but from the twelfth century permanently, canons were allowed to employ substitutes, *vicarii*, for the discharge of their strictly clerical functions. So general did this employment of substitutes ultimately become, that the 'vicars' of a cathedral chapter came themselves to be constituted into a corporation and to enjoy revenues of their own."

X.

The vicars choral of Exeter Cathedral lived in community, and the common hall still remains which was erected by Bishop Brantyngham, A.D. 1388, together with chambers, kitchen, and other suitable offices, "pro vicariorum cohabitacione vitæque communi." See his 'Register,' A.D. 1388, vol. i. fol. 194. King Henry IV., by charter Feb. 26, 1401, erected them into a corporation by the title of "Custos et Collegium Vicariorum de Choro Ecclesie Cathedralis Exonia." The hall, a spirited etching of which has just been published, with others, illustrative of the antiquities of the city, by Mr. Eland, of Exeter, is now worthily occupied by the Exeter Diocesan Architectural Society. ALFRED WALLIS.

TURNPIKE (7th S. viii. 327, 397).—MR. WARD is not quite correct about the turnpikes. The one

at the entrance into Kensington, close to the old Light Cavalry barrack, was not moved to the Hammersmith Road, near North End, but both existed at the same time, and remained till turnpikes were abolished. I had the pleasure of paying one or other of them two or three times a week in 1858-62. There was one corresponding to that at Kensington in the Old Brompton Lane, where now Gledhow Gardens stand. There is a view of the Kensington Gate in vol. v. of Walford's 'Old and New London,' with the old barracks, taken from a water-colour drawing in the Grace Collection. In Loftie's 'Kensington' it is stated that all these turnpikes were abolished in 1864.

G. F. BLANDFORD.

RUNES (7th S. viii. 389).—In 'Greeks and Goths, a Study on the Runes' (1879), I have given the dates of all the Runic inscriptions whose dates can be ascertained, and have also stated the ground on which approximate dates have been assigned to the earlier inscriptions.

ISAAC TAYLOR.

STRAP IN 'RODERICK RANDOM' (7th S. viii. 348, 377).—I think I can add some additional interest and confirmation to Mr. FITZPATRICK's contribution on this subject (7th S. v. 133), mentioned at the latter reference. In one of my copies of 'Roderick Random' I have, written on the fly-leaves, with the ink and in the style of the period, a note almost identical with Mr. FITZPATRICK's extract from the *Dublin Pantheon* for April, 1809. I will not burden you with a repetition of the whole extract, but will point out the few particulars in which the *Pantheon* and what I take to be the *St. James's Chronicle* of the day differ.

1. The note in my book commences, "On Sunday last (March 19, 1809) was interred," &c. This is a very important difference, you will observe, and much more precise than the *Pantheon*.

2. The concluding words in my note run thus. Instead of "the deceased to the last," &c., to the end, I read:—

"The deceased could never succeed in gaining more than a respectable subsistence by his trade; but he possessed an independence of mind superior to his humble condition. Of late years he was employed as keeper of the promenades in Villiers Walk, Adelphi, and was much noticed and respected by the inhabitants who frequented that place."—*St. James's Chronicle*, March 23, 1809.

Surely this goes far to prove who Strap's prototype was. While I am pen in hand I will give you a copy of another note, which I copied from another edition of 'Roderick Random,' professing to be a key to some of the characters:—

"Marmozet, Mr. Garrick; Sly Boots, Mr. Hogarth; Ranter, Mr. Foote; Billy Chatter, Sir Philip Francis; Bully Surgeon, Mr. Cheselden; Strap, Lewis, a book-binder at Chelsea."

S. S.

SIGNS SCULPTURED IN STONE (7th S. viii. 306, 391).—Five miles from Buxton, by the new road

to Maudefield (four miles by the old road, which has now degenerated into a track), stands a house said to be 1,966 feet above the sea level, boasting a sculptured stone sign, fixed above the door, of a cat playing a fiddle. The "Cat and Fiddle" beats the reputed "highest house," the "Traveller's Rest," on the Kirkstone Pass, above Ambleside, in Westmorland, by fully 200 feet; but Baddeley's 'Guide to the Peak District' deducts about 250 feet from the elevation claimed for it, and supposes some cottages on the other side of Axe Edge (on which hill the "Cat and Fiddle" stands) to be veritably the highest inhabited houses in the country. Are they so? The sign is said to have had its origin from an eccentric Duke of Devonshire, who used to drive to this lonely spot in company with his cat and his fiddle. Another derivation is from *chat fiddle*. Has either of these explanations any warranty?

JOHN E. T. LOVEDAY.

Near the village of Gradbach, Staffordshire, near Buxton, roughly cut in stone over the door of an inn are the figures of an eagle and child, the eagle pouncing down on the recumbent child. Above is given the date thus:—

I  
17 83  
H.S.

I noted this in December, 1885, and wondered what legend, if any, was attached to it.

WM. GRAHAM F. PIGOTT.

Abington Pigotts.

There are several in Shrewsbury, in Bridge Street, in Cole Hall, and in other places, built into the wall of the new frontages placed to old houses.

BOILEAU.

REPRESENTATIVE OF THE CLAN BUCHANAN (7th S. viii. 387).—In reply to your correspondent, the acknowledged chief of the Buchanans is John Buchanan Hamilton of Leny, Perthshire, who, as heir male of the Buchanans of Spittal, is nearest representative of the old chiefs, the Buchanans of that ilk. The estate of Leny was acquired by the family of Spittal through the marriage of Thomas Buchanan of Spittal with the heiress of Leny, by whom, however, he had no issue. He married, secondly, the heiress of the Hamiltons of Bardowie, and by her was grandfather of the present chief. According to the family historian, William Buchanan of Auchmar, the family has not acknowledged any distinct head since the principal family became extinct, but

"is classed into four classes or families.....who, though they keep entire friendship with, yet have no dependance upon any other family of the name."

The four families are Auchmar, Drumikill, Leny, and Carbeth. The first two are both extinct in the male line. That of Leny is now represented by John Buchanan of Powis, with the cadets of

Glenny, Drumpellier, Auchentorlie, and Boukell. The representative of the Buchanans of Carbeth is settled in America; but of this family are descended the Buchanans of Ardoch and Scotstown, and the Buchanans of Arden. MACAUSLAN.

**HERALDIC** (7th S. viii. 368, 414).—"De minimis non curat lex." Not so in 'N. & Q.' and in heraldry. In these accuracy is everything. This is my apology for suggesting that **SIR HERBERT MAXWELL** is not quite right in saying "the fur vair is always argent and azure." I add, "except when otherwise blazoned." When not argent and azure the tinctures must be mentioned. Thus, in the coat of Ricardo, co. Hereford and co. Gloucester, Gules, a bend vair argent and vert, between three garbs, two and one, or, on a chief ermine a chess-rook sable between two bezants. So the coat of De la Ryver, or Dalriver, co. York, gives Vair argent and gules, a border azure bezantée. This family is now represented, and the above coat quartered, by H. C. Fairfax-Cholmeley, of Brandsby and Gilling, Yorkshire. GEORGE ANGUS.

The Presbytery, St. Andrews, N.B.

That, except when blazoned as proper, "colour upon colour or metal upon metal is bad heraldry" is an accepted rule. Like other accepted rules, however, it has honourable exceptions. An example occurs to me in the banner of William the Conqueror, as depicted in the Bayeux tapestry, viz., Argent, a cross or, within a bordure azure. (See my 'Historic Notes on the Bayeux Tapestry,' 4to., London, Arundel Society, 1875.)

FRANK REDE FOWKE.

24, Victoria Grove, Chelsea, S.W.

**ARMORIAL BEARINGS** (7th S. viii. 308, 391).—It is to be hoped that the opening sentence of Mr. HOPE's reply, contained in your issue of November 16, to the question on this subject may not mislead inquirers into a persuasion that persons are justified in adopting—or, in other words, may rightfully assume—what they have not legally come by. There is nothing, it is true, to prevent any person from assuming armorial bearings, though the mere fact of assumption will not constitute a right. If the jay invests himself with the peacock's feathers, he cannot thereby transform himself into a peacock or make himself more than a jay. It would, perhaps, be well if this question were more generally and accurately understood; and 'N. & Q.' seems to be no unfit medium for dispelling an error. Clearly, if a man without right appropriates to himself the lawful bearings of a family with which he is wholly unconnected, and to which it is capable of proof that only a limited number of members possess a title, he is guilty of what it is not too harsh to term a robbery, seeing that—as Mr. Foster very distinctly puts it—"a coat of arms

duly granted [and no matter at what date] is an incorporeal hereditament vested in the heirs of the grantee." The ordinary procedure is, I fancy, a very simple one. John Brown becomes the possessor, we will suppose, of a signet ring, and the ring naturally seems incomplete to him without a device upon it. He betakes himself to one of the numerous seal-engravers who undertake to "find arms." Upon giving his name certain pages are turned over, and he is authoritatively assured that such or such a crest attaches to his surname. To a certain extent in simple good faith he carries away a belief that the monkey reguardant or jackass displayed which the obliging tradesman suggests to him is indissolubly associated with his patronymic, and, what is more to the purpose, he seals his letters and stamps his paper ever afterwards in accordance with the information received. The imposition is comparatively harmless after all, and probably does nobody any particular injury. Notwithstanding, it is neither more nor less than an imposition, say what one will, and may, under certain contingencies, lead to eventual misconception, as well avoided. Besides which, it cannot be considered strictly honest to misappropriate the lawful property of another man. At the present day especially, when there is a revived inclination for heraldic and genealogical research, stimulated by the facilities provided at the Record Office, the British Museum, and elsewhere, every assumption not resting on fact, and which has a tendency to mystify and mislead investigation, is to be deprecated. Those who are satisfied with wearing borrowed plumes will probably treat all such scruples with ridicule, or if not with ridicule, at all events with indifference; but there are others who, in the spirit which sang

The gowd is not the guinea's worth,  
will prefer the acquisition of a vested right to a misappropriation. Every device, however, habitually used, is, I believe, liable to the tax on armorial bearings. It might be well if the rate were made higher in cases where the user is without any evidence to authorize it.

FREDK. CHAS. CASS, M.A.

Monken Hadley Rectory.

**'IVANHOE'** (7th S. viii. 429).—**KNIGHT TEMPLAR** has certainly looked into the introductions to 'Ivanhoe,' or he would not have found the Wardour MS. at all; but he has as certainly not read them carefully, or he would have seen that the Wardour MS. is fictitious, like the novel—more so, indeed, than a good deal of it. Sir Walter Scott states plainly "there was no idea or wish to pass off the supposed Mr. Templeton as a real person"; and it is in the letter of the supposed Mr. Templeton that the MS. is mentioned as that "which Sir Arthur Wardour preserves with such jealous care in the third drawer of his oaken

cabinet." We might as well ask for Sir Arthur Wardour himself as for his MS.

C. F. S. WARREN, M.A.

Longford, Coventry.

THE STYLE OF A MARQUIS (7th S. viii. 166, 237, 431).—The change of spelling from *marquis* to *marquess* is not the adoption of a new form, but the resumption of an old one. Some of the more venerable of the daily papers have always used *marquess*. I never saw it in the *Times*, but I believe it was usual in the *Morning Post* and the (defunct) *Morning Herald*. It is difficult to see how either can be termed incorrect, though *marquis* comes closer to Chaucer's *markis*, and I agree with MR. HARNEY in personally preferring this form of the word.

HERMENTRUDE.

AUCTIONS AND AUCTION ROOMS (7th S. viii. 384).—In this article your correspondent refers to the use of a lighted candle at sales by auction in the seventeenth century. He puts forward a theory that the extinction of the candle was the means of announcing the sale of the property put up for auction. This appears to be correct, for the earlier way of describing such a sale was "at (or by) the candle," as the following extracts from the 'Domestic and State Papers,' "Reports of the Committee for the Advancement of Money," will show:—

"26th February, 1644. The Bishop of York's goods to be sold 'at the candle,'" &c.—P. 352.

"4th May, 1644. Sir Edward Littleton. Order that his goods now at the Guildhall be sold 'by the candle,' and the proceeds to this Committee's Treasurers.

"15th May, 1644. There being a difference at the sale, and 22*l*. 13*s*. being the price at which they were sold, order that Mr. John Searle, a Broker, have them for 30*l*., which he is to pay to Mr. Tiebourn, who is to deliver the goods."—P. 357.

"11 Sept., 1644. Jerome Weston, [Earl of Portland. The statue of the King on horseback in Brass at Roehampton House to be sold 'by the candle' towards the Earl of Portland's assessment.

"16th Dec., 1644. Order that the 105*l*. proceeds of the horse be paid Mr. Trenchard for buying arms," &c.—P. 359.

There are many other instances of the use of this phrase in the three volumes of this Committee's proceedings. Does anybody know how early this term was used? Sale by auction appears at first to have been applied solely to goods and chattels. When was it applied to land? F. B. LEWIS, Putney.

THE "GRAVE MAURICE" (7th S. vii. 487; viii. 15, 75, 291, 397).—MR. CHRISTIE has not quite understood me; but I think the fault is mine, through not being sufficiently explicit. It was not I, but Queen Anne, who considered Elizabeth wanting in ambition, because she, being a king's daughter, was willing to accept the position of an elector's wife. With respect to the title of *graf*, may I remind MR. CHRISTIE that in Germany every son

or daughter of a *graf* is *graf* or *gräfin*?—it is not restricted to the eldest son, as with us. Karl Ludwig was the sole Elector Palatine, but each of his brothers was also entitled to the epithet of *graf* or *pfalzgraf*. HERMENTRUDE.

VASELINE FOR BOOK COVERS (7th S. vi. 86, 236, 398, 472; viii. 348).—MR. HART should apply the vaseline with a rag. If rubbed in with the fingers only, as he appears to have done, half the benefit goes to the human skin. I may add that I use veterinary vaseline, from the Chesebrough Manufacturing Company, New York, sold in tins.

HAROLD MALET, Colonel.

CHILD'S COT ON A FUNERAL MONUMENT (7th S. viii. 327).—On more extended observation, MR. BAGNALL will not find cradled effigies like that he records at Doveridge very unfrequent on Elizabethan or Jacobean monuments. Such effigies indicate that the child died an infant, while the brothers and sisters who, often in trunk hose and ruffs, kneel in line below their recumbent or kneeling parents, survived to a later period. These infant effigies are more often swaddled, though not rarely cradled. The best example of this latter type I know is the monument of the Princess Sophia, the infant daughter of James I., in the north aisle of Henry VII.'s chapel in Westminster Abbey. This "*rosula regia præpropero fato decerpta*" lies neatly tucked up in her alabaster hooded cradle, calmly sleeping. "Wherewith," writes Fuller ('*Worthies*,' i. 490), "vulgar eyes, especially of the weaker sex, are more affected (as level to their cognizance, more capable of what is pretty than what is pompous) than with all the magnificent monuments in Westminster." It is certainly a quaint and pretty thing.

EDMUND VENABLES.

[MR. W. E. A. AXON, the REV. E. MARSHALL, the REV. J. MASKELL, MRS. SCARLETT, and MR. E. H. COWMAN also draw attention to what MR. AXON calls the "pathetic memorial" in Westminster Abbey.]

DICTIONARY QUERIES (7th S. viii. 427).—In the list of new books printed at the end of the *Universal Magazine* for June, 1778, I find the following:—

An Elegy in a Riding-house, in Imitation of Virgil's first Pastoral. Robson and Co. 1*s*.

A Methodical English Grammar, by the Rev. John Shaw. Richardson and Co. 2*s*. bound.

C. C. B.

"To drive a coach and six through an Act of Parliament" is ascribed by Macaulay to Chief Justice Rice (1689), with reference to the Act of Settlement. It must have been a proverb of very old standing even then (Macaulay, vol. ii. cap. xii. p. 305).

J. FOSTER PALMER.

Chelsea.

VOLUNTEER COLOURS (7th S. viii. 427).—Volunteer corps are not permitted to carry colours.

The force is composed of artillery, engineers, or rifles, and none of those branches of the regular army or militia carries colours. Although volunteer corps may be clothed in scarlet, they are still rifle volunteers, and use the short-rifle drill. The Honourable Artillery Company's infantry have colours, but they have never considered themselves volunteers. R. HOLDEN, Capt.

United Service Institution.

The 'Volunteer Regulations' (1887), part iv. sect. iii. par. 1052, says, "Neither standards nor colours will be carried by volunteer corps."

J. CHESTNUTT, B.A.

Howden, Yorkshire.

NUMISMATIC (7th S. viii. 428).—For a note on the subject of French Republican and Imperial coins may I refer to a communication of my own in 'N. & Q.', 6th S. ii. 222?

HORACE W. MONKTON.

9, Temple.

GENTLEMEN TROOPERS (7th S. viii. 408).—With reference to the question of Steele's enlistment being derogatory to him as a gentleman, it may be mentioned, in connexion with the matter, that from the period of the formation of the army by Charles II., the Life Guards—to which the safety of the royal family is confided—have always occupied a privileged position in the service. When first instituted, in 1663, the ranks were composed of many men of good family and of some property, who were, consequently, enabled to provide their own horses when duly accepted as recruits in the regiment. The privates of the Life Guards, moreover, were designated "Gentlemen of the Guard," and their accoutrements, allowances, and pay have always been much superior to the most favoured line regiments. There was, therefore, no derogation in Steele becoming a member of such a magnificent corps. His desire to enter the army, it is true, cost him a fortune—a rich relation of his mother, who had made him his heir, threatened to disinherit him if he took that course—but, baffled in his hope to obtain a commission, preferring, as he characteristically expresses it, the state of his mind to that of his fortune, he enlisted (as many men of means and family do nowadays when they have failed in their examinations for a commission, direct or otherwise) in the Life Guards. Soon, however, his good qualities, which made him the delight of his comrades, obtained him a cornetcy in his regiment, and not long afterwards, by the interest of its colonel, to whom he acted as private secretary, he got a company in Lord Lucas's Fusiliers, and became Capt. Steele. Gentlemen who, like Micky Free, have not the "janus for work," enlist, and will continue to enlist, with a view to promotion. It was only the other day, it may be remarked, I read in the *London Gazette* the promotion of a great-grandson of King William IV.

from a sergeantcy to a sub-lieutenancy in a foot regiment of the line, and from the regiment in which he had enlisted as a private soldier.

HENRY GERALD HOPE.

6, Freegrove Road, N.

May I remind DR. HYDE CLARKE of what Macaulay says on the subject, when describing, in his 'History of England,' the condition of the army in 1685:—

"This corps [the Life Guards].....had a very peculiar character. Even the privates were designated as Gentlemen of the Guard. Many of them were of good family, and had held commissions in the Civil War. Their pay [four shillings a day] was far higher than that of the most favoured regiment of our time, and would at that age have been thought a respectable provision for the younger son of a country squire."

GUALTERULUS.

SPENSERIAN COMMENTARY (7th S. viii. 186).—Perhaps it need scarcely be pointed out that in the interpretation of the passage in stanza xviii. of book i. canto ii. of 'The Faerie Queene,' the Dean of Winchester is quite correct, as so distinguished a scholar might be expected to be. It runs thus:—

Therewith upon his crest

With rigor so outrageous he smitt.

That a large share it hewd out of the rest,

And glauncing downe his shield from blame him fairly blest.

MR. C. J. FLETCHER conjecturally inserts commas before and after "glauncing downe," and makes "shield" the subject to "blest." But Spenser is his own best commentator. In book iv. canto vi. stanza xiii. we find the curiously close parallel:—

Behind her crest

So sorely he her strooke, that thence it glaunst

Adowne her backe, the which it fairly blest

From foule mischance.

C. K. D.

Oxford.

"HUMANITY" MARTIN (7th S. viii. 427).—There is some account of this celebrity to be found in 'Men I Have Known,' by William Jerdan, published in 1868, an enlargement of articles which had previously appeared in the *Leisure Hour*, a periodical to which he was for many years a contributor. Tom Moore has embalmed him in his amusing parody of Horace, book i. Carm. 22:—

O place me where Dick Martin rules

The houseless wilds of Connemara.

Probably in the earlier numbers of the *Dublin University Magazine* there would be found many notices of him and his career.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

There was an oil-painting of this kind-hearted Member of Parliament in the Irish Exhibition, London, 1888. The portrait to which I refer was that of a ruddy and healthy-looking middle-aged Irish gentleman, who appeared to me to have



been the personification of good nature. In connexion with the subject in question, permit me to correct two slight inaccuracies. Mr. Martin's castle was named Ballinahinch, and his mother was Bridget, the daughter of John, eleventh Baron Trimbleston, and not Trinilestown, as quoted by your correspondent. Sir Bernard Burke's 'Vicissitudes of Families' (London, 1855), contains much information relative to the fall of the "Martins of Connemara." Perhaps it may not be out of place to remark that the original of Godfrey O'Malley, M.P., the uncle of the hero of Lever's 'Charles O'Malley,' was Dick Martin, the Member for Galway.

HENRY GERALD HOPE.

A sketch of his character by a "Member of the Upper Benches," with a cut by Cmikahank, will be found in 'The Collective Wisdom; or, Signs and Sketches in the Chapel of St. Stephen,' London, 1824, chap. iv. pp. 47-54, a copy of which is in the British Museum.

DANIEL HIPWELL.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Sir John Hawkwood (l'Acuto): Story of a Condottiere.* Translated from the Italian of John Temple-Leader and Giuseppe Marcotti by Leader Scott. (Fisher Unwin.)

A GRAM and an unedifying story is that of Sir John Hawkwood, whom the Italians of the fourteenth century might well have called "the scourge of the people." According to the accounts which have hitherto found acceptance, this celebrated leader of *la compagnie blanche*, the most celebrated and terrible body of mercenary troops by which Italy was ravaged, was a London tailor's apprentice, who was pressed as a soldier, and won spurs and command under Edward III. in France. After the treaty of Brétigny in 1360 he joined the bands of the *condottieri* who desolated the west of Europe. Once more he rose, until he became the most renowned leader and captain of his age, leading to combat so many as six thousand horsemen, and carrying victory to which side soever he inclined. Employed in turns by the Pope, the Pisans, the Florentines, and others, he traversed Italy again and again from Piedmont to Naples, burning, ravaging, and setting to ransom, destroying all hope of future harvest, and on occasion putting to the sword the entire population of prosperous cities. In the end he died, at an advanced age, peacefully in Florence, in command of the Florentine troops. With public honours he was buried in the church of Santa Maria del Fiore. No cavalier of Florence failed to do honour to so illustrious a comrade. The shops were shut, the bier was covered with cloth of gold, the women wept over his ashes, and popular poetry ranked him as a hero—almost a demi-god. Hawkwood's body was claimed by the King of England, and granted to him; but a fresco which is warmly praised by Vasari still continues a chief ornament of the church of Santa Maria.

Hawkwood's new biographers give a detailed account of his adventures, for which abundant materials are supplied in Italian historians. Our authors are disposed to assign him a less unworthy origin. They have collected materials with much industry, and are eminently conscientious in the supply of authorities. A curious and sad chapter in Italian life is opened out, and a series of

striking pictures are displayed. The book is, indeed, carefully written and edited, and has very convenient marginal references. It is handsome in appearance.

*The Collected Writings of Thomas de Quincey.* By David Masson. Vols. I. and II. (Edinburgh, A. & C. Black.) A new edition of De Quincey has long been demanded. It now appears under the competent editorship of Prof. Masson, and in an enlarged edition. Neither of the collective editions previously published in England or America is complete. To the present considerable additions have been made. The arrangement is substantially in agreement with De Quincey's own view. Dates of articles and sources of information are supplied, together with the author's own notes and supplementary notes by the editor. Vols. i. and ii. contain the 'Autobiography' and the first portion of the 'Literary Reminiscences,' which will be in three volumes. The entire series will consist of fourteen volumes, one volume to appear every month. Illustrations, some of which appear in the first two volumes, are to be supplied, and the edition will be in all respects satisfactory and desirable.

*Yorkshire Chap-Books.* Edited by Charles A. Federer, L.C.P. First Series. (Stock.)

YORKSHIRE bibliophiles know the value of a collection of the chap-books and other works of Thomas Gent, the York writer and printer. Many of Gent's works are of extreme rarity, and some of them are hopelessly lost. Lowndes, who in the 'Bibliographer's Manual' mentions a score of his works, is at the trouble to give the collation of some which he has seen, a mark of consideration he does not often bestow. The prices are not seldom high, 'The History of the Great Eastern Window in St. Peter's Cathedral, York,' having fetched as much as three guineas, while 'The History of the Antient Militia in Yorkshire,' consisting only of two leaves, was sold in the White Knights sale for 2l. 18s. Gent himself was a curious, industrious, energetic, and cross-grained man, whose life, as told by himself and compressed by his editor, the Rev. Joseph Hunter, is very amusing and full of character. With certain of Gent's productions Mr. Federer leads off what promises to be a valuable series of Yorkshire reprints. In the present volume are 'The Holy Life and Death of St. Winifred and other Religious Persons,' in five parts; 'Divine Justice and Mercy Displayed' in the life of Judas Iscariot; 'The Pattern of Piety; or, Tryals of Patience' in the life of Job; and other edifying tracts in verse and prose. Gent's orthography is followed, and some of the rude illustrations he employed are reproduced. Not very brilliant is the poetry, but it is not without character. His notes are preserved, and others are added by the present editor, who also supplies a short introduction on chap-books and a good account of Gent's life. How many works are likely to be comprised in the series is not stated. The opening volume is of a class to appeal directly to the antiquary.

*Curious Creatures in Zoology.* By John Ashton. (Nimmo.)

In antiquarian matters Mr. Ashton is what the French would call a *vulgarisateur*. He brings within the ken of the public the information and the illustrations for which the explorer or the scholar has had to hunt in out-of-the-way and half-forgotten volumes. A tendency to resent a kind of interference that renders increasingly difficult and unremunerative the task of research has to be resisted in days that threaten to render the Pyramids as commonplace as the Duke of York's Column. Mr. Ashton casts his net wide, and draws in very many strange pictures. Especially quaint and curious are the 180 plates with which his text is illustrated. These present

monsters and prodigies of every description. Among the beings of shape quasi-human with which he opens out the explorer will recognize designs from the 'Voyages of Sir John Maundeville' and from John Bulmer's 'Anthropometamorphosis,' one of the quaintest and most curious of English works. From other sources he draws the designs of Cetaceans, &c., of "Harpies and Hydras and Chimeras dire," with which his book abounds. No less varied in subject than the illustrations is the letterpress, which supplies descriptions from classical writers, Aristotle and Pliny, from Gesner, Olaus Magnus, Pontoppidan. When he deals with creatures so extravagant as the "Moon Woman," who lays eggs, sits upon them, and hatches giants, he quotes, at second hand, the authority of Lycosthenes and Ravistus Textor. The book is a mine of marvels, and will furnish with constant entertainment the hunter after the extraordinary. It is, like all the publisher's volumes, admirably got up. A special novelty in it is an ornamental *ex libris*, waiting only the signature of the possessor.

*St. Wandrille's Abbey.* A Lecture with an Historical Preface. By Alfred Gatty, D.D. (Sheffield, Thomas Rodgers; London, George Bell & Sons.)

THIS is a most interesting account of St. Wandrille's Abbey; its connexion with Dr. Gatty's parish of Ecclesfield is traced, and there are plans and engravings of both places given. Those who collect pamphlets about Yorkshire should add this to their store; there is much quaint information given both about Ecclesfield and St. Wandrille's. The latter is situated near the banks of the Seine, within a comparatively short railway journey from Rouen. From the engravings given of the Abbey Church we should imagine it to be somewhat like Melrose; but there is more left of "St. David's ruined pile" than has survived in the Norman abbey.

*Scenes from a Silent World.* By Francis Scoogal. (Blackwood & Sons.)

THIS is the title given to a collection of six papers on prison life. They appeared originally in *Blackwood's Magazine*, with the exception of the chapter on "Capital Punishment," which has since been added. The writer states that for ten years he has been visitor to one of the prisons, so that his experience is wide, and he tells the sad stories with all the force of reality. The papers were written with two principal objects in view—to arouse more outside interest in the lives and welfare of these inhabitants of the "silent world," and to urge the speedy abolition of capital punishment. The incidents are well chosen, and the whole book is written with common sense and an absence of any morbid sentimentality.

AMONG Christmas books one of the most striking and attractive is *Daddy Jake, the Runaway, and Short Stories, told after Dark*, by "Uncle Remus" (Joel Chandler Harris) (Fisher Unwin). Apart from the cleverness of the narrative and the beauty of the illustrations, the folk-lore stories here given will interest greatly our readers.

MR. ELLIOT STOOK has reprinted in facsimile, with an introduction by the Rev. John Brown, D.D., Bunyan's *A Book for Boys and Girls*. Only within the last few months has the original of this bibliographical rarity been found. A good history of the book is given by Dr. Brown in his full and valuable introduction. The poems recall the "Emblems" of Wither or of Quarles.

WITH sincere regret we announce the death, at his residence in Lewes, aged seventy-one, of Mr. F. W. Cosens, under the signature of F. W. C. a frequent contributor to our columns. Mr. Cosens was a good Spanish

scholar, and issued in luxurious and privately-printed volumes translations of dramas from Lope de Vega and other Spanish writers on subjects illustrative of Shakespeare. He belonged to many societies, and was the possessor of a good library and a fine collection of modern paintings. A staunch friend and a liberal man, he assisted as treasurer many public undertakings, and will be much missed. His health failed of late, and he withdrew into comparative seclusion. His signature last appeared in the fifth volume of the present series.

WE are asked by "Union Club" to solve the following question:—"Must the case before and after the verb to be necessarily be the nominative? For instance—though clumsy English, no doubt—is the following sentence actually wrong, 'I proved the man to be him'?" The question has been submitted to two daily newspapers, which have given conflicting replies, and is referred to us for decision. We shirk the responsibility, leaving it to our contributors. Our own view is that the case before and after should be the same, whether nominative or objective. "I proved him to be the man" is defensible.

### NOTICES TO CORRESPONDENTS.

WE must call special attention to the following notices: On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

K. A. N. W.—1. ("I would give a brace of *moyders* to behold her.") *Moidore*, a Portuguese gold piece valued at 1*l.* 7*s.*

2. This Indian weed 'tis withered quite,  
'Twas green at noon, cut down at night.  
The authorship of this poem, of which many variants exist, is unknown. For versions of it consult 'N. & Q.,' 2<sup>nd</sup> S. i. 182, 258, 370, &c.; also Mr. J. H. Dixon's 'Ballads and Songs of the English Peasantry' (Percy Society); 'The Aviary'; or, Magazine of British Melody'; 'Gospel Sonnets' of the Rev. R. Brakine, &c. It was set to music by S. Wesley.

MORGANW.—("Munser.") No such word appears in Norman-French dictionaries. It appears to be simply a form of *monseigneur*.—"Seleyent.") Apparently a form of *soleient*, were accustomed.

W. J. C. ("Bewick's 'Birds'").—You do not give the date of the edition. The two volumes fetch from three pounds to five times that sum, according to size of paper, condition, &c.

M. A. OXON. ("Battle of Seringapatam").—The picture of this by Sir Robert Ker Porter is, we are told, in the possession of Lord Stair. It was, we believe, shown at the recent naval and military exhibition in Edinburgh.

CORRIGENDA.—P. 377, col. 1, l. 27, for "penultimate" read *ante-penultimate*; p. 384, col. 1, l. 33, for "Ball" read *Bath*.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'."—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Curator Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

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## Notes.

## BURNS'S PORTRAIT BY NASMYTH.

(See 7th S. viii. 247, 416, 421.)

The interest taken in the history of the picture of Burns painted for George Thomson, of Edinburgh, and now in the National Portrait Gallery, London, has induced me still further to investigate the subject.

It has already been stated that on the back of the original portrait, now in the National Gallery at Edinburgh, there exist several lines of writing, including a date, and these are transcribed in the Official Gallery Catalogue of 1886.

The London picture when presented to the National Portrait Gallery by Mr. Dillon in 1858 was in sound condition, and has not been taken out of the frame till now. It was protected in front by glass, and backed with a strong coating of brown paper, quite hard to the touch and perfectly plain. I now resolved to examine the back of the painting itself, and after removing the strong coating of paper found that the portrait was painted on a rough canvas, but well prepared to receive colours, square in shape, and stretched over a wooden strainer of the ordinary make, being nailed down over the sides. The oil painting covered the entire surface of the canvas, a considerable portion of it being hidden by the smallness of the oval aperture in the flat gilt spandril laid over it. The removal of this covering revealed the curious

fact that the portrait as originally painted was made to look as if enclosed in an oval frame, or window, set in a wall of square masonry of brown stone, in which the division and breaks, or chips, on the edges of the blocks were carefully marked.

This fashion of surrounding a portrait with sculptured stonework and masonry was much in vogue with engravers during the last century, and it would now seem as if Nasmyth had prepared this painting with a view to its being made use of by an engraver. It would be interesting to ascertain whether the same peculiarity characterizes the original portrait in Edinburgh.

The two engravings by William Walker and Cousens and by Zeitter show a stone wall with an oval aperture, and on the lower part are inscribed the name and dates. Most of the smaller engravings are simply oval in shape and with no bordering. Two of them, one by J. Bengo and the other by R. H. Cromek, published by Cadell & Davies in the Strand, 1804, are in stipple and remarkably delicate. They are very small. In all engravings the waistcoat is invariably striped, and the head turned to the left, the large full eyes looking away in the same direction.

When covered with glass it was hardly possible to ascertain the material on which the London picture was painted, and still less to suspect the tamperings and alterations that it had undergone by a subsequent hand in the sky and lower part of the coat and waistcoat with a view of enlarging the background and adding to the figure at the expense of the originally painted oval framework. These recent encroachments were painted over the stonework, and destroy the correctness of the geometrical outline. The added portions betray themselves by a broken and cracked surface of the paint in consequence of using varnish of an inferior quality. In this manner a wider extent of clouds was inserted above, and additional folds and a button in deep shade were added to the waistcoat below.

In our Official Catalogue, 1888, the dimensions are thus given, "(oval) 1 foot  $\frac{1}{2}$  inch by 9  $\frac{1}{2}$  inches." That was all that could be seen of the picture itself, and is technically called "sight measure." On taking the strainer out of the gilt frame we find the dimensions of the painted canvas to be 1 foot 4 inches by 11  $\frac{1}{2}$  inches.

That the picture was never larger than this is shown by the fact that the edge of the canvas where turned over and nailed down remains bare. The canvas has never been lined, and at the back, on the original surface, rather low down, we read:—

Sir H<sup>r</sup> Raeburn  
& A Nasmyth Pinxt.

The letters A., N., and Pinxt are painted in with a brush and oil colours by the artist himself. The remaining words (here printed in italics) have been written in subsequently by a different hand

with pen and ink, small and cramped, so as to fit into the space left between the letters. There is no date or any other writing on the canvas; but on the flat wooden strainer at the top is pasted a piece of white paper, inscribed with ordinary pen and ink as follows: "Robert Burns, painted by Nasmyth and Sir Henry Raeburn, R.A." This paper probably belongs to the time when Mr. William Thomson was intending to part with the picture. On comparing this picture with a photograph taken from the original at Edinburgh, the form of which is also oval, I note the following differences, which may not be without a certain degree of interest. The original, given to Mrs. Burns by the artist himself, I shall refer to as E, and the one painted afterwards for Mr. Thomson as L. L is slightly softer and fuller in modelling, and weaker in execution. The eyebrows in L are darker and more arched than in E. The chin in L is more spacious and rounder, and the head altogether taller and less rounded behind his left ear, towards the trees, than in E. The waistcoat in L is a plain reddish grey, with buttons of the same colour. In the E and in all engravings that I have seen it is striped. In L the foldings and plaitings of the cravat and white shirt are very carefully and delicately detailed. The lower apex of the white shirt at the point where the waistcoat is buttoned takes a different turn. In L it twists and turns round to the right. In E it is less serpentine, and tends decidedly to the left. In E much less of the waistcoat is seen than in L. Outside his right shoulder in L, beneath the colour of the sky, may be observed a "pentimento," which shows that the shoulder was originally broader and higher. This alteration is the work of the original artist. In the lower part of the dress some pains have been taken to assimilate the colours laid over the stone bordering by scumbling up into the original surface both of coat and waistcoat in green and grey.

By the light of these discoveries it is clear that all these alterations were deliberately made, and may at the time have been considered successful. If we accept the assertion of Mr. Thomson that Sir Henry Raeburn did work upon the picture and "finish" it, I fear that we must reduce his contribution to a very subordinate degree of importance, and that the addition of the clouds and folds of the waistcoat are all that can be attributable to Sir Henry's pencil or influence. Even in this case the alteration appears not to have been deemed altogether satisfactory, as so much of the added portion has subsequently been concealed by the aperture in the spandril. In my last communication I expressed my belief that, so far as the features of the face are concerned, if Sir Henry had touched upon the London portrait he must have done the same on the one at Edinburgh, as they are practically quite the same.

I am not aware that any claim has ever been made on behalf of Sir Henry for a share in the original, which is now in the National Gallery, Edinburgh.

GEORGE SCHAN.

National Portrait Gallery.

### BOOKS ON GAMING.

(Continued from p. 405.)

Something has been said already about the pirates; but theirs were not the only attacks from which Hoyle suffered. Seymour, the compiler of the later 'Compleat Gamester,' who had hitherto subsisted mainly on the labours of Charles Cotton, now turned his attention to the work of the rising author, whose treatise on whist had run through ten editions in eight years. The whist in Seymour's seventh edition (1750) is chiefly Cotton; but in the eighth (1754) it is much increased, occupying pp. 137-194, of which pp. 188 (part) to 194 are from his seventh edition. The rest is as follows:—Pp. 137-141 (part) are filled with the (24) laws of whist, mainly taken from Hoyle, but recast and rearranged, probably with the view of avoiding infringement of copyright. It is not unlikely that this disguised infringement led to the subsequent "settlement" of 1775. Pp. 141 (part) to 143 (part) are taken from 'Compleat Gamester,' seventh edition. Pp. 143 (part) to 188 (part) are all plagiarized from Hoyle, but reworded and transposed, with the evident design of disguising the plagiarism. For example,—

*Hoyle, tenth edition (1750).*

vii. If your Adversary is 6 or 7 Love, and you are to lead, your Business in that Case is to risk a Trick or two, in hopes of putting your Game upon an Equality; therefore, admitting you have the Queen or Knave, and 1 other Trump, and no good Cards in other Suits, play out your Queen or Knave of Trumps, by which Means you will strengthen your Partner's Game, if he is strong in Trumps; if he is weak, you do him no Injury.—P. 10.

*'Compleat Gamester,' eighth edition (1754).*

xi. Suppose your Adversary is 6 or 7 Love, and it is your turn to lead, in order to put the Game upon an Equality, you should risk a Trick or Two. We will suppose then, that you have the Queen or Knave and 1 Trump more, and in your other Suits no good Cards, play out your Queen or Knave of Trumps, by which your Partner's Game will be strengthened, if he should happen to be strong in Trumps; but should he be weak, you can't hurt him.—P. 146.

This clearly is a mere paraphrase; eighty-eight words for eighty-five; with nothing gained either in brevity or lucidity. It is nothing more than a shameless piracy, and none the better for the lame attempt at disguise. Much the same may be said for the remainder. Piquet, occupying pp. 107 (3 ll.) to 120 (part), is similarly concocted from Hoyle's tenth edition. For example,—

*Hoyle.*

*General Rules.*

i. You are to play by the Stages of your Game; what

*'Compleat Gamester,' Particular Rules.*

i. This Game is played by Stages; that is, when you



is meant by them is, that when you are backwards in the Game, or behind your Adversary, you are to play a pushing Game, otherwise you are to make twenty-seven Points elder Hand, and thirteen Points younger Hand; and you are always to compare your Game with your Adversary's, and discard accordingly.—P. 127.

It is not necessary to point out that this advice (in both cases) had never been given before by any author but Hoyle. There was no other source from which Seymour could have derived it; and Hoyle, as we see, had given it long before Seymour's piracy appeared.

The same remarks apply to the 'Chess' in the 'Compleat Gamester' (1754). Pp. 124 (all but 8 ll.) to 136 are all "arranged" from Hoyle's treatise on that game. For example,—

*Hoyle.*

*Some Rules, &c.*

1. You ought to move your Pawns before you stir your Pieces, and afterwards to bring out your Pieces to support them; therefore the Kings, Queens, and Bishops Pawns should be first played, in order to open your Game well.—P. 162.

Again, in 'Backgammon,' pp. 238 (2 ll.) to 246, all is directly annexed from Hoyle. For example,—

*Hoyle.*

*The Laws.*

1. If you take a Man from any Point, that Man must be played; the same must be done if 2 Men are taken from it.

2. You are not understood to have played any Man, till you have placed him upon a Point and quitted him.

3. If you play with 15\* Men only, there is no Penalty attending it, because by playing with a lesser Number than you are entitled to, you play to a Disadvantage, by not having the additional Man to take [sic] up your Tables.....—P. 223, &c.

In 'Quadrille' the only part stolen from Hoyle is p. 44 and half of p. 45, as follows:—

*Hoyle, p. 7.*

Calculations necessary to be understood by those who have made some Progress in the Game.

are pretty much behind your Adversary, you are to play a pushing [sic] Game; or thus, if elder Hand, you are to make Twenty-seven Points, if younger, thirteen Points; to discard properly, you must compare your own Game with that of your Adversary.—P. 107.

*'Compleat Gamester.'*

*Rules to be observed, &c.*

1. Before you stir your Pieces, move your Pawns, and then support them with your Pieces; and therefore, to open the Game well, you should play the Kings, Queens, and Bishops Pawns first.—P. 124.

*'Compleat Gamester.'*

*The Laws.*

2. A Man that is taken from any Point must be play'd; and so it must be if 2 Men are taken from it.

1. Till a Man is placed upon a Point and quitted, it cannot be said it is play'd.

3. There is no Penalty if you play with 15 Men only, because it is to your Disadvantage to play with a less Number than you are entitled to, since you have not the additional Man to fill up your Tables.....—P. 246, &c.

*'Compleat Gamester,' p. 44.*

Necessary Calculations to understand the Game of Quadrille.

1. I would know what is the Odds that my Partner holds one Card out of any two certain Cards?

Answer. That he hold one Card out of any two certain Cards is about 5 to 4 in his favour.

An Explanation and Application of the foregoing Calculations.....

2. [Ending] This Calculation may be applied to many other Cases, very useful to the Player.

Q. What is the Odds, that out of any Two certain Cards, my Partner holds one?

A. The Odds in his Favour is about Five to Four.

The foregoing Calculations explained.....

In the same manner may be calculated many other Cases, which will be of great Use to a vigilant Player.

The laws (ix.) are translated bodily from those of 'L'Académie Universelle des Jeux.' The impudence of the pirate is best shown, after this brief analysis, by his own words in his preface:—

"The improvements [1] we have made," he says, "in the games of.....Quadrille, Picquet, and Whist, are so large and useful, and the Rules and Directions we have added [11] so nice and exact, that, we presume, we have sufficiently pointed out the Rocks and Shelves, on which the Unskilful and Unwary have often suffered Shipwreck," &c.

He left it to later students to discover and point out that in all his work there was nothing original, but only the most cynical and dishonest appropriation of other men's ideas and labours for his own profit.

JULIAN MARSHALL.

(To be continued.)

### CHRISTMAS CUSTOMS.

Christmas is a popular festival devoted to the amusement of the younger branches of the family, and to paying homage and offering sacrifice to certain deities, male and female, who are supposed to take an interest in the young. Different nations have different modes of celebrating the festival. In Queen Elizabeth's reign the Christmas holidays were observed for a month. The mistletoe bough, burning of the Yule log, or clog, the singing of Christmas carols, the ceremony attending the bringing in the boar's head, the wreaths of holly and ivy, plum porridge or pudding, minced pies and spiced ale, all added to the fun and frolic which raged furiously, for—

A Christmas Gambol oft could cheer

The poor man's heart through half the year.

The singing of Christmas carols is still practised in parts of England, Scotland, and Germany, and is particularly noticed by Brand, in his 'Observations on Popular Antiquities.' It is asserted that our Christmas tree came from Germany, our Santa Claus from Holland, the Christmas stocking from Belgium or France, while the "Merry Christmas" and "Happy New Year" were the old English greeting shouted through the streets in times of long, long ago. These expressions formerly had allusion to the hospitality of the rich, whose doors

\* This is a misprint for 14, corrected in the eleventh edition. The plagiarist did not detect, but copied the error slavishly.

were, at this season of the year, opened to their tenantry and neighbours when, as it were by prescriptive right, the master met his guests with smiles, and conducted them to their seats in the spacious halls of their mansions, in the middle of which were the hearths, and where, "Round about our coal-fire," they were regaled with all the plain but substantial fare the season could afford. In France the New Year is generally observed, rather than Christmas, for the distribution of presents. It is the Christ-child who comes, with an escort of angels, with books and toys to fill the little shoes, arranged by the fire-place. The German celebration of Christmas is symbolical. Germans beat the fruit trees and shake crumbs about the roots that the year may be fruitful, and are much given to procession, in which the Christ-child figures conspicuously. In Northern Germany the tables are spread, lights are left burning during the entire night, so that the Virgin Mary and the angel who passes when everybody sleeps may find something to eat. In Italy the Santa Claus is called *Bambino*, and it is a representation of the infant Saviour, being a large doll richly dressed and cherished with exceeding care. In Poland it is believed that on Christmas night the heavens open, and the scene of Jacob's ladder is re-enacted, but it is only permitted to the saints to see it. In Holland St. Nicholas is the Santa Claus, and in parts of Switzerland he has a wife named St. Lucy, who gives gifts to the girls, while he looks after the interest of the boys. In many parts of Switzerland, Germany, and the Netherlands St. Nicholas still distributes his gifts on St. Nicholas Eve (Dec. 5), instead of on Christmas Eve. The Spaniards look forward with delight to the *Noche Buena*, Christmas night, and it is almost as much a festival with them as it is with us; so much so, that the afternoon of December 24 is observed as a half-holiday to prepare for the *Pascuas de Navidad*. In the streets of Madrid sheds are raised for the sale of *turon* from Gijona, and *mazapan* from Toledo, being paste made with almonds. The principal dish on Christmas day is the *berugos*, a fish that is only caught in the Bay of Naples, which must, and also the soup of *almendras*, appear on the table. Christmas boxes are freely given and toys are distributed among the children. The Government distribute lottery tickets for the *Loteria de Navidad* at licensed shops. The 20*l.* tickets are subdivided into two guineas, decimo, or tenths, and are so much sought after that they are often at a premium. The Portuguese are the best clients of *La Loteria Real Española*. In China the festival takes place in October, when special honours are paid to the "Seven Star Mother," or "Mother of the Measure," who is supposed to dwell among the seven stars of the Great Bear constellation. The goddess whose favour is specially sought is supposed to give long life to children. The cakes eaten at this season of

the year must be round like the moon, and the candles which they devour in large quantities are made of sugar in various shapes.

EVERARD HOME COLEMAN.

71, Brecknock Road.

A CHRISTMAS TRAGEDY.—On Christmas Eve, 1713, Capt. Manne Tetten, of Archsum, landed with his five seamen in the neighbourhood of Eidum, an ancient village in the strange and lonely island of Sylt, which lies off the coast of Sleswig-Holstein. It was tempestuous weather, and the little party, returning for the merrymaking of their Frisian homes, were set upon and murdered by a gang of robbers. To conceal their crime, the murderers hastily buried the bodies of their victims in one of the deep hollows between high sand-hills, which was locally known as the Dickjendäl, and made off with their booty. But murder will out—though among those Dünen, of all places, might the dead be expected to lie forgotten—for a woman passing by the Dickjendäl shortly afterwards was horrified to see a man's arm pointing straight from the sand, as if calling Heaven to his aid. She quickly sought assistance, and the fate of Manne Tetten and his crew was discovered. In an island full of legendary lore it is not surprising to hear that the ghost of Manne Tetten walked the lonely shore, with hand outstretched to God for vengeance. But be this as it may, the discovery of the murder was made in the way above mentioned. It is satisfactory to know that the robbers were traced and punished, and that from that time a more regular form of island superintendence (it could scarcely be called police) was introduced. This tale may be read at length in Hansen's (of Keitum) 'Chronik der Friesischen Uthlande,' a storehouse of curious legendary and historical lore, to which I have acknowledged frequent obligations in my 'Heligoland and the Islands of the North Sea.' Manne Tetten's ghost is known as the "Dickjendälmann."

WILLIAM GEORGE BLACK.

1, Alfred Terrace, Glasgow.

A CAROL.—Lord Tollemache's Helmingham MS. 10, back of last leaf, ab. 1530:—

A CAROLLE.

By resone of .ij. and power of one,  
This tyme god and man were sett at one.

God a-geynst nature .ij. thyngys hath wrought,  
First, of the vyle erth, made man without man;  
Then, woman without woman, of man made of nought;  
And man\* without man, In Woman than:  
Thus god and man to-gether begane,  
As .ij. to joyne to-geþyr in one,  
As one, this tyme: to be sett at one;  
This god be-gane,  
This worlds to forme, to increse man.  
Angellis in hevyn for offence was dampned,  
And also man, for beyng variabyll:

\* Christ.

Whether these shulde be sayyd, it was examyned,  
 Man or angell / then gode was greabyll  
 To answer for man / for man was not abyll  
 And seid man hade moeyon / & angell hade none,  
 Wherefore god and man shulde be sett at one.  
 Thanke we hymne thane,  
 That thus leftte angell / and sayde mane.

F. J. FURNIVALL.

#### AN OLD CHRISTMAS JEST.—

"There was some time an old knight, who, being disposed to make himself merry in a Christmas time, sent for many of his tenants and poore neighbours, with their wives, to dinner; when, having made meat to be set on the table, he would suffer no man to drinke till he that was master over his wife should sing a carrol; great niceness there was who should be the musician. Yet, with much adoe looking one upon another, after a dry hemme or two, a dreaming companion drew cut as much as he durst towards an ill-fashioned ditty. When, having made an end, to the great comfort of the beholders, at last it came to the women's table, when likewise, commandment was given that there should be no drinckes be touched till she that was master over her husband had sung a Christmas carroll, wherupon they fell all to such a singing that there was never heard such a catter-walling piece of musike. Whereat the knight laughed so heartily that it did him halfe as much good as a corner of his Christmas pie."—Pasquill's 'Jests', 1604.

EVERARD HOME COLEMAN.

71, Brecknock Road.

**SUPERSTITION IN ARRAN.**—At the recent trial of John W. Laurie for the murder of Mr. Edwin Rose on Goatfell, an Arran policeman was pressed in vain to tell why he buried the dead man's boots on the shore beyond high-water mark. It was plain that he had not acted with the intention of defeating the ends of justice, and it was equally manifest that he was puzzled to explain the proceeding. It turns out that the boots were buried to allay superstitious fears. A correspondent of the *Scotsman* asked, on November 16, if the matter were susceptible of explanation; and an editorial note, appended to his query, gave the information that "the belief would have been entertained in the island, if the boots had not been so buried, that the murdered man's ghost would haunt the locality."

THOMAS BAYNE.

Helensburgh, N.B.

**THE INTRODUCTION OF TURKEY-RED DYEING TO ENGLAND.**—There was an obituary paragraph on Oct. 5 of Mr. Charles Louis Delaunay, a member of an historical family. He was the son of the late Mr. L. B. Delaunay and grandson of the Marquis Bernard René Jourdan De Launey, who was governor of the Bastille in Paris, born 1740, massacred there July 14, 1789. The family of the unfortunate marquis came over to England, and started the first Turkey-red dyeing establishment formed in England at Blackley. Mr. Louis Bartholomew Delaunay died at his residence, Cross Lane, Salford, late of Blackley, Jan. 21, 1865, aged seventy-eight years, and was interred in a

large family vault with a strong railing around at St. Peter's parish church, Blackley. His works were at Blackley, Manchester, where he had a large establishment. There are still remaining the lodge that led to his large residence and many other landmarks, as the estate round belonged to him, with the old carriage road that is now called after him. We have *précis* of naturalization deed, dated 1821, of L. B. Delaunay, formerly of Rouen, in the kingdom of France, but now of Manchester, in the county of Lancaster, as also of Charles Tavaré, formerly of Amsterdam, in the kingdom of Holland, but now of Manchester, in the county of Lancaster. These two names are out of six foreigners in the deed—my grandfather's name is the third. My grandfather, Mr. Charles Tavaré, came to England about the same time as Delaunay, and being in the same way of business they were thrown together a good deal and were on visiting terms. My grandfather was a dresser, bleacher, dyer, and muslin finisher, and had New Islington Works, Canal Street, Ancoats, and was also an accomplished linguist. He was also a refugee, and built two or three streets near his works for his *employées*' cottages—one of them bears his name now, corrupted into Tavery Street, off Kirby Street, Canal Street, Manchester.

The following cutting from the *Middleton and Blackley Guardian* of Saturday, November 2, is perhaps worth reproducing:—

"An old resident of Blackley, near Manchester, and one who possessed a vast amount of knowledge regarding the history of his native village—we refer to Mr. Thomas Howard—came in contact with our Blackley representative the other day, and immediately commenced an interesting conversation upon the Delaunay family, who formerly resided in the village, and regarding whom one or two paragraphs have appeared in our columns just recently. In fact it was with respect to the information contained in these particular paragraphs that the conversation occurred. Mr. Howard remarked that between the Marquis de Launey, whose tragic end in the Revolution was so graphically described by Carlyle, and the Delaunays of Blackley there was no connection whatever. Such a statement was an absolute fabrication. He then went on to say that years and years ago the Delaunays left Rouen, the 'Manchester of France,' for England, where they came with the intention of introducing Turkey-red dyeing. They arrived at Blackley, where they discovered that a Swiss of the name of Burrell had already settled in the village and was engaged in the very line of business which they had come to set up. Ultimately, however, the works fell into the hands of the Delaunays, who at once extended the business and in a very short time had laid the foundation to a fortune. The well-known brow which leads down into Delaunay's yard, though distinguished by the sign as 'Hulton Brow,' is almost generally alluded to by the villagers even now as 'Burrell Brow.' When the Delaunays arrived at Blackley they resided in the first instance in an old house which occupied the site on which Moss House now stands, and at that time Louis Bartholomew Delaunay, the father of Charles Louis, whose death has recently been recorded, was only two years of age. It may be mentioned that the Cleveland

estate and the land which in those days was known as the French Barn estate—the vicinity of Pike Fold well—was possessed by the Delaunays, and according to those who were familiar with the village at that time these spots were exceedingly beautiful. By these facts—which are vouched for—two erroneous statements at least will be corrected, viz., that the Delaunays of Blackley were in no way related to the historic Marquis De Launey, and that Turkey-red dyeing was not introduced by them into England."

FREDERICK LAWRENCE TAVARÉ.  
30, Rusholme Grove, Manchester.

**WOMEN EXECUTED FOR WITCHCRAFT.**—So long ago as 1852 a correspondent of 'N. & Q.' (1<sup>st</sup> S. v. 395) drew attention to a statement, then recently repeated in the *Quarterly Review*, and commonly current, to the effect that a woman and a girl of tender years were executed for witchcraft at Huntingdon in 1716. Your correspondent asked for some trustworthy evidence in support of this story, but his challenge has never been responded to; and I believe it is now generally held that the last English sufferers for an imaginary crime were three Devonshire women in 1682. Nevertheless, I observe in the latest edition of Haydn's 'Dictionary of Dates' which has come under my notice the following entries under "Witchcraft":—

"Two pretended witches were executed at Northampton in 1705, and five others seven years afterwards.

"In 1716 Mrs. Hicks and her daughter, aged nine, were hanged at Huntingdon."

There must be many readers of 'N. & Q.' interested in the fair fame of the two incriminated counties. Would it not be well for them to examine this libel, and refute it once for all?

JOHN LATIMER.

**THE NAME OF CLINTON.**—Dugdale suggests that the name of this family was derived from the manor of Glympton, in Oxfordshire; but this is an error. The name was undoubtedly derived from the manor of Glington, near Market Deeping, in Northants. The *G* had already been softened into *C* when Ordericus Vitalis wrote, in 1140, describing how Henry I. raised up men to a condition superior to their fathers, as a counterpoise to the Norman barons, "such as, among others, Goisfredus de Clintons." But in 1121 it was written with a *G*; for in a charter of that date lately published in the Pipe Roll Charters (being a grant on the marriage of Miles of Gloucester with Sibyl Neufmarche) this very *Gonf. de Glington* (so spelt) appears as an attesting witness.

In Domesday it appears that in 1086 "Geoffrey held Glington, Northants, from Geoffrey de Mowbray, Bishop of Coutances," and in the 'Monasticon Anglicanum' it appears that Geoffrey de Glington, or Clinton, his son, chamberlain to Henry I. in 1120, gave the church of Glington, Northants (*inter alia*) to the priory of Kenilworth, i.e., he attached to the priory he had established in his wealth the village church of his native place.

From the grants made to the first Earl of Lincoln (of the Clinton family) it would appear that Elizabeth's favourite general and admiral sought and obtained a grant of this very district of Glington, which seems to show that he at least was acquainted with the site of the cradle of his race, although Dugdale was unaware of it.

J. WILSON HOLME.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

**CHRISTOPHER GOODWYN'S WORKS.**—According to Tanner, Warton, Ritson, Collier, Hazlitt, and other bibliographers, Christopher Goodwyn wrote two poems, one entitled 'The Chance of a Dolorous Lover' (London, by Wynkyn de Worde, 1520, 4to.), and the other 'The Mayden's Dreame' (London, 1542, 4to.). A copy of the latter belonged to Heber, but none of the modern bibliographers seems to have seen a copy of the former. Neither work appears to be in a public library. I should be glad to know where Heber's copy is now, and whether any copy of Wynkyn de Worde's publication is known to be extant in any private library. Any further information about Christopher Goodwyn would be welcome.

SIDNEY LEE.

18, Edwards Square, Kensington.

**HOLLAND.**—What was the Christian name of this actor? He is mentioned as Mr. Holland in the *Dramatic Mirror*, 1808, and was then alive. He was at Drury Lane or Haymarket, 1796–1820. When did he die; and where can particulars further than those supplied in the above-mentioned book and 'The Theatrical Dictionary,' 1804, be obtained?

URBAN.

**JOSEPH GEORGE HOLMAN, 1764–1817.**—Matriculated at Queen's College, Oxford, on February 7, 1783. Can any one having access to the books of that college tell me if he took a degree? It is said in untrustworthy biographies that "that honourable society gave [sic] him his degree after he became a member of a theatre." Letters of introduction which he took out to America spoke of him as a Fellow of Queen's. Is this correct? The information is wanted for literary purposes.

URBAN.

**'MARY, QUEEN OF SCOTLAND.'**—Who was the author and what were the date and place of printing of this play: 'Mary, Queen of Scotland: an Historical Tragedy. "Res vera agitur" (Juvenal)'? My copy is in a collection formerly belonging to "Francis Wrangham, Archdeacon of the East Riding of Yorkshire." Each volume of the collec-

tion has a table of contents in his hand, signed "F. W." In the table this play is described as "Yorke's," "Unpubl<sup>d</sup>." The title-page has (apparently in the author's hand), "I: Y." Is this "John Yorke, of Gouthwaite, Yorkshire," who is said to have published anonymously in 1783 'Iphigenia: a Tragedy'? If so, what are the dates of his birth and death? AMERICUS.  
New Haven, Conn., U.S.

SIR JOHN HAWKWOOD.—As a lineal descendant, in the fifteenth generation (through the ancient families of Doreward, Fotheringaye, Beaupré, and Bell), of the marriage (qy. in 1379?) of Sir William de Coggeshall, of Codham, co. Essex, with Antiocha Hawkwood, I am desirous to ascertain what reasons there may exist for the belief that Sir William's wife Antiocha was really a daughter of Sir John Hawkwood (l'Aouto), the famous *condottiere* (vide Morant's 'Essex,' vol. ii. p. 271). That she was the daughter of a Hawkwood who bore the same arms as Sir John—viz., Argent, on a chevron sable three escallops of the first—seems to be certain; but the point I am desirous of clearing up is whether or no her father was in truth the Sir John Hawkwood the *condottiere*. Can any of your genealogist correspondents assist me to authority on the subject? There is, I know, a pedigree of Hawkwood in 'The Chesters of Chicheley,' by R. E. Chester Waters, but unfortunately I have no opportunity of access to that work for reference at the present time.

JOHN H. JOSSELYN.

Ipswich.

MATTHEW SMITH, WATER-BEADLE.—In the year 1700 one S. Smith, who is described as "water-beadle," of St. Mary Magdalen, Bermondsey, left a legacy to his nephew, Matthew Smith, of this parish. The father of this Matthew Smith is described as of the parish of St. Mildred, Poultry, in the City of London. Having been connected with that parish all my life, I am anxious to know who this Matthew Smith *père* was. He was buried here. His line ended in a daughter who married a Jacob; Jacob's line also ended in a daughter who married a Buxton. Sir Robert Jacob Buxton, who died a year ago, left two daughters, one of whom is the lady of this manor. A collateral branch of the Smith family was settled at Lee and another at Oxbourne, and eventually produced Mr. Asheton Smith, of sporting renown. What is a water-beadle?

J. HAWES.

Tockenham, Wootton Bassett, Wilts.

CARLOVINGIAN LEGENDS.—Wanted, names of books on this subject, in English, French, or German.

NELLIE MACLAGAN.

HEMMING'S LIGHT.—Who was Hemming, and what peculiar light did he originate? "Poor people cannot go to the price of Hemming's new light." (From 'A Dialogue between Francis and

Aurelia, Two Unfortunate Orphans of the City of London,' 1690.)

C. A. WHITE.

Preston on the Wild Moors, Salop.

"TO CUT OFF YOUR NOSE TO SPITE YOUR FACE."  
—In Tallement des Réaux's 'Historiettes,' vol. i. ch. i., written between the years 1657 and 1659, occurs the phrase, "Se couper le nez pour faire dépit à son visage." Can any of your readers inform me if the equivalent English phrase is older than the French saying?

HENRI VAN LAUN.

DANDY.—In the 'Memoirs' of Theobald Wolfe Tone, vol. i. p. 413, this word occurs:—"I am writing here like a Muscadin (N.B. Dandy)." This was in 1796. Is there an earlier use of it?

J. CARRICK MOORE.

GILBERT OF HASTINGS.—He was appointed Bishop of Lisbon in 1147, and is said to have been a native, or at least an inhabitant, of the town from which I write. Is anything known of him more than what is contained in Mr. Freeman's 'Norman Conquest' and the authorities there mentioned? EDWARD H. MARSHALL, M.A.

Hastings Corporation Reference Library.

LEQUARRÉ CHAPEL, Little Dean Street, Soho, London.—Is anything known of this chapel, the denomination to which it belonged, the date of demolition, &c.?

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

RIDICULOUS.—Is there any known instance of the use of this word before the time of Shakespeare? Etymologically it ought to mean that which excites mirth or laughter; but it is now usually used in the sense of absurd or silly, even when no thought of causing mirth is involved. It occurs in two places in the Authorized Version—one in the Canonical Scriptures, the other in the Apocrypha. The first of these is Isaiah xxxiii. 19, where "stammering" is given in the text, and "ridiculous" offered as an alternative meaning in the margin. The revisers have substituted "strange" in the text and "stammering" in the margin. It would seem that it means "unintelligible," as applied to an unknown language, which sounds barbarous (in the original sense as applied by the Greeks to the Persians) to those who are not familiar with it. The other place is Ecclesiasticus xxiv. 18, where we are told that "he that sacrificeth of a thing wrongfully gotten, his offering is ridiculous." There is no sense of causing mirth or laughter in this, neither is the meaning absurd or silly. It certainly signifies unworthy of acceptance, as the word "mockery" does now, which seems exactly to express the sense. The Greek word in the original is *μεωκημένη* which does mean "exciting mockery," the verb *μωκδομαι* being connected with *μῶκος*, which is cognate with words meaning mockery in all Aryan languages.

The primitive sense seems to be unintelligible speech, the root *mu* (extended into *muk*) being formed from the sound, as when we speak of the mooing of a cow. So that "ridiculous" is used in this sense in the margin of the A.V. of the passage in Isaiah quoted above. Shakespeare, however, does not use it in this, but in the modern sense. Thus in the 'Tempest,' II. ii, Trinculo says of Caliban, "A most ridiculous monster, to make a wonder of a poor drunkard," in which evidently the sense "silly" predominates over "laughable," and the word is used as we should use it now. Can any one point to an author earlier than Shakespeare in which the word is found, and its exact signification there?

W. T. LYNN.

Blackheath.

[MR. LYNN of course recalls the "ridiculus mus" of Horace, 'Ep. ad Pis.', 139.]

TENNYSON.—In what periodical and at what time did Anne Thackeray Ritchie publish an article on Tennyson?

A. FELS.

Hamburg.

DE RODES.—In the Camden Roll the name of Wm. de Rodos occurs, with the following arms, "Azure, a lion rampant or, debruised by a bendlet gules." Is this William de Rodos a relation of Gerard de Rodos, who is mentioned as having been sent to the assistance of King Henry in Normandy with French troops in the year 1266? Where are the De Rodos supposed to have come from? Are they from Auvergne and of the same branch as the ancient Comtes de Rodés, who bore "De gueules, au lion d'or," whose line ended in 1063; or of the later Comtes de Rodés, or Rodez, who bore the same arms, "De gueules, au léopard lionné d'or"?

Did the French law of "Retour," which was nearly the same as the old Irish law of "Tanistry," apply to Auvergne as well as to Normandy?

B. FLORENCE SCARLETT.

"THE LAW IS NO RESPECTER OF PERSONS."—Can any one inform me where this saying is found; or who is supposed to have first made use of it?

J. T.

STANZAS ON THE BEAUTIFUL MISS LEPEL, AFTERWARDS LADY HERVEY.—Can any one tell me where I can find the above, in which each verse ends with "the beautiful Molly Lepele"?

S-K.

[For Miss Lepele see 4th S. ix. 506; and x. *passim*.]

BANK "BILLS."—One of the American characters in Grant Allen's novel 'Babylon' calls an Englishman's attention to the fact that what we call bank-notes are termed "bills" in the States. So they are in Lincolnshire, although not, so far as I know, elsewhere in this country. I have often noticed very close resemblances between the dialect of my own neighbourhood and that of New

England; but this particular coincidence is very curious. Can it be explained? Is the term "bills" used in this sense in other parts of England?

C. C. B.

FALLOWS.—There is a village named Thorpe-in-the-Fallows, Lincolnshire. What is the precise meaning of the term "Fallows" so used?

A. H.

AMANTHIS.—A friend of mine possesses an engraving dated 1797. It represents a beautiful girl holding something in the palm of her hand, almost like hemp. At the bottom is the word "Amanthis." I have looked in vain for the word. Can any one kindly give me information concerning its derivation and signification? H. M. THORPE.  
Eton House School, Hull.

[Amanthis is the name of the heroine in Mrs. Inchbald's four-act comedy 'The Child of Nature,' originally played by Miss Brunton, subsequently Mrs. Merry, at Covent Garden, November 28, 1788. The piece is a translation of 'Zélie ou l'Ingénue' of Madame Genlis. Is it possible that this is a print of Miss Brunton or some other actress in the character?]

CORONATION.—I wish to know how long after a sovereign's accession to a throne the ceremony of coronation takes place; and why it is the present Emperor of Germany has not yet been crowned.

STANLEY COOPER.

GROCCER.—What exactly was the business of the grocer of the seventeenth century? Was it that of a general dealer; and what descriptions of goods did it comprehend—metal goods, for instance, as well as provisions, sugar, cheese, &c.? Was the trade in the rarer foreign articles, such as spices, distinct from that of the grocer? When did tea and coffee cease to be distinct separate objects of trade? But further, the name *grocer* = *grossier* seems to imply a selling in the *gross*, or, as we should say, wholesale, as distinct from a retail trade. In what sense or mode was this really the case? Was it the object of the grocer to keep a local store of the articles most necessary to the community, at a time when travelling was rare, and supply the smaller village shops, &c.? If so, was a direct retail trade combined with this? Did the grocer's shop ever include textile fabrics? One reads of the woollen-draper, the linendraper, and the "mercier" (meaning, I suppose, a silk mercer, or dealer in the higher class of clothing material) in the seventeenth century; but I do not remember coming across an ironmonger, and conjecture that the commoner wares in this line may have been supplied by the grocer.

Also, what was, or is, a "backside"? Is the word still in use; and, if so, where? I had imagined it equivalent to back yard, or court, an enclosed place, bounded by the back of the house, and perhaps walls or domestic offices; but, finding that at the time of the persecution of Noncon-

formists in the seventeenth century a burying-ground is said to be "in the backside" of a local member, a farmer, I conclude the word must have a wider signification. How would it be defined or generally used? W.

[In the North, land and premises collectively behind a house are known as "the backside,"]

ROBERT FRYE.—In 'History and Antiquities of Leicester,' by John Nicholls, vol. iii. part ii. fo. 900, reference is made to a brass, &c., in Loughborough Church to Robert Frye, a former rector of Loughborough, and Deputy-Keeper of the King's Privy Seal. The date is supposed to be about A.D. 1500. Can any one give any particulars (family, parentage, &c.) of this Robert Frye? He can scarcely be identical with the Robert Fry, Clerk to the Council in 9 Henry IV., mentioned in Sir F. Palgrave's 'Antient Calendars, &c., of the Exchequer,' unless there is some error in the dates. GEO. S. FRY.

Cædmon, Albert Road, Walthamstow.

HERALDIC.—Can any of your readers inform me by what family of the Stuarts of county Aberdeen the following arms and crest are borne?—Gules, a fess chequy argent and azure; crest, a lion rampant with a bleeding paw. H. W. S.

Westbourne Park, W.

SAINTÉ NEGA.—According to Prosper Mérimée, this saint is a favourite in Corsica, but "elle ne se trouve pas dans le calendrier. Se vouer à Sainte Nègre, c'est nier tout de parti pris." Does the cult of this unestablished saint extend beyond Corsica? There is something frank in inventing a saint to be the patroness of lying. JAMES HOOPER.

50, Mornington Road, N.W.

PROTOTYPES OF CHARACTERS IN LEVER AND GEORGE ELIOT.—Could Mr. W. J. FITZPATRICK or any correspondent kindly give me some information as to the prototypes of Lever's characters; also as to the prototypes of George Eliot's heroines and other characters? SYDNEY SCROPE.

Tompkinsville, New York.

SILVERPOINT.—In a notice of the Fine-Art Society's Exhibition which appeared in the *Times* of November 12, p. 4, it is observed that "very few modern painters do as Raphael and Michael Angelo did, and make studies, more or less elaborate, in pencil or chalk or silverpoint, for the pictures that are to follow." My dictionaries and works on art do not contain any explanation, or even mention, of silverpoint. Jackson, in his 'History of Wood-Engraving,' when giving a brief account of etching, enumerates "etching needles or etching points," "the graver or burin and dry point," and adds that "most of our best engravers now use a diamond point" (note to p. 312, ed. 1839); and I observe that in some of the catalogues of the Royal Academy a few engravings, or

etchings, are specially marked "dry point." Will some of your artist readers explain these technical distinctions for the benefit of the uninitiated?

W. E. BUCKLEY.

### Replies.

#### ENGLISH FRIENDS OF GOETHE.

(7th S. viii. 387, 432.)

With regard to two of the persons named as English friends of Goethe I think I can supply a little information. James Lawrence, who sometimes styled himself the Chevalier Lawrence, and afterwards (in 1828) Sir James Lawrence, was the author of a very curious romance, entitled 'The Empire of the Nairs,' of which a German edition was published in 1801, and of which an English edition was published in London in 1811, in 4 vols. 12mo. He was also the author of 'A Picture of Verdun; or, the English detained in France,' 2 vols., in which he relates his experiences during the time he was detained in France by Bonaparte. His most curious publication, however, is, perhaps, the following: "The Etonian out of Bounds; or, Poetry and Prose. By Sir James Lawrence," 2 vols., 12mo., published by Hunt & Clarke, 1828. This book contains some poems of a character which Mrs. Grundy would not approve, and which show that his ideas as to the right relations between the sexes were of a very unorthodox description. In a prefatory note he states that in 1790 he was the Montem poet, and that King George III., on being shown his portrait, remarked, in his odd way, "What! what! what! That is your poet, then? Where does that boy make his verses? He is more in Windsor than in Eton. Never turn round on the terrace but I see his face. Always out of bounds! always out of bounds!" Hence the title of his book, which, however, might have been otherwise justified, for it is certainly beyond the bounds of conventionality, although I do not mind confessing that I have read it with a good deal of amusement and interest. One of the poems in 'The Etonian' is entitled 'Love: an Allegory,' and in the preface to it he says:—

"This allegory was written at Stutgard in July, 1799, soon after which I passed together with Goethe several days at a chateau, which the Duke of Saxe-Weimar had lent to a brother Etonian of Mr. Canning, Joseph Charles Mellish, one of the contributors to the *Microcosm*, and translator of Schiller's 'Mary Stuart.' My friend, since deceased, read it over to him, and the patriarch of German literature highly approved of the idea."

It is perhaps worth while to add that Shelley, after reading the English edition of 'The Empire of the Nairs,' wrote a letter to the author highly approving of the peculiar ideas of love and gallantry which the romance was written to enforce. Shelley's letter was printed by Lawrence in some (but apparently not in all) copies of 'The Etonian out of

Bounds,' and it afterwards appeared in the volume of forged letters which Moxon published in 1852.

"Naylor" was probably S. Naylor, the author of 'Ceraochi, a Drama; and other Poems,' a volume which was printed for private circulation in 1839. I have a copy of this volume, which is of especial interest, for it has the following inscription on the title-page: "Ottilien von Goethe, von dem Autor." It contains a number of passages translated from 'Faust,' &c., respecting which the author says:—

"The translations for the most part were undertaken by way of experiment, during a residence at Weimar—a name fragrant with pleasurable recollections to all Englishmen who have had the happiness to sojourn there, and ever to be honoured and cherished by One, for the many lasting recollections associated with that, to him, endeared home. Not the least portion of their value, in the writer's estimation, is derived from a grateful remembrance of the many kindly offices he was privileged to experience throughout their progress at the hands of that most amiable and highly-gifted lady, Madame de Goethe, the varied and excellent qualities of whose nobly endowed nature, were, as is well known to all who know her, never more cheerfully exercised than in the promotion of ends conducive to the happiness of others."

Mr. Naylor's poems, if not of high merit, give evidence, at least, of a thoughtful and highly cultivated nature. The following sonnet, 'To the Memory of Blake, the Artist,' is very noticeable, considering that it was written at a time when Blake was almost unknown, or, if known, regarded as insane:—

Mighty magician! mightier than, I wis,  
Great Uther's prophet-peer! no Merlin thou,  
To whom signs unsubstantial all did bow.  
Eye had not seen, mind made, such mysteries  
As veined thy mood and fashion. Shadows hurled  
From some deep dreamy sphere, their plumes unfurled,  
Slow flitting, hover'd o'er thy fine filmed sight,  
Creator of a World within a World!  
Where dim mysteriousness, obscurely bright,  
O'er all cowers brooding—what thy power and whence,  
To sift thy soul so fine, and mentalize  
Whate'er in thee was clayey? how dispense  
Such magic distillation? and make rise—  
Thy wand a chalk—such awful Mummeries!

Many authors have since written about Blake, but few of them, it seems to me, have more happily apprehended his peculiar merits than Naylor has done in this sonnet. If I am not mistaken, Naylor was the author of a verse translation of 'Reynard the Fox.'

B. DOBELL.

Charing Cross Road.

PLATONIC YEAR (7th S. viii. 304, 430).—I am afraid the columns of 'N. & Q.' are hardly suitable for a discussion of General Drayson's peculiar views respecting the precession of the equinoxes. We may allow that the illustration usually given in astronomical books of the nature of the motion which produces this phenomenon is not very clear, and that misunderstanding may arise from calling it a conical motion of the earth's axis. But it

must be recollected that mathematicians always call a cone what ordinary people would call a double cone, and consider the section made by cutting both one curve (an hyperbola). Every astronomer is aware that the stars in the southern hemisphere are subject to precessional motion as well as those in the northern. And perhaps General Drayson's way of expressing it—"the second rotation causes the two semi-axes of the earth to describe cones during one slow rotation"—would be more readily intelligible to ordinary people. But the essential point of his book is to contend that the axis round which this second rotation takes place is not directed to the poles of the ecliptic, but makes an angle of nearly 6° with that which is, being inclined to the earth's axis at one of 29° 26'; also that a complete revolution of this secondary axis occupies 31,682 years.

This would take too much space to discuss in your pages. The purpose of my note at p. 304 was merely to point out that, as Plato knew nothing of any such motion, and the remark in his 'Timæus' evidently referred to something quite imaginary, it is incorrect to call the period of the precession of the equinoxes, whatever be its duration, a Platonic year. Whether the ancient Indians or Chaldeans were acquainted with any period of the kind is very doubtful (one cannot accept the mere statement of a modern Brahmin upon it); but certainly Plato was not, Hipparchus being the first among the Greeks to indicate its existence.

W. T. LYNN.

Blackheath.

RECKLING = WRECKLING (7th S. viii. 460).—The word *reckling* is a misprint for, or rather a phonetic spelling of *wreckling*, the old form, as pointed out by Wedgwood. See E. Friesic *wrak*, as explained by Koolman; and compare Swedish *wrak*, refuse. It is closely allied to *wreck* and *wretch*. *Wreckling* simply means a wretched or poor creature; cf. Prov. Eng. *wretchcock*, the smallest of a brood of domestic fowls (Halliwell). As for the suffix, compare *wreakling*. It would be easy to write a long article on this word, with crowds of examples.

WALTER W. SKEAT.

'ARABINIANA' (7th S. viii. 408).—This is a collection of the eccentric sayings of Serjeant Arabin, who was judge of the Sheriff's Court, and also a Commissioner of the Central Criminal Court of the City of London, when trying prisoners at the Old Bailey, both before and after dinner. It was made by Mr. H. Blencowe Churchill, a barrister of the Inner Temple and Oxford Circuit, the entry of whose admission in the books of his Inn is as follows: "John Henry Blencowe Churchill, of St. Peter's College, Cambridge, only son of Henry Churchill, late of Bicester, in the county of Oxford, solicitor. Admitted Feb. 10, 1821. Called to the Bar Feb. 9, 1827." He died so recently as



August 12, 1880, at Reigate. He was a contemporary and personal friend of John Adolphus, the historian of the reign of George III., and the Crown Counsel at the Old Bailey for some years. Serjeant Arabin is referred to in the 'Recollections of John Adolphus,' by Mrs. Henderson, p. 289. The following is the entry of his admission to the Inner Temple:—

"Gulielmus St. Julien Arabin, filius et hæres Gulielmi Joh'es Arabin, de George Street, Manchester Square, in com. Middlesex, Armigeri, generaliter admissus est in Societatem istius communitalis in consideratione trium librarum sex solidorum et octo denariorum præmanibus solut, decimo octavo die Januarii, Anno Dom. 1793."

He was created a serjeant in 1824. I have not been able to ascertain the date of his call to the Bar, but in the 'Law List' of 1805 he is described as "William St. Julien Arabin, special pleader, home circuit, London, Middlesex, and Westminster sessions." His last sitting as commissioner appears to have been at the Central Criminal Court in October, 1841. 'Arabiniana' cannot be called a volume, as it does not extend beyond sixteen pages. It was printed in 1843 "for private distribution only." It has, however, been cited (see *Leverson v. the Queen*, in 10 Best and Smith, p. 412), in which report it is stated that a copy is in the Library of the British Museum.

An account of Charles Phillips is to be found in the first volume of Serjeant Ballantine's 'Experiences,' p. 86. Mr. Phillips is also referred to in Serjeant Robinson's book. He defended Courvoisier in 1840. His conduct of the case gave rise to much angry controversy. Mr. Samuel Warren, in an article in *Blackwood's Magazine* (afterwards reprinted in his 'Miscellanies'), defended Mr. Phillips for his conduct in defence of the prisoner. A report of the trial will be found in Townsend's 'Modern State Trials,' vol. i. p. 244. Mr. Phillips was afterwards made a commissioner in the Court of Insolvent Debtors by Lord Lyndhurst. He was a friend of Curran, and the author of a delightful work entitled 'Curran and his Contemporaries,' a third edition of which was published in 1860.

Mr. Poland, Q.C., has kindly supplied much of the above information, and on that account it will be valuable for preservation in 'N. & Q.'

J. E. LATTON PICKERING.

Inner Temple Library.

GREEN FAMILY (7th S. viii. 309).—Perhaps the family of this name inquired about by F. W. settled in Ireland. In 'N. & Q.' 6th S. i. 283, I mention Greens who did so during the seventeenth century.

CHARLES S. KING.

Corrard, Lisbellaw.

BOLE: PIG (7th S. viii. 245, 317, 396).—I have generally heard a North German and Dutch vessel of pottery or gres de Flandre ware called a pig. It is in the shape of a barrel, standing on four legs,

with a hole at the top for a bung, and one at one end for a wooden tap. I have two of them, and to look at they are not unlike pigs, but that could scarcely have been the reason of their name. I have seen vessels of that kind standing on a bracket on old staircases abroad, and sometimes set in a tray.

H. A. W.

BURIAL IN ERECT POSTURE (7th S. viii. 158).—To the list here recapitulated may be added 6th S. vi. 374.

R. H. BUSK.

DEATHS OF NEAR KINDRED (7th S. vii. 345; viii. 385).—Correspondents have not alluded to Crashaw, who wrote 'An Epitaph upon a Husband and Wife, who Died, and were Buried together.' It begins thus:—

To these, whom death again did wed,  
This grave's the second marriage-bed;

and closes:—

And they wake into a light,  
Whose day shall never die in night.

'Poetry,' by R. Crashaw, London, 1785, p. 81.

ED. MARSHALL.

"KING OF ARMS" OR "KING AT ARMS" (7th S. vii. 448; viii. 29, 112, 235, 251, 458).—In Weever's 'Ancient Funeral Monuments,' edit. 1631, p. 662, a full account is given of

"the manner of the creation or crowning of Garter, principal K. of Arms, & of *Clarentieux* & *Norroy* Prouinciall Kings of Armes; as also the creation of *Heralds*, & *Pursuivants of Armes*; which anciently was done by the King, but of later times is performed by the Earle Marshall, having an especial Commission therefore signed by the King for every particular Creation."

Weever goes on to say:—

"And first I will begin with Garter, and shew what necessities are to be provided for him, at the time he shall be crowned, which are these following.

"A Booke and a Sword to be sworn upon. A Crowne guilt. A Collar of Beeres. A Bowle of wine, which Bowle is fee to the new created King. And a Coat of Armes of veluet richly embroydered.

"The creation or crowning of Garter, as well anciently as in these daies, was, and is on this manner. I will instance with Sir *Gilbert Dethick* knight, who was created Garter principall King of Armes, on Sunday the twentieth day of April, in the fourth of *Ed.* the sixth.

"First, the said Garter kneeled downe before the Kings maiestie, and the Kings Sword was holden on a booke, and the said Garter laid his hand vpon the booke, and also vpon the sword, whiles *Clarentieux* King of armes, read the oath. And when the oath was red, and the said Garter had kissed the booke and the sword, then the said *Clarentieux* read the letters patents of his office; (which were dated the 29 of April in the yeare aforesaid). In the reading whereof, as the words doe follow in order, so did the Kings maiestie first take the cup of wine, and pouring it on his head, named him Garter. After that his Maiestie put on him his coat of Armes, and the collar of SS about his neck, and lastly the crowne vpon his head, and so finished the ceremony."

Precisely the same order, including the crowning, is carried out at the creation of the two pro-

vincial kings, that for the heralds being similar, without the crowning. The man is thus, by the crowning, constituted or created a king of arms, and not an armed king, a man at arms, a soldier. He is girt with no weapon, but takes the oath upon the sword and book; he is a man of peace, and not the armed man which the substitution of *at for of* implies. There never has, indeed, been any doubt upon the matter in the minds of recognized authorities, among whom I certainly do not include Sir Walter Scott. And it is to be hoped that the error which has so far crept in and become established as to be accepted as correct by no less a chronicle than the *Court Circular* for Dec. 6, may be speedily stamped out again, for it would be strange indeed if an ancient and honourable title should be at the mercy of the blunderings of printers.

ALBERT HARTSHORNE.

I shall be happy to place at the disposal of your readers a copy of the emblazon of Sir David's arms from his register, by which it is quite clear that "King of Arms" is what he signed himself.

LÆLIUS.

ST. MARK'S EVE (7th S. viii. 388).—The practice of sitting and watching in the church porch on St. Mark's Eve, and to see on the third year (for this must be done thrice) the ghosts of those who are to die during the next year pass into the church, Brand, as also Timbs, records, was once a superstitious custom in Yorkshire. Montgomery refers to this belief in his poem 'The Vigil of St. Mark':—

"'Tis now," replied the village belle,  
"Saint Mark's mysterious eve;  
And all that old traditions tell,  
I tremblingly believe:—

"How, when the midnight signal tolls,  
Along the churchyard green  
A mournful train of sentenced souls  
In winding sheets are seen.

"The ghosts of all whom Death shall doom  
Within the coming year  
In pale procession walk the gloom  
Amid the silence drear!"

An illustration of this superstition may be found in the Hollis MS. in the Lansdowne Collection. It relates how two men of Boston, Lincolnshire, in the year 1634, agreed to watch in the churchyard, to see whether the ordinary belief would be fulfilled. For what they saw, or professed to have seen, as also for other customs on St. Mark's Eve, I must refer your correspondent to Chambers's 'Book of Days,' vol. i. p. 549.

EVERARD HOME COLEMAN.

71, Brecknock Road.

Customs and beliefs akin to those referred to by K. E. E. L. as belonging to St. Mark's Eve in Lincolnshire are to be found in most of the Northern Counties, interwoven with others common to All

Saints' Eve (Halloween) and St. John's Eve in other localities. It should be noted that in most cases the watching in the church porch must be done thrice to be effectual.

There is also the maiden placing a flower in the porch during the earlier part of the evening, and returning for it alone at midnight, when, if to be married during the ensuing twelve months she will see a marriage procession, with the bride in her own likeness, if to die unmarried, a funeral. Other divinations or omens are hanging the smock before the fire on going to bed, and watching for the apparition of the future husband to come in and turn it; the laying of a nut by each fair one of a party in or before the hot embers of a fire, which nut, should marriage be in the wind, will jump away, or, as the children say, "pop," on the loved swain's name being spoken by the owner, but will burn silently away if otherwise; raking out the ashes on to the hearth, and looking thereon in the morning for the footprint of any to die during the coming year; the appearance of the future husband, if any, on the inquiring damsel running nine times round a haystack with a ring in her hand.

In Northants, making the "dumb-cake," when a word spoken during the operation or subsequent action breaks the spell; and a piece of which cake is eaten by each assisting in its manufacture prior to walking upstairs to bed backwards. Result,—if to be married during the year, the favoured swain will be seen following, endeavouring to catch his beloved before she can get between the sheets; but if to remain unmarried, dreadful dreams of graves, winding-sheets, and rings that will not fit are experienced. Eating the egg yolk, and filling the shell with salt, will also ensure a visit from the desired one before morning. On the day itself, formerly a fast, blessings on the coming corn crop were implored, and the farmer's team which worked on that day was sure to be marked by loss of cattle; woe also betided any special work done, or person working on that day. At Alnwick, the ceremony of admission of Freemen of the Common took place, the curious ceremony being popularly believed to be the charter by which the land was held from the time of King John. These are a few items in brief.

Much further will be found in detail respecting the eve and day itself in Brand, Pennant, Hone, and other writers. R. W. HACKWOOD.

EARLY CHURCH IN DOVER (7th S. viii. 328, 389).—THE REV. PRECENTOR VENABLES and your correspondent F. N. speak somewhat sceptically as to the existence of a thorn at Glastonbury which flowers at Christmas. There certainly was such a thorn, however, and I believe there is one still, or, in fact, two, both of which sprang from that which tradition asserts St. Joseph of Arimathea planted.

in London's 'Arboretum Britannicum' this variety is mentioned as *Crategus oxyantha præcox*. Withering also describes the thorn botanically in his 'Arrangement of British Plants.' He says it blossoms twice a year, and that the winter blossoms, which are about the size of a sixpence, appear about Christmas, and sooner if the weather be severe. References might be given to numerous other writers, but complete and easily accessible accounts are to be found in 'The Book of Days,' Folkard's 'Plant-lore,' and Dyer's 'English Folk-lore.'

C. C. B.

**DRAGOONS AND HUSSARS** (7th S. vii. 267, 335, 391, 489; viii. 111).—ORANGE has misread me in my reply to MR. BARTLETT concerning the enumeration of "Light" Cavalry regiments. If he would kindly read the paragraph again, he will see that I spoke of the 12th Lancers as making up the total of five regiments so equipped, instead of four; though, seeing how mixed my description there reads, I can easily account for the charge of inaccuracy.

MR. PATTERSON is quite correct in his early history of the 18th Hussars until he gives them the title of "King's Irish." This they never bore. The date of their disbandment, on the peace reduction, simultaneously with the 19th Lancers, was September, 1821, not 1822. Like all Hussars in 1858, the present regiment has no facings.

HAROLD MALET, Colonel.

**GEORGE III. ATTACKED BY A LONDON MOB** (7th S. viii. 366).—It appears by the 'London Kalendar for the Year 1799,' p. 140, that Joseph Bedingfeld, Esq., was Inspector of Seamen's Wills at the Admiralty, his salary being 370*l.* per annum. This appointment under the Crown was one to which fees were attached, and was considered to be worth at least 2,000*l.* a year. Mr. Bedingfeld was an Irishman, of Herculean strength, and came to London in order to better his condition by obtaining employment under Government. A lucky chance took him into St. James's Park, near the Horse Guards, at the very moment the attack was being made on the king's carriage by a disorderly mob, who objected to the current price of bread. Mr. Bedingfeld forced his way through the crowd towards one of the carriage doors, against which he placed his back, and flogged several rioters in succession, as if they had been so many ninepins. The cavalry escort closed round the carriage, to keep the crowd at bay, and the rest of the story is accurately told by your correspondent MR. FITZPATRICK.

When I joined the Admiralty, in January, 1840, two gentlemen were still in the service who had served under Mr. Bedingfeld, and his extraordinary strength was remembered and talked of in the office. I give one anecdote out of many that I heard, viz., in 1804 the Right Hon. George

Canning became Treasurer of the Navy, his residence being one of the houses in Somerset Place now forming part of the Inland Revenue Department. At one of Mr. Canning's official dinners the conversation turned upon some exhibition then going on in London, where a man twisted a poker round his neck. Some of Mr. Canning's guests expressed doubts as to such a feat being possible; but Mr. Bedingfeld assured the company that nothing was more easy to do; and, suiting action to the word, he rushed to the fireplace to prove his assertion by twisting poker, tongs, and shovel round his neck in succession. "Upon my honour," quietly observed Mr. Canning, "a wonderful performance; but the person who will most object, I suspect, will be my housekeeper, when she discovers the havoc in the fender to-morrow morning." Under what circumstances, or at what time, Mr. Bedingfeld retired from the public service I am unable to state; but all particulars could, doubtless, be obtained from the Admiralty records preserved in the department of the Accountant General of Her Majesty's Navy.

GEORGE J. T. MERRY.

**DR. KUPER** (7th S. viii. 368, 415).—The Rev. William Kuper, D.D., K.H., Chaplain of the Royal German Chapel, St. James's, died at Upper Clapton, Nov. 27, 1861, aged eighty-nine. His wife, Wilhelmina, died Feb. 16, 1842, at the Lodge, South Lambeth, aged sixty-three, and was buried in Nunhead Cemetery. Their eldest son, Henry George Kuper, married at Camberwell, Aug. 20, 1847, Mary, eldest daughter of W. H. Driffild, Esq., of Thealby, co. Lincoln, and died December 7, 1856, aged fifty-two, at Baltimore, U.S., of which city he was British Consul.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

**HERALDIC** (7th S. viii. 387).—The 'Peerage of Scotland' (my copy has lost the title-page and date of issue, but has a frontispiece of William IV.) gives Constable, Viscount Dunbar, bearing Or, three bars azure, but in the engraving the field is blazoned argent. Crest, a dragon's head. Supporters, dexter, a bull sable; sinister, a lion rampant gules.

GEORGE ANGUS.

St. Andrews, N.B.

**THACKERAYANA** (7th S. viii. 265, 375, 438).—In commenting on my remarks about the fabulous story told by D. D.'s funny friend, MR. WARD seems to fancy that I reflected on the respectability of Mr. Deville. I had no thought of the kind. For many years he carried on a large business as a London tradesman with great industry and success. D. D.'s funny friend called him a "professor," and most absurdly caricatured him as talking the broken English of the stage Frenchman that so amused our grandfathers. I never heard him speak a word of French. At his receptions

a chair was placed in the middle of the ware-room. In this the subject sat. Deville stood behind him (or her, for now and then a lady would let down her hair and be manipulated), and announced in a loud voice all the peculiarities of the skull, and the assumed points of character, often to the amusement of the bystanders. My father had his head examined, and Deville found a large development of "love of approbation." "Then," said my father, "you would call me a vain man." "No, sir," replied Deville; "I don't call it *vainity*, I call it love of distinction." JAYDEE.

WHITEBAIT AND BLANCHAILLE (7th S. viii. 364).—Have more recent observers upset the conclusions arrived at by Yarrell? He unhesitatingly pronounces the whitebait (*Clupea alba*) to be a distinct species ('British Fishes,' second edition, vol. ii. p. 202). GUALTKRULUS.

FISHMARKET (7th S. viii. 448).—The Westminster fish market was situated on the north side of the Long Woolstaple, at the south-east end of the present King Street.

EDWARD M. BORRAJO.

The Library, Guildhall.

"FOUR CORNERS TO MY BED" (7th S. viii. 208, 275, 414).—The lines quoted by your correspondent form a portion of those beginning—

Matthew, Mark, Luke, and John,  
Bless the bed that I lie on.

They are very ancient, and probably date from a period long anterior to the Reformation. The late Mr. Halliwell-Phillips gave two versions in the second edition of his 'Nursery Rhymes,' 1843, p. 130, and referred to the 'Towneley Mysteries,' p. 91 (*Archæologia*, vol. xxvii. p. 253), Aubrey (MS. Lansd. 231, fol. 114), and Ady's 'Candle in the Dark,' 4to., Lond., 1655, p. 58. Many versions have been given in 'N. & Q.' Cf., for instance, 1st S. vi. 480; xi. 206, 474; xii. 90, 164.

W. F. PRIDEAUX.

Jaipur, Rajputana.

I well remember when a child (over sixty years ago) being taught these lines by a servant-maid, to be said in bed as a safeguard against evil spirits during the night. I have forgotten how the last line was worded, but have lately met with a version which looks as if it might be a correct rendering of the original. It runs thus:—

Matthew, Mark, Luke, and John,  
Bless the bed that I lie on.  
Four corners to my bed,  
Four angels round my head;  
One to watch and one to pray,  
And two to bear my soul away.

The last-mentioned angelic duty is presumably contingent on the death of the sleeper during the night. The lines are evidently an expression of early Christian belief in the special power of evil

spirits, during the hours of darkness, to harass or injure the souls of men, and faith in the superior power of saints and angels to counteract their malignant intentions. It is curious to observe that the religious principle involved in these old lines still lingers in the well-known Evening Hymn, "Glory to thee, my God, this night," in its two lines,—

Let no ill dreams disturb my rest,  
No powers of darkness me molest.

Truly folk-piety, as well as folk-lore, dies hard.

G. WATSON.

Penrith.

I have been acquainted with this charm or prayer from my early childhood, and have reason to believe that, with unimportant variations and some additions, it is known in all parts of England. One version, after the words,—

One to watch, one to pray,  
Two to bear my soul away,

finishes with—

If I should die before I wake,  
I pray the Lord my soul to take  
And keep it safe for Jesus' sake. Amen.

Something similar is known in France, for in the November number of *La Revue des Traditions Populaires* of this year I find the following lines are used in Poitou by the people in an invocation to the Blessed Virgin, to be said at night, on retiring to rest:—

Saint Luc, Saint Marc, et Saint Mathieu,  
Évangélistes du bon Dieu,  
Gardez les quatre coins de mon lit  
Pendant toute cette nuit.—Ainsi soit-il.

E. MCC—.

Guernsey.

[FATHER FRANK, MR. HACKWOOD, MR. W. NIXON, and MR. E. H. MARSHALL, M.A., send replies to much the same effect. The lines, we fancy, are known in all parts of the country.]

IS THY SERVANT A DOG? (7th S. viii. 300, 337, 395, 468).—I beg to point out to MR. MARSHALL that the rendering of this passage which he gives from the Revised Version is not new, but, like many other of the "improvements" of that unfortunate and tasteless work, is taken from the most interesting of old Bibles, Matthew's, 1537, where it is printed thus, "What is thy seruaunt which am but a dogge, that I shulde do thys great thyng?" In following Matthew's in so many instances the Revisers exercised sound discretion. Wycliffe and Coverdale had previously given it, "Is thy servant a dog?" And so it stands in various editions of the Great and the Bishops' Bible.

I am happy to say I have just received a book-seller's catalogue offering different sizes of the Revised Version at about one-third the publishers' prices. No doubt Matthew's Bible is quite correct, for, after all, there only needs the transposition of

a comma to make the two versions agree. If the comma after "what" is taken out and put after "servant" the Authorized Version will then read, "But what is thy servant, a dog [that is, who is merely a vile person], that he should do this great thing?" Observe, "great" thing. Dogs are not in the habit of doing "great" things. Hazael was not at all shocked; there is not the slightest evidence that he considered the actions base, but otherwise. He meant, "These are very great things for so inferior a person to accomplish."

R. R.

Boston, Lincolnshire.

**BARRYMORE PEERAGE** (7th S. viii. 368).—Richard Barry, eldest son of James Fitz-Richard, seventh Viscount Barrymore, should have succeeded his father, who died April 10, 1581, as eighth viscount, but being deaf and dumb, though of sound understanding, was passed over in the succession, his younger brother David entering into possession of the estates, and assuming the title. Richard, the *de jure* viscount, died *s.p.* at Lis-carroll April 24, 1622, surviving his brother, the *de facto* viscount, who died at Barry's Court, co. Cork, April 10, 1617, and was succeeded as ninth viscount by his grandson David, created Earl of Barrymore Feb. 28, 1627/8. See 'Complete Peerage,' edited by G. E. O., published by G. Bell & Sons, vol. i. p. 252. F. D. H.

**BROWNING QUERIES** (7th S. viii. 428).—'The Worst of It' may not be written in terms quite theologically exact; but is there not a plain reference in stanza vii. (not ix.) to the two passages of Scripture, St. Luke vii. 36-50 and St. Luke xv. 7? Thus much may be inferred from stanzas v., x., and xix. of the poem. Is the church in 'Dis aliter Visum,' "the humble chapel of Jésus Flagellæ," at Boulogne, where the fishermen "have lined its walls with votive pictures, and hung its roof with models of their barks?" (Murray's 'France').

EDWARD H. MARSHALL, M.A.

Hastings.

**THE BEAUTIFUL MRS. HARTLEY** (7th S. viii. 229, 277, 311, 414).—I have an impression that this lady's Christian name was Elizabeth, but cannot say whence I derived it, and it is, therefore, worthless as evidence. One of her earliest portraits is in the *London Magazine* for October, 1773, which scarcely, perhaps, corresponds with her great reputation for beauty. The accompanying biography states that her maiden name was White, and that her parents occupied a position of great obscurity. The future actress accepted a situation as chambermaid in a gentleman's family, and there formed the connexion which probably paved the way to her future elevation. Her lover assumed the name of Hartley, by which his mistress was always subsequently known, and on falling into poverty persuaded her to try her

fortunes on the stage. She made her first appearance at the theatre in the Haymarket in the character of Imoinda, in 'Oroonoko.' This must have been about 1769, when she was eighteen years of age. Her personal attractions are thus described by her biographer:—

"This lady's figure seems to have been moulded by the hand of Harmony herself. It presents to us all those fine inclinations which compose the essence of real grace; and the whole form is so admirably put together, that the parts seem to be lost into each other, and to defy the eye with their beauties. The features of her face are marked with the same regularity. Her eye is lively, though not brilliant; her skin is not singularly fair; and her hair is dark red. In a word, taking her altogether, she gives us the idea of a Greek beauty."

Besides Sir Joshua's pictures, there are engravings of this actress as Andromache, by Sherwin; as Elfrida, by Dickinson, after Nixon; and by R. Houston, after Hamilton.

W. F. PRIDEAUX.

Jaipur, Rajputana.

**STAG MATCH** (7th S. vii. 508; viii. 36).—Although MR. LATIMER has been enlightened as regards a Newcastle "stag" fight, it is singular that (according to a 'Thousand Notable Things,' Manchester, 1822) such barbarous sport as suspected by your correspondent—a "stag and tiger fight," at least—did actually take place at a race meeting (in the last century?), and at the instance of no less a personage than a royal duke. The account of this extraordinary match is given—unfortunately without date—at p. 462 of the work, as follows:—

"The sporting [sic] Duke of Cumberland, when at Ascot races one year, promoted a combat which humanity bids us condemn; it was between a stag and a hunting tiger. The result was, however, far different from what might have been expected. On a lawn by the road side near Ascot a space was fenced in with very strong tiling, fifteen feet high, into which an old stag was turned, and shortly after the tiger was led in blindfolded by two blacks who had the care of him. The moment his eyes were uncovered, and that he saw the deer, he crouched down on his belly, and creeping like a house-cat at a mouse, watched an opportunity of safely seizing his prey. The stag, however, warily turned as he turned, and this strange antagonist still found himself opposed by his formidable antlers. In vain the tiger attempted to turn his flanks, the stag had too much generalship; and this cautious warfare lasted until it became tedious, when his royal highness inquired if by irritating the tiger the catastrophe of the combat could be hastened. He was told it might be dangerous, but it was done; the keepers went to the tiger, and did as they were ordered, when immediately, instead of attacking the deer, with a furious bound he cleared the tiling that enclosed him. The confusion among the affrighted multitude may be conceived; every one imagined himself the destined victim to the rage of the tiger; but he, regardless of their fears, crossed the road, and rushed into the opposite wood. It happened that a herd of fallow deer were feeding not far from the scene of action, and on the haunch of one of them he instantly fastened, and brought it to the ground. His keepers, to whom he was perfectly familiarized, for some time hesitated to go near him. At length they ventured, and not being able to get him to

quit the deer, they cut its throat, separated the haunch he had seized, which he never left from his hold a moment, covered his eyes, and led him away with the haunch in his mouth."

The "sporting" Duke of Cumberland here referred to, it seems evident, was no other than he of Culloden fame, or infamy, who for his cruelty generally was designated "the Butcher".—

"For the amusement of his soldiers at Fort Augustus [after Culloden], his royal highness instituted horse and foot races, and induced the women of the camp to take part in those races naked, and mounted on the bare-backed ponies of the country."—See Dr. Taylor's 'Scotland', vol. ii. pp. 945-51.

R. E. N.

Bishopwearmouth.

THE PSALMS OF DAVID (7th S. viii. 428).—The Davidic authorship of many of the Psalms is a question on which critics are by no means agreed. There is a good deal on the subject in the Prolegomena to Jennings and Lowe, 'On the Psalms,' in the introduction to Perowne, and in Wright's article on the Psalms in Smith's 'Dictionary of the Bible.' But Prof. Cheyne has recently gone much further than any of the above in disputing Davidic authorship. J. T. F.

Bishop Hatfield's Hall, Durham.

I see not how any one can answer this question to any good purpose within the limits imposed on us by our Editor. It would be hadly possible to compress within those limits even a list of the books to which ANGLICAN ought to refer for his information. There are three classes of them: commentaries on (1) the Bible, (2) the Prayer Book, (3) the Psalms. Perhaps ANGLICAN will prefer the names of a few modern and easily accessible books under each head: (1) Bishops Wordsworth and Eliott, Dr. Blunt, the Speaker, the S.P.C.K.; (2) Bishop Barry, Dr. Blunt, Messrs. Beament and Campion, the S.P.C.K.; (3) Dean Perowne, Mr. Thrupp, Messrs. Jennings and Lowe. C. F. S. WARREN, M.A.

Longford, Coventry.

[Other contributors write to the same effect.]

TOWN'S HUSBAND (7th S. viii. 447).—The following advertisement appears in the *Hull Advertiser*, Aug. 8, 1795:—

"Guild-hall, Kington upon Hull, August 7, 1795. Wanted by the Corporation of this Town, a proper person for the office of Town's Husband, or Common Officer. He must be well acquainted with Accounts, capable of drawing Plans and Estimates for Buildings, and accustomed to inspect the Workmanship of Mechanics."

In 1833 the Town Clerk stated before the Municipal Corporation Commissioners that the Town's Husband performed the duties previously discharged by the Chamberlains; he kept all the Corporation's accounts, the general receipts and expenditure passed through his hands, he made out

the audit accounts, and collected the fee-farm rents (Gawtress's 'Report,' 1834, p. 85). At Beverley, in 1833, the same officer seems to have been called Corporation Clerk (Wharton's 'Report,' 1833, p. 17). There is something about Mr. Mibill at 7th S. ii. 37. W. C. B.

Mr. Halliwell-Phillips gives the following definition in his 'Dictionary of Archaic and Provincial Words,' "an officer of a parish who collects the moneys from the parents of illegitimate children for the maintenance of the latter."

EDWARD M. BORRAJO.

The Library, Guildhall, E.C.

ST. MILDRED'S CHURCHES, POULTRY AND BREAD STREET (7th S. viii. 443).—MR. LYNN seems anxious to know why NEMO implies that St. Mildred's in the Poultry was standing in 1863. All I can say is, that Nemo is perfectly correct, as I came up with my family to London in 1867, and having a great curiosity to visit the old City churches, I remember perfectly well going one Sunday morning after that date to St. Mildred's, Poultry, accompanied by some of my children; and the fact is impressed on my memory by the circumstance that if we had not been present the entire congregation would have consisted of the beadle and the female pew-opener.

JOSEPH BEARD.

Ealing.

MR. LYNN is mistaken in his statement that St. Mildred's, Poultry, was taken down "nearly thirty years ago," as I attended a service in the church in the year 1870, and the demolition did not take place till at least two years later. In the above year I attended a Sunday service at each of the City churches, and published the numbers present in the *City Press*, to show that the churches were not so deserted as the advocates for their sacrilegious and vandalistic destruction were in the habit of asserting. W. R. TATE.

Walpole Vicarage, Halesworth.

BURIAL ON THE NORTH SIDE OF THE CHURCH (7th S. viii. 204, 276, 335).—In connexion with this subject, it is worth recording that in Suffolk almost every church has a north and south porch; and where old customs are observed, the body is brought in at the south porch, put down at the west end of the centre aisle, and carried out by the north porch into the churchyard for interment. When and why the custom of bringing the body up to the chancel was lost I do not know.

H. A. W.

Let me add a little contribution on this question relating entirely to country parishes in Norfolk. The three contiguous parishes of Garvestone, Reymerstone, and Thuxton stand on the south side of the road. The entrance to each church is by the north porch, and the majority of the burials is on

the north side. Each church has a south door, which is used when occasion requires. The parish church of Burlingham St. Andrew stands on the north side of the turnpike highway between Norwich and Yarmouth; it has north and south porches. No burials on the south side, and yet it is the entrance used by the parishioners. The northern side is filled with graves, and the north porch is used by the family at the hall, which is situated to the north of the church.

WM. VINCENT.

Belle Vue Rise, Norwich.

None of your correspondents gives a reason for the feeling against burying the dead on the north side of the church. Here, "to Do'set," it used to be thought, in my boyhood, fifty years ago—and very likely is thought still—that at the "crack of doom" the church would fall northwards, and cover the graveyard on that side.

H. J. MOULE.

Dorchester.

I inquired of an old parishioner, the other day, why there were no burials on the north side. He immediately replied, because suicides were buried there.

E. LEATON BLENKINSOPP.

**SKELETONS OF THE TWO MURDERED PRINCES** (7th S. viii. 361).—The very interesting letter from Mr. J. ROBINSON on the subject of the princes murdered in the Tower induces me to send you the following MS. entry on the fly-leaf of Sir Thomas More's 'History of the Two Princes' in my possession. The book was published in 1641, and the note is in the handwriting of the period:—

"August y<sup>e</sup> 17th 1647.

"Mr. Johnson, a Counsellor, sonne of Sir Robert Johnson, affirmed to mee and others then in Companye that when y<sup>e</sup> Lo: Grey of Wilton and Sir Walter Raleigh were prisoners in y<sup>e</sup> Tower, the wall of y<sup>e</sup> passage to y<sup>e</sup> King's Lodgings then sounding hollow, was taken down and at y<sup>e</sup> place marked A was found a little roome about 7 or 8 ft. square, wherein there stood a Table and upon it y<sup>e</sup> bones of two Children supposed of 6 or 8 years of age, which by y<sup>e</sup> aforesayd nobles and all present were credibly beleevied to bee y<sup>e</sup> carcases of Edward y<sup>e</sup> 5th and his brother the then Duke of York. This gent was also an eye witness at y<sup>e</sup> opening of it with Mr. Palmer and Mr. Henry Cogan, officers of y<sup>e</sup> mint, and others, with whom having since discoursed hereof they affirmed y<sup>e</sup> same to me and y<sup>e</sup> they saw the skeletons.

"R (?) WEBB."

There is a plan included showing A, the little room mentioned.

This note seems to fix with some precision the time when the remains (whatever they were) were found. Grey was imprisoned and executed in 1603.

EVAN DANIEL.

St. John's College, Battersea.

MR. ROBINSON refers to M. Maurier's 'Mémoires pour servir à l'Histoire de Hollande,' published in Paris in 1680, and to an English translation by Thomas Brown which appeared in 1693. I should

be glad if MR. ROBINSON or any of your readers could inform me where I could see or obtain a copy of the 'Mémoires' or of the translation.

J. G. O.

There are some misprints in this contribution. Sir George Buck, or Buc, is called "Sir George Rich," and afterwards "Bue" throughout. "How's 'Annals'" should be Stow's 'Annals,' "'Hist. Papers,' p. 347," should be 'State Papers.'

M. B.

THOMAS NASH: 'PIERCE PENILESS HIS SUPPLICATION TO THE DUKE,' 1592 (7th S. viii. 348).—A copy of the original edition, in black letter, without pagination, will be found in the Large Room of the British Museum.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

**FROST IN THE CHANNEL** (7th S. viii. 349).—If collateral evidence as to the severity of the winter 1715-16 will be of any service, I find it recorded in a chronological record of the date:—

"The winter was so very severe about this time that several post-boys and others were frozen to death.....The Thames was frozen over, and all manner of diversions were used upon the ice."

And it is also recorded that on the 30th of the previous November

"the rebels abandoned [Perth], passing over the river Tay on the ice, and the Pretender and the Earl of Mar followed."

It appears, however, that the winter of 1739-40 was far more severe both in England and on the Continent.

R. W. HACKWOOD.

**THE LONG HUNDRED** (7th S. viii. 227, 276).—In the Yorkshire valleys a hundredweight of cheeses is 120 pounds.

F. C. BIRKBECK TERRY.

**OLD INNS AND TAVERNS OF LONDON AND SUBURBS** (7th S. viii. 287, 458).—J. R. D. will find an exhaustive illustrated article on the 'Old Inns and Taverns of London' in the *Popular Monthly* for September, 1888; or if he cares to write to me I think I can put him in the way of obtaining some information on the subject.

SYDNEY SCROPE.

Tompkinsville, New York.

**THE DUKE OF WELLINGTON** (7th S. viii. 429).—In the preface to Banim's 'Tales' will be found the anecdote, which came from my father. On some observation made to him, my father said, "I am surprised that, as an Irishman, you should hold such a doctrine." "I tell you, sir, I am not an Irishman." "I meant no offence," replied my father; "but I have heard you state you were born in Dublin." "What of that, sir? A man is not a horse because he was born in a stable, nor a Member of Parliament because he was born in the House of Commons." See note of Croker in Boswell's 'Johnson' in reference to the fancy of Dub-

lin men to deny they are Irish. The Duke of Wellington was constantly regarded as a born authority on Ireland, and it is not strange that on account of his attachment to his country the Queen asked him to be godfather to her son, Arthur Patrick, Duke of Connaught. All the talents who founded the *Daily News*—Dickens, Dilke, and the others—would be a little surprised by the obliviousness of the present editors. HYDE CLARKE.

Apart from any question as to the truth of the story or as to the politeness of the analogy, it must be observed that the retort contains a good deal of truth. Though the Duke was born in Ireland, he was not an Irishman in the ethnological sense of the word. His family was English, although settled in Ireland, since the reign of Henry VIII. as regards his Rutlandshire ancestors, and from an earlier period as regards his Sussex ancestors. There is no evidence, so far as I am aware, to show that he had any Celtic blood in his veins.

EDWARD H. MARSHALL, M.A.

Hastings.

The Duke may have repeated the saying; but it is, I think, a mere jest-book joke—a "Joe Miller." W. E. BUCKLEY.

THE "LIBRARY OF THE FATHERS" (7th S. viii. 428).—The original prospectus, which appeared in most of the early volumes, as well as before the series was begun, has:—

"Edited by the Rev. E. B. Pusey, D.D., Regius Professor of Hebrew, Canon of Christ Church, late Fellow of Oriel College; the Rev. John Keble, M.A., Professor of Poetry, late Fellow of Oriel College; the Rev. J. H. Newman, B.D., Fellow of Oriel College."

The earlier issues of the prospectus are curious as containing some names of translators who subsequently withdrew their assistance.

W. E. BUCKLEY.

Editors—Pusey, Keble, Newman, and Marriott; authority—an original prospectus I happen to have by me. C. F. S. WARREN, M.A.

Longford, Coventry.

STEEPLE-CHASE (7th S. vii. 406).—At the Malton races in 1801 a match was run between two hunters, which should arrive at a given point in the shortest time. They went four miles in less than fifteen minutes, and took one hundred leaps in their way as they crossed the country. The favourite lost, of course! Mr. Teasdale was the winner, Mr. Darley the loser, on whom the odds were in starting. HENRY GERALD HOPE.

6, Freegrove Road, N.

LETTER OF JAMES MONTGOMERY (7th S. viii. 443).—The stanzas quoted under the above reference as sent to James Montgomery anonymously, "written by a lunatic on the walls of his cell," are in reality by Christopher Smart, who is said to have scrawled them on the walls of his cell when

under restraint. They form a portion of his 'Song to David,' a very long poem, published in 1763.

In a copy of Smart's 'Poems,' 2 vols., Reading, 1791, this poem does not occur, and I remember, on buying the book many years ago, being very much disappointed at not finding it inserted. His ode 'On an Eagle confined in a College Court' is perhaps the poem by which he is best remembered, and is to be found in vol. i. p. 4. Curiously enough, this is also to be found in the 'Oxford Sausage,' though that work professes to be by members of that university. It is "embellished" with a rude woodcut, like many of the poems are in the book. Christopher Smart, popularly known as Kit Smart, was born in 1722, and died in 1770 within "the rules of the King's Bench Prison." A small vignette portrait of him is prefixed to his 'Poems.'

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

The lines are well known. They are extracted from the 'Song to David,' written by Christopher Smart in a lucid interval while in confinement. It was first published in 1763.

EDWARD H. MARSHALL, M.A.

Hastings.

A LARGE BEECH (7th S. viii. 369).—May I suggest to Mr. BOUCHIER that the expressions "fair young beech" (Tennyson) and "light beech" (Shelley) have probably each a double meaning, one reference being to the "smooth and silvery" bark which distinguishes the beech from our other forest trees, with the exception of the birch, with its still lighter bark? The tree the dimensions of which are given is evidently a patriarch among beech trees; but in 'Our Woodlands, Heaths, and Hedges' (1859), by W. S. Coleman, it is stated that

"there is one of extreme antiquity and vast size standing on Sunning Hill, in Windsor Forest, which measures (at six feet from the ground) thirty-six feet in circumference."—P. 18.

As regards oak trees, the above-named work informs us that the Cowthorpe Oak, standing on the banks of the river Nidd, in Yorkshire, measures 78 ft. in circumference, while the Winfarthing Oak, in Norfolk, has a trunk of 70, and the Merton Oak, in the same county, of 63 ft. in circumference.

J. F. MANSERGH.

Liverpool.

SYNONYMOUS APPELLATIONS OF CITIES (7th S. viii. 48, 377).—Carlisle is constantly spoken of as "Merry Carlisle." E. WALFORD, M.A.

7, Hyde Park Mansions, N.W.

"The city of the violated treaty"—Limerick.

GUALTERULUS.

ZOROASTER (7th S. viii. 388).—With reference to this question it may be premised that the essence of Zoroastrian belief was dualism—the recognition



of Ormuzd as the principle of good, and Ahriman as the principle of evil.

When Shelley composed "For know there are two worlds [not "dual universe," as mentioned by MR. G. WOTHERSPOON] of life and death," in 'Prometheus Unbound,' he must, I apprehend, have had before him what Gibbon had written on "Persian theology; two principles" in 'The Decline and Fall of the Roman Empire.' (See vol. i. p. 334, Murray, 1872.)

HENRY GERALD HOPE.

6, Freegrove Road, N.

LAMP CHIMNEYS (7th S. viii. 429).—Was not Argand the Frenchman in question? I have known the story from my earliest days, seeing it (with an illustration) in a little book of general information entitled 'That's It; or, Plain Teaching,' published thirty years ago.

EDWARD H. MARSHALL, M.A.

The story which PROF. BUTLER tells is that of Argand and his invention of the argand burner for oil lamps, the essential feature of which is the chimney. The particulars will be found in any good biographical dictionary. E. E. S.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*A New English Dictionary on Historical Principles.*  
Edited by James A. H. Murray, LL.D.—Part V.  
Cast—Clivy. (Oxford, Clarendon Press.)

By readers of 'N. & Q.' at least, the rate of progress of Dr. Murray's gigantic undertaking is watched with appreciative interest, leavened in some cases by knowledge. Slowly, as the work grows, the sense of its magnitude, as well as its importance, breaks upon one. Especially advantageous is it to contrast with what is in fact a national undertaking of supreme interest and value the efforts that are made to anticipate or forestall its information. Such a task is hopeless, and for scholars this lexicon *totius Anglicitatis*—for such practically it is—will remain alone and unapproached. What will have to be done fifty years hence, when new developments have established themselves, is hard to guess. It is scarcely, however, going into the realms of prophecy to say that of all future English lexicographical labours this work must form the basis, and that little except additions will be necessary to subsequent generations. Thus stands the point. English, from its first appearance to the close of the nineteenth century, has been exhaustively studied, and its growth has for the first time been scientifically analyzed and explained. This is done practically once and for ever. Whatever further developments of an expanding language may be seen, the work is perfect up to now. From encyclopædias, accordingly, this fine work differs, thus, in all important respects. Science advances by leaps and bounds, and to the worker the encyclopædia of a generation back is in many respects useless. What can an old encyclopædia tell, for instance, concerning electricity? In other subjects the knowledge of to-day is subversive of that of yesterday. It is otherwise with our language. A word or two may eclipse the keen and diligent search of Dr. Murray's staff, past and present. Such omissions are few, and necessarily unimportant, and the zealot will copy them from 'N. & Q.' where

they are bound to appear, upon the ample margin of the dictionary. Nothing, then, short of a reversal of philological laws can prevent the book from being final in the sense that by far the greatest part of the work needs never be done again.

It is hopeless to attempt any analysis of the information given in the present part. Opening the pages absolutely at a venture, and taking the word on which the finger first fell, we found proof, which for personal reasons shall not be indicated, that in the latest meanings assigned to words the information is as precise and careful as it is with regard to archaic or obsolete phrases. We have, indeed, nothing but praise for the part, and congratulate Dr. Murray upon the manner in which he is getting forward with his onerous task.

*The Library of Mary, Queen of Scots.* By Julian Sharman. (Stock.)

MR. SHARMAN'S 'Library of Mary Queen of Scots' will be thrice welcome to the bibliographer as well as to the admirer of Mary Stuart. Few comparatively as are the books named, they constituted at the time, in the opinion of the writer, the most important collection north of the Tweed. The works the catalogue of which is given were distributed between the palace of Holyrood and the castle of Edinburgh. For the reasons of this division, for the formation of the catalogue, and for all the facts connected with the collection, the reader is referred to Mr. Sharman's very interesting and valuable introduction. Poetry and romance are largely represented in the catalogue, as was to be expected from a queen in whose train was Châtellard. It is natural that the books, many of which are in French, should make the collector's mouth water. First among the numbers, entered, it may be said, in broad Scotch, is the well-known work, the French title of which is "La tres elegante delieueuse, mellifine et tresplaisante hystoire du tresnoble, victorieux et excellentissime roy Perceforest, Roy de la grand Bretagne." What is announced as "The Werkis of Allane Charter," supposedly 'Les Œuvres [de] feu Maistre Alain Chartier,' 1529, follows. This is a reprint in round letters of the black-letter edition of 1520. Then comes a suggestive entry, "Ane Oration to the King of Franche of the Quenis awin hand write." "Rolland Amoreuse," "Amades de Gaule," "The Legend Aurie," "The Decameron of Bocas," "Ane buik of Devilry," "La mere des heretores," "Tua volumes of Lancelot de Laik," &c., follow. There are some volumes of classics and—a sufficiently dangerous possession—some volumes of Catholic theology. A few of the titles as they are given baffle modern research. Here is one: "Ane Turk buik of paintrie." One more book, very inadequately catalogued, is "Pantagruell in Franche."

*Spenser Society Publications.* New Series, Issue No. 1.—*The Poly-Olbion.* By Michael Drayton. Part I.

THE new series of the Spenser Society, though issued at a diminished price, bids fair to surpass the earlier series in beauty and in interest. To not a few collectors the substitution of a plain paper for the shiny ribbed paper, which was terribly fatiguing to the eyes, will alone be sufficient recommendation. In the 'Poly-Olbion' of Drayton, however, the Council has hit upon a book of solid merit and of great attractiveness. With its handsome engraved title-page and no less admirable portrait of Prince Henry, and with its quaint maps of the counties, the 'Poly-Olbion' has always been a book prized by the collector, and copies have sold within a year or two for close upon a score pounds. A reprint in facsimile of this gem, for such it is, must be reckoned a spirited undertaking. A portion of the task is accomplished, and that the most difficult, and nine songs are issued.

The printed title-page bears, of course, the date 1622. It is needless to quote Lamb's praise of this book, which, however, is almost the warmest that most exquisite of critics ever bestowed. We trust the Society will recruit members, and be encouraged to persevere in its new departure.

*Proverbs, Sayings, and Comparisons in various Languages.* Collected and arranged by James Middlemore. (Isbister.)

We have here a large collection of English proverbs with approximate equivalents in French, Italian, Spanish, and German. A work of this class is necessarily useful for reference. The equivalents are not always the best. For

So we have the chink,  
We'll bear the stink,

the French equivalent of which is "L'argent ne sent pas mauvais," the corresponding Latin is "Lucri bonus est odor ex re qualibet." Surely "Nummus non olet" is better. In very many cases the idea is conveyed that mere translations are made to do duty for proverbs. Without being ideal, however, the volume is welcome. An ample index is a desideratum.

*Sylvie and Bruno.* By Lewis Carroll. (Macmillan & Co.) AMONG Christmas books the new eccentricity of Lewis Carroll will occupy a foremost place, thanks, in part, to the forty-six brilliant illustrations of Mr. Harry Furniss, of which the author speaks in terms of justified eulogy. Though a different framework is adopted, the new story has much in common with the old. With its human teaching it is impossible not to sympathize. In a book of this class, however, we scarcely care for the didactic preface.

*The Blue Friars, their Sayings and Doings.* Being a New Chapter in the History of Old Plymouth. By W. H. K. Wright, F.R.Hist.Soc. (Plymouth, Westcott; London, Simpkin, Marshall & Co.)

MR. WRIGHT supplies in this volume a record of the doings of a convivial and intellectual society existing in Plymouth between 1829 and 1846, numbering many able and one or two eminent men. More than ordinary interest attaches to their proceedings, to which attention has already been drawn in *Fraser's Magazine*. Mr. Wright's book, which is adorned with portraits and other illustrations, is very appetizing, and its attraction will extend far beyond the borders of Plymouth. Charles Mathews the elder was by affiliation a Blue Friar, under the title of Brother Prism. A second volume will probably be issued.

*Behind the Veil.* By Emily Sarah Holt. (Shaw & Co.)

*It Might Have Been.* Same author and publisher.

'BEHIND THE VEIL' conveys in very pleasant and attractive style much trustworthy information as to the period immediately following the Battle of Senlac. It is one of the books in which a golden gate to archaeology is opened. 'It Might Have Been' tells the story of Gunpowder Plot, and gives, for the first time in print, much interesting information as to the fate of some of the plotters.

*England under Charles II.* Arranged and edited by W. F. Taylor. (Nutt.)

HERE is a useful little volume of Mr. Nutt's series giving "English History by Contemporary Writers." Judgment and discretion are shown in using the mass of testimony, much of it in the shape of lampoon and so forth, that bears on the subject.

*The Tempest.* Edited, with Introduction, Notes, and Glossary, by Herbert A. Evans, M.A. (Sutton & Co.) THIS volume of the "University Shakespeare" has a

well-printed text, a few useful notes, and an introduction.

MESSRS. BLACKIE & SON have issued *A History of King Alfred the Great of England*, by Jacob Abbott, a cheap, a handy, and an excellent guide to Saxon England, with a map and other illustrations.

MESSRS. FIELD & TURNER have reprinted in facsimile, with all the quaint illustrations, *The Christmas Box or New Year's Gift*, the first publication of the Religious Tract Society. It is a very curious work, dating from 1825, and furnishes opportunity for many reflections on the art and manners of our grandfathers. It is a book we are glad to possess.

*The Christmas Bookseller* for 1889 brims over with illustrations, and is almost as much a gift-book as a trade organ.

MR. FREDERICK MAYER, of 113, Oxford Street, has issued an *International Almanack* for 1890, written in English, French, German, Italian, and Spanish. It has many special features.

ONE of the most familiar of signatures must now, we regret to think, disappear from the pages of 'N. & Q.' In the Rev. Edward Bradley, generally known as "Cuthbert Bede," we lose one of the staunchest of supporters and most frequent of contributors. The particulars of his career and the list of his works have been given in most, if not all, English newspapers. With his works of fiction we are little concerned. We knew him as an ardent student of antiquities, a diligent collector of folklore, and a bright narrator of shrewd observations and varied experiences. There is scarcely a volume of 'N. & Q.' that he has not enriched with pleasant, entertaining, and often valuable matter, and his departure is a matter of keen regret. His occasional private communications told of illness and unrest, but raised no fears as to a fatal termination to his illness.

#### Notices to Correspondents.

*We must call special attention to the following notices:*

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

TO secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

A. H. ("Mountains of the Moon").—These are referred to by Stanley in one of his latest missives.

R. P. H. desires to convey his compliments and thanks to MR. HAECWOOD for his reply to query re 'Commander of Ordnance.'

CORRIGENDUM.—ADHBA writes: "MR. H. G. HOPKIN has noticed, p. 479, col. 1, l. 6, the two mistakes which I mentioned to you some days ago. But in so doing he has made another mistake. For 'Trimbleston' read *Trimleston*, as I gave you the title."

#### NOTICE.

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## Notes.

## FRANCO SACCHETTI: 'SERMONI.'

(Continued from p. 382.)

These quaint *sermoni* remind us of the equally singular discourses of the Macaronic preachers a century later, which, however, were really preached, although not, perhaps, exactly as they have come down to us (see 'N. & Q.', 6th S. xii. 181). There is the same extensive knowledge of the letter of Scripture and the same unsparring exposure of the vicious lives of monks and clergy, united to strictness of orthodoxy and respect for Church traditions. Unsparring in exposing wrongdoing, Sacchetti is, like all true men, compassionate towards the ill-advised wrongdoer. His charity extends even to the author of evil:—

"Dio vuole che noi amiamo tutte le creature buone e ree, amici e nemici. Potrebbe alcuno dire: Vuole egli che noi amiamo il Diavolo? E io rispondo di sì in quanto egli è creatura di Dio; ma non dobbiamo amar lui in sua natura, considerando che per suo difetto ella è maligna e diversa."—Serm. iii.

His astronomy is of the time:—

"Secondo gli astrologhi la luna è nel primo cielo; e questo pianeta quando signoreggia chi fosse ingenerato dee essere di poca fermezza, e pusillanimo. Mercurio è il secondo pianeta, e è nel secondo cielo; chi fosse ingenerato quando questo pianeta signoreggia, dee avere superbia e eloquenza, e disiare signoria di terre. Venus è il terzo pianeta, e è nel terzo cielo. Chi nasce in questo pianeta ha lussuria. E nota che lussuria si può nominare

ogni peccato superchio; ma più è detto lussuria il peccato carnale, perocchè è disuperchio e passa ogni termine a mezzo. Sole è il quarto pianeta, nel quarto cielo. Chi nasce in questo pianeta dee essere avaro; e siccome il sole è tondo e intorno ha li raggi suoi, e quelli di sopra non fanno alcuno utile, così l'avarro alla terra fa tutto sforzo, ma verso il cielo giammai non luce. Marte è il quinto pianeta, nel quinto cielo; chi nasce sotto questo pianeta è invidioso, non cerca mai se non guerra, e non si cura della patria, nè d'altro, purchè possa stare senza pace. Juppiter è il sesto pianeta, nel sesto cielo. Chi nasce sotto questo pianeta sta sempre allegro e goloso. Saturna è il settimo pianeta, nel settimo cielo. Chi nasce sotto questo pianeta è accidioso. E nota che l'accidia è caglione molti peccati, perocchè sempre pensa l'accidioso ogni male, e, se vuole, li mette ad esecuzione; se non può in lui è il male volere. Ma quanto da sé, non digradando altro peccato da questo, è il minore peccato de' mortali."—Serm. xviii.

In Serm. xxi. he asserts that the Pope cannot release any soul from purgatory:—

"Perocchè il papa è signore de' vivi in questa viva, ma non de' morti; e morendo il papa e morendo io, tanto serebbe papa quant' io."

He defines the seven mortal sins thus:—

"Sono sette macchie, le quali sono appropriate a' sette peccati mortali, cioè sette cose che fanno macchie. La prima è il fumo, agguagliato alla superbia; questo fumo, dove va, lascia la macchia nera; e dove è, nessuna persona vi può stare; così interviene dell' uomo superbo, che egli è oscuro ad altrui; e niuno non può nè esser stare là dove sia. La seconda, il sangue, e è appropriata all' ira: fa macchia rossa; così il sangue, quando fa la macchia che egli abbondi intorno al cuore, si couverte in ira. La terza, la pegola, appropriata all' avarizia; appicca la pegola non si può tanto spicare che non vi rimanga la macchia; così è l'avarizia, chi se l'appicca addosso, giammai non se la può sì spicare che non li ne rimanga. La quarta è il loto, appropriato alla lussuria, perocchè il loto fa una macchia puzzolente e fastidiosa; così la lussuria è puzzolente e fastidiosa. La quinta è il vino, appropriato al goloso, getta su un panno un poco di vino, subito perde o muta il colore. Così avviene all' uomo goloso e obriaco, che come prende superchia vivanda o vino, si muta di colore e di sentimento. La sesta è l'albugine o il bianco dell' occhio appropriata all' invidia. Questo bianco quando comprende per amori o per altro la luce, cioè quello che noi chiamiamo il nero dell' occhio sicchè fa macchia, accieca la luce. La settima è la ruggine, appropriata all' accidia, perchè ella fa macchia sovra il ferro, e divoralo, così fa l'accidia, che annulla e distrae in sé le grandi e le forti cose, e estandio di Dio e de' santi stando oziosa e trista."—Serm. xvii.

In a description of the human body, he makes the arm the emblem of God, the hand that of the Son, and the fingers of the Holy Spirit. With the separate fingers he deals thus:—

"Il dito grosso prieme con forza e stringe il peccatore perocchè torni a penitenza, e chiamasi *pollex*. L'altro si chiama *index*, e fa tre cose, mostra la via, chiama a sé, e minaccia; e così fa Dio al peccatore. Il terzo, quello di mezzo, si chiama *medius*; significa Iustitia che sta in mezzo. Il quarto è *anularis*, vi si mette l'anello chi è tondo, e questo è appropriato alla fede, che non ha capo, come cosa ritonda..... Il dito che chiamiamo mignolo si chiama *auricularius*; con esso si stura gli orecchi come dee fare ogni cristiano per udire la parola di Dio."—Serm. xxv.

Hatred of the Jewish race creeps out in the following:—

"Egli è una christiano e una Judei, e ha fulta ciascuna mio fanciullo; viene per caso che l'una scambia il fanciullo dell' altra, poi che la cristiana ha battezzato il suo. Il cristiano che è battezzato tutto segue le leggi de' Judei, il Giudeo che non è battezzato in tutto segue le leggi de' cristiani, che crede sua. Addomando: che dee esser di costoro? Dico che il judeo senza battezzato che crede esser battezzato si salva; l'altro che è battezzato, e tiene e opera le leggi de' Judei si dannà."—Serm. xxi.

Here is a curious piece of natural history:—

"Cerastes è uno serpente che ha alla testa due cornicelle nere; e in Etiopia in quelli paesi caldi entra sotto quella rena col corpo e con tutta la persona, lascia solo di fuori le due cornicelle; gli uccelle che volano, veggendole, credono che sieno due lombrichi; scendono d'aria per pascersi, come col becco toccano le corna, e il serpente gli piglia e pascene."—Serm. xvi.

He asserts that the Greeks celebrate the mass with bread which is leavened, and the Italians with unleavened bread, yet—

"il loro e il nostro è veramente il corpo di Christo; egline fanno bene e noi bene."—Sermon xlv.

He admits that the "real presence" of the Redeemer in the Eucharist is not to be defined, but, he adds,—

"una figure ti vo' dare. La gallina cova l'uovo, e in pochi v'è dentro pulcino. Onde v'entro? Or pensa all'omnipotenza de' Dio, si egli puote essere in quella ostia. Or come egli in ogni parte? La figura de uno specchio che si rompe in ogni pezzo è la imagine."—Sermon xlv.

Our Lord was crucified, he says,

"ma non è ben chiaro se la croce fu prima fitta, e poi lo mettesono suso; e i più s'accordano che in terra fu confitto su col capo verso levante, li piedi a ponente, lo braccio rritto a sententrione, il manco al meriggio; a dare a intendere che la morte fu ricompra di tutto il mondo e di tutta l'umana generazione."—Sermon xlv.

J. MASKELL.

P.S.—It would seem that the Greek Church still uses leavened bread for the Eucharist. The Armenians alone, of all the Orientals, use unleavened bread. See Neale's 'History of the Eastern Church,' vol. i. p. 342.

"Readers of Italian literature who are acquainted with the *novelle* of Franco Sacchetti" have probably mastered just a little more about him than MR. MASKELL sets out—and truly it is only a very little more that is to be known. Nevertheless they will be delighted with him for bringing into note their dear old author of 500 years ago. But first as to his date.

1. It is true most encyclopedias put him down as 1335–1410, but (though those dates may roughly answer all purposes), according to his best biographers they have never been ascertained, no certain mention of his birth having been found. The chief thing to go upon is that he was married three times, and from the dates of these marriages it is reckoned that he must have been born some-

what after 1330. Crescimbeni sets his death down at 1410, without giving any reason for fixing that date; but the latest evidence of his being alive is 1399.

2. As to his being "Boccaccio's contemporary, or nearly so," he certainly was that; (1) because the widest margin for the birth and death date of each make that a necessity; (2) because Sacchetti has left us a sonnet written "quando fama come lui (Messer Giovanni Boccaccio) esser frate di Certosa a Napoli," and another written on occasion of his death. There is also other contemporary record of their acquaintanceship.

3. It is true his *novelle* are, as MR. MASKELL states they are, only 258 in number—really only 257, for the first is lost, though in the printed editions the count begins with No. 2, just as if No. 1 remained to us—but in Italian they are always, so far as I know, spoken of, as Sacchetti's contemporaries spoke of them, as "Le Trecento Novelle"—the three hundred stories. Did he set up 300 as the round number he intended to fill, without succeeding; or did he write 300, and 42 of them have faded away? We know not now, yet we may know hereafter, for it is not so long ago that one of his most admiring commentators hesitated to accept the MS. of the 'Battaglia delle Vecchie con le Giovane,' which later editors have accepted and published as genuine because routed libraries have now yielded up apparently genuine texts of it. The 42 lost *novelle* may similarly be found; but 300 is their title, not 258 or 257.

That his *novelle* abound in what MR. MASKELL calls "indelicacy" (but which would be more aptly termed "delicate," i.e., "doubtful," *scabrous*) situations is true enough, but this is far rather to be ascribed to the innocence of a simple condition of society (just as the most innocent child often "comes out with" questions and observations which force its wicked elders to put on their fig-leaves, itself all the time unconscious of ill) than, as he seems to hint, to a vicious mind in the old author. That, however much they may scathe vice in the clergy as in other people, they are understood to have no anti-religious tendency is patent from the fact that they were first unearthed and published (and that without any expurgating) by a Roman prelate and Vatican librarian. Therefore there is nothing astonishing in his having left among his MS. mems. notes on certain passages in the Gospels, which, as he was essentially a player on words, he was pleased to entitle "*sermons*," without having the power to foresee the portentous post-puritan meaning which in the nineteenth century would come to be attached to the English word "*sermon*." Guglielmo Giraldi, however, in cataloguing Sacchetti's works in 1439, calls them "Sposizioni di Vangeli" and they were doubtless a Lenten task of meditation he set himself, for they are exactly 49 in number, and are, with few



exceptions, allusive to the Gospels in the mass for the seasons of Lent and Easter, beginning with Ash Wednesday and ending with Easter Tuesday.

I am the fortunate possessor of a copy of the only printed edition of these *sermons*. I say "fortunate," for, though not what is called rare or intrinsically valuable, it is very possible that there is scarcely another copy of the book in this country besides those of MR. MASKELL and myself. That of the British Museum has gone astray, and the London Library, which on some occasions has a book which the British Museum has not, does not seem ever to have owned the *sermons*.

If MR. MASKELL had really intended his citations to be "for the benefit of readers and preachers in these times," it would have been easy to have selected passages more edifying than those with which he has presented us. Had he acknowledged that he picked these out as specimens of the *naïveté* of belief and expression of the *trecento*, they would mostly be fair enough, but then he might have amused himself with picking out funnier ones.

In regard to the one which he calls "on the last judgment," and which is *Sermon VI.*, p. 18, he is hardly fair in putting forward that Sacchetti "gravely asserts that Christ will judge the world on March 27," for he merely says in passing that some pious teachers have so opined, because they believe March 25 was the day he was crucified, and we have lately seen it shown in 'N. & Q.' that this was a common mediæval belief. But the main object of his writing is eminently practical, and this mention only leads up to the main object of the paragraph, which is this: whether this detail be true or not, what every Christian has to lay to heart is that on that day what a God of great mercy will say will be, to the saved, "Whatever alms or other good thing you did to my brethren, you did it unto me"; and unto the damned, "What you omitted to do to one of My least ones, to Me it was you omitted to do it." So intent is he on conveying a lesson of lovingkindness (rather than one of mere superstition), that he adds a sentence of consolation, the drift of which I frankly confess escapes me, "*E questo è per non dare a' dannati maggior disperazione.*"

In the passage quoted likening *man's* life to that of a rose are one or two slips which may deteriorate it for those who have not the context. But the only one that can be pointed out is one that of course MR. MASKELL did not make, namely, "*ignora*" for *ognora*, but as it stands it is unintelligible.

The same may be said of "*suo*" for *seco* at the end of the next quotation.

The same of "*tuo*" for *suo* in the first quotation on p. 382, though why that very obscure paragraph was preferred to any in the four-and-twenty pages intervening between it and the last I cannot imagine.

The liberal sentiment as to the possible salvation of good heathen occurs in *Serm. XIV.* (p. 44), not *Serm. XXVII.*

"*L'anima è la moneta*," &c., is in *Serm. XII.*, not *Serm. XVIII.*

The passage about Adam being made "*nel campo Damasceno*," &c., is in *Serm. XVI.* (p. 51), not *Serm. XVIII.*; but entirely misses its point by extraction from its context.

With regard to the Sibyl of Babylon whom MR. MASKELL says he knows not, there is certainly great divergence of allusion and great confusion of attributions in those who have written on the subject of sibyls; so much so that it is extraordinary to observe the plomby with which the artists of the *quattro* and *cinque cento* introduced them into their work. They, at all events, admitted nine, all of whom are supposed to have more or less darkly spoken of the coming of Christ. The fourth ("*la Sibilla Cumea*") and the fifth ("*la Sibilla Eritrea*") are both said to have been born in Babylon.

With regard to the spread of the Gospel by Mary Magdalen, it is remarkable to find one so well versed in Italian as to have unearthed the *sermon* of Sacchetti who yet has not heard of the legends of the evangelization of Southern Europe by Mary, Martha, and Lazarus and their companions. Is not the story diffusely written in fresco on the walls of Asisi? Is not every halt of the route ascribed to them marked with a wonder of architecture and sculpture throughout Provence?

MR. MASKELL promises that if these are approved further extracts shall follow; and I, for one, beg him to continue them. I will not, therefore, poach on his manor by going one page beyond the one where he has stopped; but at the same time I think I may be excused for gleaning a few of the pearls he has left behind him. *E.g.*, note the terseness of the following statement of an old theme:—

"Our Lord God.....has invited us that as He being God became man, so we being men should become God. I will go further, and say that thou canst not be of the number of the Blessed nor enter into eternal life except thou dost become God. The Godhead consists in Memory, Intelligence, and Will; and by means of thy memory, intelligence, and will thou canst make thyself God, for it is written that He made thee in His likeness."

Further on our author finds a rather original answer to an old question, Which had the greater sin, Adam or Eve?—

"It is true Eve began.....and so far it has the greater seeming that Eve had the greater sin. But here is the proof of the contrary. For Adam received the command from God Himself.....because he contained in himself the responsibility of representing the whole human race, and the gift of original righteousness. And, again, supposing the female did indeed sin, if Adam had not willed to follow in her sin, it would in no wise have hurt us, and no condemnation would have ensued to any but to Eve herself. Either another female would have been

born of her, or else of another rib of the man God would have made another woman, from whom the human race might have descended. Besides this, Adam was more bound to exercise constancy than she."

The following idea, again, is subtle and original:—

"If Adam had not sinned, would God have been born of the Virgin? I will prove that He would.....He would have come in order to conjoin his Godhead with our manhood; and in order to show Himself to our bodily eyes, though, indeed, there would have been no need that He should have endured a penitential death."

So, also, is the following:—

"It is to be observed that no one ever does anything whatever but that he has good of some sort or other in view; doing even some evil or sinful thing he has always some good or other in his mind's eye. I do not affirm that his end is right, but *some* good or advantage there is before him."

But I stop quoting in order to afford space to call attention to a curious item in Gigli's preface. From his study of the subject he has arrived at the conclusion that Sacchetti was in the vigour of life when he wrote the *sermons*, and I see no reason to doubt his conclusion. At the same time his proofs (pp. lxviii ff) are quite inconclusive; for, first, there seems no reason to suppose that the opinion he quotes from Maestro Froco da Empoli was recently heard; he might be speaking from memory of many years. And, secondly, because the stories of the 'Abate di Parigi' and 'La Matrigna' are told at greater length in the novels than in the sermons, it does not follow, as he concludes, that the shorter version was written first; quite the contrary; supposing him to have written them at length in the first instance, one can imagine he felt it superfluous to do more than outline them on occasion of the second allusion. The differing treatment has nothing to do with date; it was consonant with a book of stories to tell a story in greater detail than in a meditation or sermon. But a stranger discrepancy is that he accuses Bottari of saying that the sermons were the outcome of drivelling senility. Now, not only can I remember nothing of the kind in Bottari, but it certainly does not occur on the page which Gigli gives as reference.

R. H. BUSK.

16, Montagu Street, Portman Square.

#### THE OLD YEAR OUT, THE NEW YEAR IN.

The following appropriate sketch for this season of the year I found some time ago among the leaves of an old book purchased from a box frequently found outside the doors of dealers in second-hand books. It is in MS., and if it has not already appeared in print may possibly be considered of sufficient interest for the columns of 'N. & Q.' as a seasonable specimen of the author's style.

'A Piece of Pastime for the Present,' written by the late James Robinson Planché, and performed by him in conjunction with the Messrs. Charles Mathews, senior and junior, at the residence of the former, on the 31st December, 1867.

Scene, Brompton; Time, 11 h. 50 m., December 31, 1867.

(Enter Sixty-Seven.)

67. Pity the sorrows of a poor old year  
Whose trembling limbs have borne him to this door;  
Whose days have dwindled to the shortest here,  
And who to-morrow will behold no more!  
This is my last appearance on the stage,  
And so to say farewell I have made bold;  
Yet not so very great would seem my age,  
Though an old year I'm only a year old.

Yes—I was born—quite well I can remember—

The first of January, Sixty-seven,  
And therefore on the first of this December,  
If months were years I should but be eleven.

The fact is, I've been living much too fast—

A fashion which has made so many fall,

The world has had a rage for some time past

To go ahead—and thereby hangs a tale.

Don't be alarmed—I haven't time to tell it.

For soft! "methinks I scent the morning air,"

And as I'm not allowed to stop to smell it,

I'll call in Christmas—he's got time to spare.

[Beckons.]

(Enter Christmas.)

A merrier Christmas than this lively sprite

I couldn't wish you. Keep him while you may!

He's just the sort of chap dull care to fight,

For he was born, I'm told, on Boxing Day!

[The bells strike up.]

I hear the bells! They cry with joy elate,

"Old Sixty-seven to the right about!"

Christmas will introduce young Sixty-eight.

He's just come home—and I am going out.

Good-bye, a happy New Year to you all,

This poor old body wishes from his soul.

Leap Year must have his spring—I've had my fall!

Time rings my knell—I go to pay the toll.

(Turning to Christmas) You'll see me out?

Christmas.

Delighted beyond measure.

We are all here to do so with great pleasure.

Here take my arm—I'll keep you up and steady.

[Leads 67 to the door.]

67. Not a step farther.

Christmas.

I am one already.

[Clock strikes.]

You're just in time, the clock is giving warning.

67. Good night.

Christmas. Good night! There goes another year!

(Enter 68, jumping.)

68.

Christmas. Hulloah! young Shipjack, who the deuce

are you?

68. The New Year.

Christmas. Glad to see you! How d'ye do?

And so you're 68! Well, you don't look it.

68. I thought that old bloke never meant to hook it!

Either the clock or he was awful slow.

Christmas. You seem too fast. Why keep on jumping

so?

68. Ar'n't I leap Year? You wouldn't have me creep!

Christmas. You've got two months to look before you

leap. [Stopping him as he is about to jump.]

If such a lot of springs you mean to make

'Twill be quick March with us, and no mistake!

68. Well, there, I'll mark time while to all around

You introduce me, as in duty bound.

Christmas. Upon my life, I don't know what to say.

68. Oh, "here we are again"

Christmas.

We—again—nay—

Christmas has here oft made his holly bough,

But 68 was never here till now.

[To the company.]

Ladies and gentlemen, you've welcomed me in,  
 Now this is the New Year you've come to see in.  
 I could tell tales of him who has gone out,  
 But this young chap, I know no more about  
 Than you do! He is just that sort of lad  
 May turn out good, or may go to the bad.  
 He don't look, I should say, much like a sappy one,  
 And we'll all wish that he may be a happy one;  
 The race he started at would never last—  
 He'd jump to a conclusion much too fast.  
 And though Leap Year may be a hasty spark,  
 I hope he won't be leaping in the dark—  
 We had enough of that last year. Those blacks  
 Have added twopence to the Income-tax,  
 And, what makes matters worse, the question's whether  
 They are worth twopence take 'em all together.  
 Nay, who knows that it won't be soon a guinea—eh!  
 Plunged into an Abyss in Alysinnia?  
 Nay, come, young fellow [to 68], try what you can,  
 As we are in the hole, to pull us through,  
 There's work enough for a good year before you,  
 Get it well done, and, by Jove, we'll encore you!  
 Lay the foul fiend that lately has arisen,  
 Don't burn a playhouse, nor blow up a prison,  
 Look sharper out than did the "dear departed"—  
 The last few years have been too tender-hearted—  
 We hope to find you made of sterner stuff,  
 And let the wicked feel you're up to snuff.  
 The prices down of beef and mutton beat for us,  
 And don't drive us to eat what isn't meet for us.  
 If horse-flesh won't suffice to feed the masses,  
 The next resource will certainly be asses.  
 And Heaven only knows where that will end!  
 Some people won't have left a single friend—  
 The present company excepted.

68.

Oh!

I say, shut up! Don't go on preaching so,  
 I came to pass a merry morning here,  
 And thought you'd make us grin from year to year,  
 Not stand there lecturing in this dull way:  
 It's like Ash Wednesday more than New Year's Day.  
 If anything my temper irritates  
 It's waiting, and of all waits—Christmas waits!  
*Christmas.* You're right, they even give me the Blue Devils.

And so have with you to our Christmas Revels.  
 I waive all ceremony with my holly,  
 Away with forms and let's be awful jolly.  
 Of ardent spirits here's a famous stock,  
 It's past twelve! Go it, boys, "like one o'clock!"  
 Make everything to everybody pleasant,  
 And prove no pastime can surpass the present.

EVERARD HOME COLEMAN.

71, Brecknock Road.

**SOMETIME RULERS OF ENGLAND LIVING CONTEMPORANEOUSLY.**—History is full of curious coincidence, and none is more striking to the modern reader than the frequent occurrence of curious facts, which at the time would naturally be passed over without any notice or comment whatever. Among these may be noticed at various periods the contemporaneous existence of several rulers of England the accession to power of some of whom at that particular date could not have been contemplated as possible. For instance:—

On Christmas Day, 1684, no fewer than eight past, present, and future rulers of England were

actually living at the same time, viz.: (1) Richard Cromwell, born Oct. 4, 1626; (2) Charles II., born May 29, 1630; (3) James II., born Oct. 14, 1633; (4) William III., born Nov. 4/14, 1650; (5) Q. Mary II., born April 30, 1662; (6) Q. Anne, born Feb. 6, 1664; (7) George I., born May 28, 1660; (8) George II., born Oct. 30, 1683.

On Christmas Day, 1470, five sometime Kings of England were living, viz.: (1) Henry VI., born Dec. 6, 1421; (2) Edward IV., born April 28, 1442; (3) Edward V., born Nov. 4, 1470; (4) Richard III., born Oct. 2, 1452; (5) Henry VII., born July 28, 1455.

On Christmas Day, 1546, five sometime sovereigns of England were living, viz.: (1) Hen. VIII., born June 28, 1491; (2) Edward VI., born Oct. 12, 1537; (3) Q. Jane, born Oct., 1536 (1537?); (4) Q. Mary I., born Feb. 8, 1515/16; (5) Q. Elizabeth, born Sept. 7, 1533.

On Christmas Day, 1648, five sometime rulers of England were living, viz.: (1) Charles I., born Nov. 19, 1600; (2) Oliver Cromwell, born April 25, 1599; (3) Richard Cromwell; (4) Charles II.; (5) James II.

On Christmas Day, 1600, four sometime rulers of England were living, viz.: (1) Q. Elizabeth; (2) James I.; (3) Charles I.; (4) Oliver Cromwell.

On Christmas Day, 1819, four sometime monarchs of England were living, viz.: (1) George III., born June 4 (May 24 old style), 1738; (2) George IV., born Aug. 12, 1762; (3) William IV., born Aug. 21, 1765; (4) Queen Victoria, born May 24, 1819.

The numerous instances in which three successive sovereigns were living at the same time must occur to every reader.

H. MURRAY LANE, Chester Herald.

**INSCRIPTIONS IN BOOKS.**—The enclosed slip from Jarrold & Son's 'East Anglian Book Circular,' No. 12, 1889, which I have just received, is worth, I think, preservation in your columns as a rather more than usually ambitious specimen of book-cover doggerel:—

The following, on the inside of the cover [of Defoe's 'Political History of the Devil,' 8vo., 1787], will please the "picker up of unconsidered trifles":—

As all, my friend, through wily knaves, full often suffer wrongs  
 Forget not, pray, when it you've read, to whom this book belongs,  
 Than one Charles Clark, of Totham Hall, none to't a right has better.  
 A wight, that same, more read than some in the lore of old black-letter.  
 And as C. C. in Essex dwells—a shire at which all laugh,  
 His books must, sure, lest fit seem drest, if they're not bound in calf.  
 Care take, my friend, this book you ne'er with grease or dirt besmear it,  
 While none but awkward puppies will continue to dogs-sar it!

And o'er my books, when book-worms "grub," I'd have  
 them understand,  
 No marks the margins must de-face from any busy  
 "hand!"  
 Marks, as re-marks, in books of Clark's, when e'er some  
 critic spy leaves,  
 It always him so waspish make, though they're but on  
 fly-leaves.  
 O yes, if so they're used, he'd not de-fer to deal a fate  
 most meet,  
 He'd have the soiler of his quires do penance in a sheet!  
 The Ettrick Hogg ne'er deemed a bore his candid mind  
 revealing,  
 Declares to beg "a copy" now's a mere pre-text for  
 stealing.  
 So, as some knave to grant the loan of this my book may  
 wish me,  
 I thus my book-plate here display, lest some such fry  
 should dish me.  
 But hold—though I again declare with-holding I'll not  
 brook,  
 And "a sea of trouble" still shall take, to bring book-  
 worm "to book." 1859.

HENRY T. FOLKARD.

[For Charles Clark, see 6th S. i. 198.]

SITE OF THE GLASTONBURY THORN.—The recent letters in 'N. & Q.' on the holy thorn of Glastonbury suggest to me to ask room in its pages for noting some local facts concerning it, personally well known to myself and others, but which, unless recorded, may pass from memory in another generation. Two distinct lines of my forefathers were for generations natives and residents of Glastonbury or its immediate neighbourhood. From a grandfather on the one side (born 1776), and an uncle on the other (born 1785) I have repeatedly heard that the root and a small portion of the stump of the holy thorn-tree was still in the ground in their time on the top of Wyrall Hill (a Celtic name, locally corrupted to "Weary-all Hill"), and was regarded with respect and interest by the more intelligent inhabitants. It was said, of course, to have been "cut down by Cromwell's soldiers." It may have been deliberately or wantonly destroyed in some one of the several crises of destruction which the vast monastic establishment of Glastonbury must have undergone from period to period, or it may have perished of old age. Most of the best houses in the town had holy thorn-trees in their gardens—grafts from the original; but how far directly or indirectly so, I cannot say. There was one already belonging to the house my great-grandfather bought about 1785, much valued by his family, and which, I have heard them say, usually made more or less attempt at a second blossoming in the winter. I have seen sprays from some of these long-cherished bushes bearing a scanty flowering in December; and some years ago a drawing was taken of one such at Christmas time by a cousin of mine living in the neighbourhood, who wished thus to put on record the sometimes disputed fact of the "miraculous" Christmas blossoming of the holy thorn.

Otherwise it is indistinguishable, I believe, from the ordinary hawthorn. Mr. John Clark, my uncle above mentioned, was a local antiquary, and used his best endeavours, in vain, to prevent the "utilization" of tons of Glastonbury Abbey stones, sculptured and otherwise, in making the present road from Glastonbury to Wells. He was familiar with every object of archaeology in the neighbourhood, and all its then obtainable literature, and was the first to write a popular account or guide to Glastonbury, illustrated from careful drawings, which has but quite lately gone out of use. Some time early in this century he learnt that the stump of the original holy thorn on Wyrall Hill was about to be grubbed up; and after pleading for it in vain, obtained permission of the owner to insert on the spot a small flat stone, as an enduring memorial, with the simple inscription, "J. A. A.D. 31," which was done under his own oversight, and the stone remains on the same spot to this day. The inscription stands for Joseph of Arimathea, with the locally traditional date of the landing of the saint with his companions from the inland mere, or arm of the Bristol Channel, which, it is well known, at that date washed the foot of Wyrall Hill, obliging the only then road from Glaston directly west to be carried over the hill top. The stone lies in the short grass of the hill very near this ancient, but still used, road, and within a few yards westward of a gate leading from it. As is well known, the legend goes that St. Joseph, after mounting the steep hill, there halted, and exclaiming, "We are weary all!" stuck his staff into the ground, where it budded and grew into the holy thorn-tree. It has been suggested, but I forget by whom, that it might possibly be a foreign variety of the hawthorn, brought and planted by one of the pilgrims who flocked to the locality.

A more detailed account of the above circumstances, leading to the placing of this stone, has been repeatedly related me not only by Mr. John Clark himself, who also stated the facts in his Glastonbury guide, but by contemporaries of his; and should any reader take sufficient interest in the verification of the site to write to me direct, further testimony could be adduced. Unfortunately, the inscription on the stone (which I first saw myself on its present site in 1849) is far too scant to tell its own tale; so that, unless a remembrance of its purpose is kept up by other means, it runs the risk of being forgotten in the next generation.

I. METFORD.

West Brow, Warwick.

A LINK WITH THE PAST.—It would be a pity if the following—which appeared in the *Standard* last summer—should not find preservation in 'N. & Q.'—

"My grandmother, whom I recollect clearly, died in 1850, in her ninetieth year, when I was seven years old.

She, as my father frequently told me, had a clear recollection of grand-uncles of hers who were known to have fought at the Battle of the Boyne. Thus, should I live out 'three score years and ten,' I shall be able to say in 1913, that I saw one who knew men who fought at the Battle of the Boyne, thus linking the year 1690 with 1913, a period of nearly two and a quarter centuries, the century of Elizabeth to the, probably, past Victorian age."

W. J. F.

DR. C. W. RUSSELL'S 'CRITICAL HISTORY OF THE SONNET.'—This is not the title of a book—though Mr. Aubrey de Vere and others urged the author to reprint it as such—but the title of two long and comprehensive articles which appeared in two successive numbers of the *Dublin Review*, in October, 1876, and January, 1877. The Rev. Dr. Russell, who was then President of Maynooth College, intended to finish the subject in one paper; but Mr. Cashel Hoey, who at that time edited the *Dublin Review* under Dr. W. G. Ward, accompanied the proof-sheets with a warning that they had outrun the proper limits. This change of plan enabled Dr. Russell to develop the second part considerably; so that the present writer was able, with perfect truth, to state in this journal on April 21, 1877 (5th S. vii. 306): "One of the fullest accounts of English sonnet-writers, and foreign ones also, especially French and German, brought down to the present time, with copious specimens, may be found where no one would think of looking for it—in the *Dublin Review* of October, 1876, and January, 1877." To that note is due the attention that has been paid to Dr. Russell's papers, which are quoted with appreciation by Mr. Sharp, Mr. Hall Caine, Mr. Main, and other compilers of sonnet anthologies, and also by the German Dr. Lentzner, in his work, 'Über das Sonett und seine Gestaltung in der englischen Dichtung bis Milton.' These writers would never have discovered 'The Critical History of the Sonnet' without your aid.

M. R.

"CHÈRE REINE": CHARING.—We were all taught in our innocent youth that Charing Cross derived its name from the epithet of "Chère Reine," bestowed by Edward I. on the beloved wife to commemorate whose virtues he erected the Eleanor Crosses, of which this was the last. This romantic and venerable fable seems destined to die hard. Within the last twelve months, I believe, I have seen it twice repeated in magazines intended for youthful readers. Yet in his thirty-seventh year (1252-3), Henry III. granted 50s. per annum to a chaplain "who should daily celebrate Divine service in the hermitage of La Charring, in honour of the blessed Virgin and in commendation of the blessed Edward" (Close Roll, 37 Hen. III., July 7); and in 1272 he further bestowed a vestment and an altar frontal, price 6s. 8d., on "Simon Ermitte apud le Charringg" (*Ibid.*, 57 Hen. III.). Now, in July, 1253, Eleanor of Castile was a little girl of

nine years old, not even married, much less a queen; and nearly twenty years elapsed before she could be addressed as "Chère Reine." I can find no contemporary evidence to show that Edward I. ever spoke of his wife by this term. The nearest expression to it known to me occurs on the Close Roll of his sixth year, where, in a charter there enrolled, he styles her "nostre chère dame Alienore." Who is the earliest writer that makes the assertion in question? Can it be traced to any contemporary author?

HERMENTRUDE.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

BYRON AND R. B. HOPPNER.—Is anything known of H.B.M. consul R. B. Hoppner, to whom Byron wrote so many letters from Ravenna c. 1821, and whom he met often at Venice, where Hoppner was consul? Moore's 'Life' includes many letters from Byron to Hoppner, who regrets in a letter to Moore that he had not made notes of his personal intercourse with Byron. I have some of the original letters from Byron to Hoppner; but where are the originals of those printed in Moore's 'Life'?

ESTR.

OLIVER CROMWELL'S SWORDS.—Several writers have mentioned that, in or about the year 1640 a large number of long, heavy swords were sent down from London to St. Ives, to care of Oliver Cromwell, Esq., and were duly distributed by him. They were marked on the hilt with the letters O. C. Is this correct (as to the delivery of the swords); and, if so, are any now known to exist?

CHARLES J. HILL.

Waterford.

PENNSYLVANIA.—Can any one give me a list of books relating to the early emigrants to this State from the North of Ireland?

K. W. M.

HILDEBRAND HORDEN was the son of Dr. Horden, of Twickenham, was an actor at Drury Lane, and a man of education, and was killed in a brawl at the "Rose Tavern," Covent Garden, about 1698. Is the date of birth obtainable from the Twickenham registers? It should be 1668 to 1675. What, too, is the date of his death?

URBAN.

EARLY NEWCASTLE NEWSPAPERS.—I am preparing a memoir on the early Newcastle newspapers, and wish to learn the whereabouts of any volumes of the *Newcastle Courant* before 1750, and of any single numbers of the *Newcastle Gazette* (1710-11), besides the one in the Advocates' Library, Edinburgh.

J. R. BOYLE.

Low Fell, Gateshead-on-Tyne.

**LIVING OF BRATTON ST. MAUR.**—Will any one who has access to Weaver's 'List of Incumbents and Patrons of every Parish in the County of Somerset from 1309 to 1740' kindly inform me who was patron of the living of Bratton St. Maur, near Wincanton, in September, 1662; and how the living became vacant at that time? I have a note that John Penny was instituted Sept. 4, 1662, and held the living until his death in September, 1689. I have searched in vain for Mr. Weaver's book at the British Museum.

H. W. FORSYTH HARWOOD.

**PORTRAIT OF JOHN BUNYAN.**—I have before me what is reputed to be a portrait of John Bunyan, painted in oils. It represents him as a man about thirty-five or forty, with moustache, flowing brown hair, in a broad, plain white collar. On the back is written, "Mr. John Bunyan, an original portrait painted in the year 1666 by Mr. Edward Cotswood, formerly in the possession of Dr. Reid." Is anything known of this? It is very unlike his usual portraits.

J. O. J.

**Cog.**—Kersey's 'Dict.,' 1707-23, has, "*Cogs...* a kind of Boats us'd on the Rivers Ouse and Humber." Is this name still known on these rivers; and to what kind of boats is it applied; or is the name now applied anywhere to any kind of boats? May I beg correspondents not to run off to the *cogges* of the thirteenth and fourteenth centuries, to which I do not want references?

J. A. H. MURRAY.

Oxford.

**HORATIA NELSON.**—What is the date of the death of the daughter of Lord Nelson and Lady Hamilton? I think it is comparatively recent. I cannot find it in Mr. Jeaffreson's book nor elsewhere. An important literary work is waiting for the date.

F. GROOMER.

389, High Street, Edinburgh.

**MRS. HUMBY.**—What was the Christian name of this actress? When did she die? I believe within very few years.

URBAN.

**WILLOUGHBY RADCLIFFE.**—Can any of your correspondents help me by any information as to the parentage, or issue, or place or date of death of a person of this name, who appears in the year 1735, in the register of Leek, co. Stafford, as marrying Mary Chapel, and has a child John, baptized at Macolesfield the same year. I have been unable hitherto to find out anything further about him than the above two entries.

FRANCIS R. Y. RADCLIFFE.

5, Hare Court, Temple, E.C.

**MANUFACTURE OF CARPETS AT FULHAM.**—In the *Gent. Mag.* for August, 1754, is an account of two carpet weavers who came from Chaillot to London, and finally fell in with a M. Parisot, at

Fulham. In May, 1751, the two men entered into articles with M. Parisot, who would appear to have had a manufactory where both the work of the Gobelins and the art of dyeing in black and scarlet, as then practised at Chaillot, was carried on. For a time the factory was removed to Paddington, but Parisot eventually returned to Fulham. The premises were in the High Street, next to the old "Golden Lion." I should be much obliged if any readers could send me direct any references to accounts of this manufactory at Fulham. I want to ascertain when the business ceased.

CHAS. JAS. FÉRET.

49, Edith Road, West Kensington, W.

**HARRIET SHELLEY'S LETTERS.**—I understand that some letters from Shelley's first wife have recently been published in America. I should be glad to know whether they were copied into any English periodical, as I should like to see them.

RICHARD EDGCUMBE.

33, Tedworth Square, Chelsea.

**OLD SCOTTISH BALLAD.**—Can any of the readers of 'N. & Q.' give the words and music of an old ballad which I have heard from an old servant, now dead? It treats of the adventures of a mariner sailing to Holland, and who meets a French vessel of which he has reason to be afraid. A demon page on board his vessel offers to sink the French ship if he is rewarded, and does so by boring holes in her sides; but returning, his master refuses to take him on board, in order to avoid paying the reward, whereon the page threatens to sink his ship in the same manner. The ballad, which I have not heard for twenty years, was sung to a curious wailing tune, and the refrain "Hie, lie, in the Lowlands low" occurred in every verse. All that I can recal of the ballad runs as follows:—

"Maister, maister, what will ye gie me,  
Hie, lie, i' the Lowlands low,  
Maister, maister, what will ye gie me  
If I sink yon French gallow?"

"I'll gie ye o' gowd marks three thousand times three,  
Hie, lie, i' the Lowlands low,  
My only daughter your wife she shall be  
If ye sink yon French gallow."

"Maister, maister, draw me on board,  
Hie, lie, i' the Lowlands low,  
And prove to me as good as your word,  
For I've sunk yon French gallow."

"I ne'er will draw you up on board,  
Hie, lie, i' the Lowlands low,  
I will not prove me as good as my word,  
Though you've sunk yon French gallow."

*Gallow* appears to be a corruption of the French word *galiole*.

E. R.

Conservative Club, Glasgow.

**PHENOMENAL FOOTPRINTS IN SNOW, S. DEVON.**—Staying lately in S. Devon, I was asked what solution 'N. & Q.' had supplied for a phenomenon

which seems to have convulsed England in general, and S. Devon in particular, some five-and-thirty years ago. I remember nothing about it myself, but I am told that on occasion of a deep fall of snow somewhere in the years 1852-4 an extraordinary track, consisting of a clawed foot-mark of unclassifiable form, alternating at huge but regular intervals with (seemingly) the point of a crutch-stick, and vaulting over walls, hedges, rivers, even houses, and obstacles of every sort, appeared over a surface of thirty-five miles, all produced in one night; that the track was followed up by hounds and huntsmen, and crowds of country folk, till at last, in a wood (I think it was said over Dawlish), the hounds came back baying and terrified. This was the moment when one would think the real excitement would begin. Nevertheless no one seems to have had the courage to rush in where the dogs feared to tread, and the matter ended in a battle of conjecture on paper. The most general local impression seems to have been that it was the devil put his foot in it, though so widespread a belief in so useless and partial a manifestation of a personal devil seems incredible. Now what did 'N. & Q.' contribute to the inquiry? I have looked in the General Index of the decade named, under all the headings under which I can conjecture that the matter might have been classified—"Fantastic," "Phantom," "Phenomenal," "Mysterious," "Footprints," "Snow," "Devon," "Devil's Walk," "Diable boiteux," "Hooky Walker"—but all in vain. Can any contributor better versed in back numbers assist me?

R. H. BUSK.

16, Montagu Street, Portman Square.

**STORIES WANTED.**—Who wrote the following short stories; and how and where can copies of them be obtained? (1) 'The Village Choristers,' an amusing tale of a village choir who wished to sing the "Hallelujah Chorus" at Christmas; (2) 'Look after Brown,' a story the moral of which is that one should not be suspicious of one's neighbours without reason.

H. W. N.

**FRANÇOIS LEGUAT.**—As many of your readers are aware, that quaint old traveller François Leguat—who made us acquainted with the aspect and habits of the now extinct birds, the solitaire of Rodriguez and the géant of the Isle of France—after his exile and imprisonment, so charmingly described in his well-known book, came to England, where he resided from 1707-8 until 1735. In the September of this last year he died, at the age of ninety-six. This nonagenarian refugee seems to have been on friendly terms with several scientists of the period, and must have been a notable of some little importance when he died—so far as I can make out, in London or its neighbourhood. Can any of your contributors and correspondents inform me if any memorial tablet

or monument exists giving the actual date of Leguat's death, birth and parentage, &c.? Is any portrait of him known to exist? Any information will be most acceptable to

S. P. OLIVER, Capt. (late R.A.).

**MUSE.**—Calmet says that an Egyptian author describes Egypt as of four colours, according to the season:—

"Le terroir de ce pays est pendant trois mois de l'année blanc et éolant comme une perle, trois mois noir comme le muse, trois mois verd comme les émeraudes, et trois mois jaune comme l'ambre."

What is the meaning of the word *muse* here? It is not in Littré, nor in any other dictionary that I have.

C. A. WARD.

Walthamstow.

**ITALIAN VENGEANCE.**—Sir Thomas Browne, in section 6, part ii., of 'Religio Medici,' says:—

"I cannot believe the story of the Italian: our bad wishes and uncharitable desires proceed no further than this life; it is the devil, and the uncharitable votes of hell, that desire our misery in the world to come."

He does not explain the story; but Mr. Willis Bund, in a note, alleges that the allusion is to the story of the Italian who, having been provoked by a person he met, put a poniard to his heart, and threatened to kill him if he would not blaspheme God; and the stranger doing so, the Italian killed him at once, that he might be damned, having no time to repent.

Prosper Mérimée, in his history of Don Juan, 'Les Ames du Purgatoire,' narrates how a Spanish noble who had been foully wronged by Don Juan before the latter repented and became a monk

"avait entendu parler des austérités de Don Juan, et sa réputation de sainteté était si répandue, que Don Pedro ne doutait pas que, s'il l'assassinait, il ne l'envoyât tout droit dans le ciel. Il espéra qu'en le provoquant et l'obligeant à se battre, il le tuerait en péché mortel, et perdrait ainsi son corps et son âme."

It is satisfactory to know that the reformed profligate pinked Don Pedro, and lived a holier life than ever, till the time came to inscribe on his tomb the terrible words "Aqui yace el peor hombre que fué en el mundo."

What is the origin of the legend of the Italian?

JAMES HOOPER.

50, Mornington Road, N.W.

**GASKELL: GASCOIGNE.**—I was interested to hear, not long ago, from a relative of the late Mrs. Gaskell, the authoress, that the name is only a corruption of Gascoigne. Leland (I think) gives almost twenty different ways in which this old Yorkshire name is spelt, but Gaskell is not amongst them. The Gascoigne arms are Arg., on a pale sa. a conger's head coupé and erect or, as given by Flowers in his Visitation of Yorkshire, 1585 (1), who, by the way, spells it Gaskon. The Gaskell arms, as quartered by the Milnes-Gaskells, of

Wenlock Abbey and Wakefield, are the same, which certainly points to some connexion of family, but so far back as 1600 they spell their name Gaskell. As the derivation of surnames is always a study of importance and interest, perhaps some of your readers can throw light on the subject. By the way, has the Gascoigne family any motto? I cannot meet with one, which in the case of so ancient and honourable a house is, I think, somewhat unusual.

CINQUEARS.

## AUTHORS OF QUOTATIONS WANTED.—

If I could catch the little year,  
The happy year, the glad new year;  
If I could catch him setting forth  
Upon the ancient track,  
I'd bring him here, the little year,  
Like a pedlar with his pack.

J. H. WHITEHEAD.

## Replies.

## CONVICTS SHIPPED TO THE COLONIES.

(7th S. i. 104; ii. 162, 476; iii. 58, 114, 193; iv. 72, 134, 395; v. 50, 195; vi. 227; viii. 154, 217.)

In an article in the *English Historical Review* for April, 1889 (pp. 355-6), I collected some notes on the practice of transporting political prisoners to the American or West Indian Colonies. The references there given will supply a list of the names of political prisoners transported by Cromwell in 1655. Cromwell is accused by Clement Walker of selling the Welsh prisoners taken in 1648 for "12<sup>d</sup> a head to be transported into barbarous plantations whereby to expel the Canaanites and make new plantations in old England for the godly, the seed of the Faithfull" ('History of Independency,' pt. i. p. 95, ed. 1861).

To this charge George Wither replies:—

"All Wales.....knowes the Common Souldiers were sent to their owne homes, and the Officers were to quit England for a time, three or four only excepted, of which only Poyer suffered; it may be some poore Scoundrels who either had no homes, or durst not go to a home if they had one, were willing to go to our English plantations, Virginia, the Barbadoes, etc., barbarous and Barbadoes begins indeed something alike, yet I dare affirm, that all these plantations he terms barbarous cannot show so uncivil, so barbarous, so impious a wretch as the Tower of London can [Walker was then a prisoner in the Tower]."—Wither, 'Respublica Anglicana,' 1650, p. 7.

In Mr. Inderwick's 'Side Lights on the Stuarts' is an interesting note on the number of persons transported after Monmouth's rebellion, which he fixes much lower than Macaulay. There is also a list giving the names of many persons sentenced to transportation (pp. 392, 395, 425). A list of the names of some fifty Scots transported after the 1715 rebellion is given at p. 400 of 'The Faithful Register of the late Rebellion,' 8vo., London,

1718. In vol. xi. of the 'Collections of the Sussex Archaeological Society,' pp. 42-45, is a curious account of the kidnapping of Thomas Wilson in 1675, and his being sold to forced labour in Jamaica. The two following ballads relate to this practice of kidnapping. 'The Betrayed Maiden' is from a broadside in my own possession, 'The Trappann'd Maiden' is from a copy in Douce's Collection in the Bodleian Library.

*The Betrayed Maiden.*

Pitts printer, Toy and Marble Ware-house, 6, Great St. Andrew Street 7 dials.

Of a Brazier's daughter who lived near,  
A pretty story you shall hear,  
And she would up to London go,  
To seek a service you shall know.

Her master had one only son,  
Sweet Betsy's heart was fairly won,  
For Betsy being so very fair  
She drew his heart in a fatal snare.

On Sunday night he took his time  
Unto sweet Betsy he told his mind,  
Swearing by all the powers above  
'Tis you sweet Betsy, 'tis you I love.

His mother happening for to hear  
Which threw her in a fatal snare,  
For soon she contrived sweet Betsy away  
For a slave in the province of Virginia.

Betsy, Betsy, pack up your clothes  
For you must see what the country shews,  
You must go with me for a day or two  
Some of our relations there for to view.

They rode till they came to a sea town,  
Where ships were sailing in the Downs,  
Quickly a captain there was found,  
Unto Virginia they were bound.

Both hired a boat alongside they went  
Sweet Betsy rode in sad discontent,  
For now sweet Betsy's upon the salt wave,  
Sweet Betsy's gone for an arrant slave.

A few days after she returned again  
You are welcome mother, says the son  
But where is Betsy, tell me I pray,  
That she behind so long doth stay?

O son, O son, I plainly see  
How great is your love for pretty Betsy,  
Of all such thought you must refrain  
Since Betsy's sailing over the watery plain.

We would rather see our son lie dead,  
Than with a servant girl to wed.  
His father spoke most scornfully,  
It will bring disgrace on our family.

Four days after the son fell bad,  
No kind of music could make him glad,  
He sighed and slumbered and often cried  
'Tis for you sweet Betsy, for you I died.

A few days after the son was dead,  
They wrung their hands and shook each head,  
Saying would our son but rise again  
We would send for Betsy over the main.

*The Trappann'd Maiden; or, The Distressed Damsel.*

This girl was cunningly trappann'd,  
Sent to Virginny from England;  
Where she doth hardships undergo  
There is no cure it must be so;



But if she lives to cross the main  
She vows she'll ne'er go there again.  
Licensed & entered according to order.

Give ear unto a maid,  
That lately was betray'd,  
And sent into Virginny O;  
In brief I shall declare,  
What I have suffered there,  
When that I was weary,  
Weary, weary, weary, O.

When that first I came  
To this land of fame,  
Which is called Virginny, O;  
The axe and the hoe  
Have brought my overthrow,  
When that, &c.

Five years serv'd I,  
Under Master Guy,  
In the land of Virginny, O;  
Which made me for to know,  
Sorrow, grief and woe;  
When that, &c.

When my Dame says, go,  
Then I must do so,  
In the land of Virginny, O;  
When she sits at meat,  
Then have I none to eat,  
When that, &c.

The cloaths that I brought in  
They are worn very thin,  
In the land of Virginny, O;  
Which makes me for to say,  
Alas and well-a-day,  
When that, &c.

In stead of beds of ease,  
To lie down when I please,  
In the land of Virginny, O;  
Upon a bed of straw,  
I lay down full of woe,  
When that, &c.

Then the spider she  
Daily waits on me,  
In the land of Virginny, O;  
Round about my bed,  
She spins her tender web,  
When that, &c.

So soon as it is day,  
To work I must away,  
In the land of Virginny, O;  
Then my dame she knocks  
With her tinder box,  
When that, &c.

I have played my part,  
Both at plow and cart,  
In the land of Virginny, O;  
Billets from the wood,  
Upon my back they load,  
When that, &c.

Instead of drinking beer,  
I drink the water clear,  
In the land of Virginny, O;  
Which makes me pale and wan,  
Do all that e'er I can,  
When that, &c.

If my dame says, go,  
I dare not say no,  
In the land of Virginny, O;

The water from the spring,  
Upon my head I bring,  
When that, &c.

When the mill doth stand,  
I am ready at command,  
In the land of Virginny, O;  
The mortar for to make,  
Which made my heart to ake,  
When that, &c.

When the child doth cry,  
I must sing, By a by,  
In the land of Virginny, O;  
No rest that I can have,  
Whilst I am here a slave,  
When that, &c.

A thousand woes beside,  
That I do here abide,  
In the land of Virginny, O;  
In misery I spend  
My time that hath no end,  
When that, &c.

Then let maids beware,  
All by my ill-fare,  
In the land of Virginny, O;  
Be sure you stay at home,  
For if you do here come,  
You all will be weary, &c.

But if be my chance,  
Homewards to advance,  
From the land of Virginny, O;  
If that I once more  
Land on English shore,  
I'll no more be weary,  
Weary, weary, weary, O.

Printed by and for W. O., and sold by A. Bettsworth,  
on London bridge.—Douce, 2, 219.

C. H. FIRTH.

33, Norham Road, Oxford.

In reference to my reply (p. 217) on this subject, Mr. John Maokey, of Cambridge, Mass., U.S., has most kindly sent to me "A [nominal] list of the passengers (272) aboard the John and Sarah, of London, John Greene, M<sup>r</sup>, bound for New England." At the foot of this list is written:—

"The persons aforementioned passed from hence in the ship aforementioned, and are, according to order, registered here.

Dat. Search Office, Gravesend, 8 November, 1651.

GILES BARROW, }  
EDW. PELLING, } Searchers."  
JOHN MORRIS, }

In this Search Office we have the cue to a list being formed of the vessels which left the port of London with convicts, prisoners, and others for the colonies, similar to the one I shadowed forth in my reply, provided the records of that office are now in existence. If they are, I have neither the time nor opportunity to compile such a list, but perhaps some one else has both, and will do so rather than let the subject drop out altogether, seeing how vastly important such a list would be not only to the English people, but also to Americans and the colonists.

On turning to Cruden's 'History of Gravesend,' pp. 314, 482, 483, 498, I find that an officer of the Customs designated a "Searcher" (sometimes a "Gentleman") had been stationed at Gravesend in 1338, and at latest in 1373; that a local Custom House existed there from very early times; that a searcher's office, which consisted of two rooms in a public passage that ran under a public-house called the "Christopher" (removed 1828-9), existed close to the public landing place up to 1819, in which year it was removed to a distant part of the town under a decree of the London Custom House authorities, dated March 5, 1819, and was finally abolished from October 10, 1825, by a further decree, dated August 25, 1825; and that it became the practice for the masters of all merchant ships and vessels outward bound to obtain their final clearance there from the port of London. There were searchers attached to every port in England for similar purposes.

I would ask, Where are the records of these offices at Gravesend and elsewhere in this country? If in existence they would show the nature of the freights of the vessels which cleared outwards, the ports they were destined for, and very possibly lists of names, as in this instance. They would thus supply, to a greater or lesser extent, the information which would have been contained in London and local Custom House cockets (certificates of lading), all of which, so far as London is concerned, were burned at the great fire at the Custom House on February 12, 1814, so I have been told at the Custom House.

The various records of the Corporations of Gravesend and of other ports doubtless would throw much light upon this important question.

C. MASON.

29, Emperor's Gate, S.W.

GENTLEMEN TROOPERS (7th S. viii. 408, 478).—Nobody who was acquainted with the early history of the Life or Horse Guards would have stated that Steele lost social position by entering the Horse Guards under the Duke of Ormond. It is true that Steele says that he lost the succession to a very good estate, in the county of Wexford, through taking this step; but in the absence of more definite particulars too great a value must not be set upon this estate. In any case, the further statement that the property belonged to a relative of Steele's mother is an oft-repeated tradition, without, apparently, any foundation in fact. Steele was subsequently in the Coldstream Guards, under Lord Cutts, and in 1702 he became a captain in a new regiment of foot—the 34th—under Lord Lucas. As I have shown in my 'Life of Richard Steele,' neither he nor Lord Lucas ever had anything to do with that regiment of "Fusileers" with which their names have been constantly connected.

G. A. AITKEN.

SUNDIALS (7th S. viii. 427).—If the hour figures inside the north wall of the church are as far apart as the windows, they must have been meant for the shadow of some small object in a south window, and be a rude approach to the arrangement for setting watches that some Italian cathedrals have, or had. The sole admission of light through their south transept end was by a pin hole in a metal plate. This will give, at any distance, an image of the sun subtending the same angle as the sun himself, and not, as a lens gives, at only one definite distance. A meridian line, so curved as to correct the equation of time throughout the year, was then marked on the floor, and watches could be set at every noon by the large (but very faint) solar image crossing this, in a building gloomy enough. Dials with scales divided to single minutes might be made to show clock time to a second, but would require two gnomons for alternate use, one from June 21 to Dec. 21, but the other only from about Christmas to the middle of June. For a few days before the northern solstice, and a few after the southern, the problem is impracticable.

E. L. G.

RACINE AND THE KNIGHTS TEMPLARS (7th S. viii. 449).—The play the REV. J. MASKELL refers to is Raynouard's 'Les Templiers,' which was first acted in the beginning of 1805, and in which is to be found the summons mentioned by the querist. Raynouard is better known by his philological works on the Romance languages.

HENRI VAN LAUN.

Raynouard, a French author of the last century, wrote a tragedy, 'Les Templiers,' which treats of the extinction of the Templars by Philip. Perhaps this is the work which MR. MASKELL is seeking. I should not like to say that Racine has not referred to the subject; but I do not see how he could have done so in his tragedies, none of which relates to French history.

E. YARDLEY.

The speech referred to is not in any play of Racine, but in an inferior and more modern author, Raynouard, 'Les Templiers,' V. ix. There the martyred Grand Master summons both Pope and King to meet him, the former within forty days, and the latter within twelve months, at the judgment seat of God. The historical verity upon which this incident is founded is open to question. A similar incident is described as having occurred at the death by violence of another Templar, whose name is not given, at Naples. My authority is Bontario, 'La France sous Philippe le Bel,' 8vo., Paris, 1861, p. 144.

N—o.

SILVER FISH (7th S. viii. 448).—The insect referred to by MR. PATTERSON is doubtless a *Lepisma* of the order Thysanura. There are several varieties, but the commonest is popularly named "silver fish" in many parts of the country. The body is flat,

elongated, of a silvery colour, and covered with numerous scales. It is an active insect, nocturnal in its habits, and frequently found in dry cupboards, window cracks, &c.

W. M. E. F.

From his description I should say that MR. PATTERSON's "silver fish" is the larva of an orthopterous insect, likely the common cockroach (*Blatta orientalis*). It is well known that it is not indigenous here, and probably not in Europe, but that it has been introduced by commerce. If, happily for himself, MR. PATTERSON has not any cockroaches in his own house, he will in all likelihood find that the vendor of the walnuts amongst which the "silver fish" were noticed is not so fortunate, although they might have been imported with the nuts.

W. W. DAVIES.

Lisburn, Belfast.

"Silver fish" are known in Lincolnshire as "walking fish," and are said to destroy woodwork and woollen clothes. They are also accused of feasting on the spices kept in kitchen cupboards, and are promptly executed when they fall into the hands of the cook.

Z. X.

Leaving others more learned in entomology, to give scientific information respecting the *Lepisma saccharina*, I may say that it is not uncommon in store cupboards and dark dry places in the kitchens of old houses in this part. I well remember a cook here who considered it unlucky to kill the insects, and assured me that they were "real fishes"!

I. C. GOULD.

Loughton.

[Very many replies to the same effect are acknowledged.]

CURIOUS ERROR IN 'ROB ROY' (7th S. viii. 366).—There is a somewhat similar error to that recorded by your correspondent in Scott's 'Pirate,' chap. xli.:-

"Have you indeed saved him—saved him from the murderous crew!" said Mordaunt, or Vaughan. 'Speak!—and speak truth!'"

These words were spoken by the elder Mertoun in his interview with Ulla Troil in the Church of St. Ninian. His name was Basil, not Mordaunt, the latter name being that of his son. Of course, *Mertoun* should have been written, instead of "Mordaunt."

F. C. BIRKBECK TERRY.

THE INVENTION OF THE THIMBLE (7th S. viii. 349, 393).—PROF. SKERT has effectually disposed of the picturesque fancy that a "thimble" is a corruption of "thumb-bell," the article being supposed to be so called from its shape. At the same time he dispels all doubt as to its derivation from *thumb*, it being the representative of the A.-S. *thymel*, a thumb-stall, such as, I believe, is still used by sail-makers to protect the thumb. The *b*, therefore, is simply euphonic, or, as PROF. SKERT terms it, "excrecent," not radical. May I, in the

interest of future would-be etymologists, mention a few words in which the *b* is similarly excrecent?—*comb, dumb; limb, numb; bramble, grumble, humble, mumble, nimble, ramble, scramble, shambles, tremble, wimble*; to which may be added *chamber, number, slumber*. The list might probably be largely increased.

EDMUND VENABLES.

BERKS AND OXFORDSHIRE (7th S. viii. 7, 97, 391).—MRS. SCARLETT will find a page that will interest her in vol. iii. of the 'Collectanea Topographica et Genealogica,' p. 293, which she could get copied at the British Museum. It is a funeral certificate, of the time of Elizabeth, of William Dunche, of Little Wytnam, co. Berks, who died 1597. His wife, sons, grandsons, and their wives are named, and interesting facts given. A note says his epitaph and those of other members of his family will be found on p. 35 of Ashmole's 'Berks.' Another note says his grandson William Dunch married Mary Cromwell, aunt to the Protector, and was father of Edmund, created a member of the Commonwealth House of Lords April 26, 1658, by the title of Baron Burnell, of East Wittenham, Berks. A facsimile of the patent is in Noble's 'Memoirs of the House of Cromwell,' vol. ii. p. 162. He was auditor of the Mint. There are other facts concerning the family in vol. iii. p. 70, where the crest is given as a horse's head gules, bezantic, bridled or, *temp.* Hen. VIII. Vol. v. p. 271 is a quotation from the register of St. Mary the Virgin, Marlborough, which gives the burial of Mr. Thomas Dance in the church, May 23, 1742. On p. 319 of vol. iii. a quotation from the Hammersmith baptismal register gives Catherine, daughter of Edmund Dunche, Esq., and Catherine, his wife, Sept. 27, 1705.

M. B. Cantab.

MRS. B. FLORENCE SCARLETT seems to be confounding the name of Dunche with a great many other names with which it has no connexion. The family of Dunche, or Dunch, now extinct, was one of considerable antiquity in Oxfordshire and Berks. The head of the family resided at Wittenham, just within the borders of Berkshire. Walter Dunche, who married a Hungerford, owned Newington, in Oxfordshire, a few miles from Wittenham, on the other side of the Thames. He was Sheriff for Oxfordshire to Charles I. The family was nearly related to Cromwell, and many of its members sat in Parliament. William Dunche was M.P. for Wallingford in 1562 (showing such was the name 4 Eliz.); Sir William Dunche, Knt., was M.P. for Wallingford 1603; Samuel Dunche M.P. for Wallingford 1620; Edmond Dunche, M.P. for the county of Berks in 1623, 1624, 1625, 1626; Edmund Dunche (the same) was M.P. for Wallingford in 1627-8; Edmund Dunche, M.P. for Wallingford 1640; Edmund Dunche, M.P. for co. Berks 1654; and John Dunche, M.P. the same county the same year; John Dunche, M.P. for the

county of Berks 1668; Hungerford Dunche, of Wittenham, co. Berks, was M.P. for Cricklade in 1660; Hungerford Dunche, of Down-Ampney, co. Gloucester, was M.P. for Cricklade in 1678 and in 1679; Edmund Dunch, of East Wittenham, was M.P. for Cricklade in 1701. The name after this last entry seems to have been written Dunch. Noble, in his 'History of the House of Cromwell,' will tend to confirm many of these names. I have not heard that the name of Dunch was ever subjected to the many *aliases* given by your correspondent.

G. D.

BASE, N. = BASTARD, N. (7th S. viii. 305).—DR. FURNIVALL may be interested to know that the same usage occurs in the baptismal register of this parish:—

Margrett, daughter of John Tenant of Dent, a base, baptized the xvth day of february [1606].

W. THOMPSON.

Sedburgh.

THE POETRY OF PAINTING (7th S. viii. 64, 196, 272, 373).—I am sorry to say that the reply given by KILLIGREW on the matter of Ariosto and Titian (see 7th S. viii. 196), while valuable as a record, does not satisfy me. I should like to know a little more of the history of that picture, *e.g.*, how much was paid for it, and whether the records furnish anything like a justification for the assumption by the purchasers that M. Edmond Beaucousin's picture was a portrait of Ariosto by Titian. It seems to me that the purchasers on behalf of the National Gallery must have demanded and received a pedigree before accepting the portrait as genuine. It cannot be denied that for something like twenty-eight years the walls of our National Gallery have endorsed the statement of M. Edmond Beaucousin. We are now asked to admit that the British public has been bamboozled by those in whom it placed its confidence. But before yielding to a latter-day verdict I should like to express my belief in the statements of M. Beaucousin, and to uphold the genuineness of the portrait in question, for the following reasons:—1. We knew that Titian painted a portrait of Ariosto. 2. We knew that the said portrait was hanging on the walls of the Palazzo Manfrini at Venice in 1817. 3. We knew that the picture was sold and removed from Venice at some time previous to 1860. It would appear from a paragraph in the Catalogue issued by the present officials at the National Gallery that merely because "a head precisely resembling this one has been assigned to Palma" therefore the one now in the National Gallery must also be by Palma. Before accepting such reasoning it might be well to inquire into the question as to whether the picture said to be in the Giustiniani-Barbarigo collection at Padua (the figure of which is admitted to be by another hand) can in any manner be connected with the brush of

Palma. But if, for the sake of argument, we admit that the Paduan 'Salvator Mundi' is in part the work of Palma, what does that prove?

A portrait of Ariosto by Titian was painted circa 1504. Where is that portrait? The work of such a man as Titian cannot be stowed under a bushel; it must exist somewhere, and be valued immensely. There is not a foot of ground unknown to the pilgrims of art. Let us be plainly told where the famous portrait of Ariosto by Titian now hangs. The British public has a perfect right to demand an answer to this question. The plea that because a picture at Padua is said to be the work of Palma (there is no direct proof that the touch is identical with that in our National Gallery portrait of an unknown singer) therefore we must surrender our faith in the genuineness of an historic property, is an argument too feeble for consideration. Palma was a disciple of Titian, and as such would naturally study to produce a semblance of one of the most sublime portraits that genius has ever produced. Did not Marco d'Oggionno copy Leonardo da Vinci—aye, and caricature the sublime head of Christ on that glaring canvas in our Diploma Gallery? Must the world be invited, without further proof, henceforward to turn its back upon the Cenacolo, and award its fading glories to the painter's ape?

It is fortunate, indeed, for the world that there is ample proof of the actual presence of Leonardo within the Refectory at the Santa Maria della Grazie—else we might be told that the Cenacolo is but a feeble copy of its prototype at the Brera. So serious is this question that I regret the apathy of those who accept without hesitation a theory so flimsy that it might be compared to "the baseless fabric of a dream."

RICHARD EDGECUMBE.

33, Tedworth Square, Chelsea.

In Sir Walter Scott's diary, under date November 20, 1826, there is the following sentence:—"He [Sir Thomas Lawrence] dined with us at Peel's yesterday, where, by the way, we saw the celebrated Chapeau de Paille, which is not a Chapeau de Paille at all" (Lockhart's 'Life of Scott,' chap. lxxii.).

GEO. NEILSON.

Glasgow.

'THE BOOK OF SUNDIALS' (7th S. viii. 387).—MISS EDEN asks for information concerning the dial seen by Pennant near Newcastle, known by the name of Pigg's Folly. The enclosed extract from the *Monthly Chronicle of North-Country Lore and Legend* (vol. ii., March, 1888) will perhaps be considered interesting enough for a place in your columns:—

"The hamlet of the Three Mile Bridge, situated on the Morpeth Road, is so called because of its supposed distance from Newcastle. Associated with this village is the memory of 'Pigg's Folly.' One John Pigg was town's surveyor for Newcastle, and road surveyor for the county of Northumberland. It was said he was well

known to both Charles II. and the Duke of York; and his eccentricities gave him a more than ordinary notoriety among the folks of Newcastle. The writer of the 'Life of Ambrose Barnes' has the following concerning him:—

"He usually wore a high-crowned hat, a strait coat, and would never ride, but walk't the pace of any horse, hundreds of miles on foot, with a quarter-staff fenced with an iron fork at one end. He would not only go to prison when he needed not, but conceitedly chused the vilest part of the prison for his apartment, where he continued a long while when he might have had his liberty whenever he pleased. But as much of Heaven's favourite as this visionary fancy'd himself, everybody knew him to be cursedly covetous, and the end he made answered the disgrace he had thrown upon sufferings of religion, this Pig dying in his sty in circumstances not unlike those who lay hands on themselves, or die crazy and distracted."

"Alderman Hornby, also, Mr. Welford tells us in his 'History of Gosforth,' girded at John Pigg, Hornby adding that 'his name and peculiarities were the theme of conversation so late as the middle of last century.' Mackenzie, however, says that 'being a Puritan was sufficient to entitle him to the scoffs of the profane and the hatred of bigots of a different class.'

"It appears that Pigg was in the habit of walking every morning from his house in Newcastle to Three Mile Bridge, where he raised a column as a token of gratitude for the health and pleasure that he derived from his daily promenade. This column he inscribed with moral lessons for the benefit of all who travelled along the road. It was a square stone pillar, twelve and a half feet high, and stood within the hamlet, 'between the forge and the joiner's shop.' The pillar bore three sun-dials, and, in addition to being covered with scraps of Holy Writ, had this inscription at the foot in praise of wisdom:—

Who would not love thee while they may  
Enjoy thee walking? For thy way  
Is pleasure and delight; let such  
As see thee choose thee, prize thee much.

"At that time, says Mr. Welford, the turnpike road, after crossing the Ouseburn, turned abruptly to the left bank, crossed over to the grounds of Low Gosforth, and ran inside the present plantations to the north-west end of High Gosforth. Pigg's Folly was a notable object, therefore, in a crooked corner, and attracted much attention until the year 1829, when the road was straightened, and the stone was broken up and used for making the wall of the adjoining garden."

W. E. ADAMS.

32, Holly Avenue, Newcastle-on-Tyne.

"THE LEEK ON ST. TAVY'S DAY" (7th S. viii. 408).—In one of Hogarth's pictures, 'Rake's Progress,' No. 4, where the rake is arrested for debt as he is going to attend a levée or drawing-room at St. James's Palace, there is introduced the figure of a Welshman with an enormous leek in his hat, thus showing that it is St. David's Day, March 1. It was also Queen Caroline's birthday, which accounts for the progress of the rake in full dress going to St. James's Palace on that day.

E. LEATON BLENKINSOPP.

THE GRAVE OF HENRY FRANCIS CARY (7th S. viii. 425).—So Cary's burial-place, like Homer's birthplace, has gone a-begging! *Mirabile dictu!* And the worst of such misstatements is that they,

like lies, with half-an-hour's start, out-distance the ordinary truth-hunter. Fortunately, however, the race is not always to the swiftest. Your contributor deserves the thanks of his *confrères* for catching up this egregious blunder. Its author was evidently as ignorant of the following concluding lines of the Rev. H. Cary's 'Memoir' of his gifted father (vol. ii. p. 348) as of the Poet's Corner in the British Valhalla:—

"His remains were laid beside those of Samuel Johnson, in Westminster Abbey, to which I would apply the words of his own favourite poet:—

Μηκίς Πάτραπε Πόρσιον."

J. B. S.

Manchester.

His burial "in the south cross" is duly recorded, Aug. 21, 1844, in the 'Registers of Westminster Abbey,' edited by the well-known Col. Chester.

G. E. C.

"THE LIVER OF IT" (7th S. viii. 367, 418).—In the Sussex dialect a "liversick" is the ragged skin which grows from the matrix or quirk of the finger-nail. "*Liversick*, a hang-nail on the finger" (Parish's 'Dictionary of the Sussex Dialect'). "Prithee think there's livers [men of life and spirit] out of Britain" ('Cymbeline,' III. iv.).

T. B. WILMSHURST.

Chichester.

In an old book in my possession, entitled 'The Book of Knowledge, treating of the Wisdom of the Ancients,' the third part is "An Abstract of the Art of Physiognomy and Palmistry," and in describing the lines of the hand it states, "The Liver line, if it be straight and crossed by other lines," &c. Now could what the Warwickshire boy said, though misapplied to his finger-nail, be only a term in palmistry, a remembrance of which may still linger in country districts?

JOSEPH BEARD.

Ealing.

BUT AND BEN (7th S. viii. 425).—Your correspondent's explanation requires, I think, further consideration. Most original cottages, as I have mentioned in my book on Surrey cottages, consisted of one room only on the ground floor, any other being usually clearly a later addition. Moreover, this second room is nearly always merely a scullery and wash-up place, and until the introduction of American stoves the kitchen and living room remained identical. I find the same plan prevailing among the stone cottages of Gloucestershire.

One of the plans given in my book may have been divided into two, but I think the division is not original. Few, if any, of these existing cottages are older than the sixteenth century, and it does not seem likely that the earlier cottages were more commodious. It is possible that the term "but and ben" applies to more important dwell-

ings, but I have always understood it to mean the humblest.

I should think that probably the "ben" applied to the upstairs room, where the family slept. Probably in early times the cottage consisted of one ground-floor room only, that served all purposes, just as in early days the retainers slept in the halls of the mansions. The term "but and ben" would then be applied to the improved cottage that had a sleeping room over. RALPH NEVILL, F.S.A.

Rolls Chambers, Chancery Lane.

Perhaps the following anecdote may not be out of place. My father's Christian name was Benjamin, a name borne by his ancestors for several generations, and also borne by his grandchildren, although we have nothing else Jewish about us. In or about 1825 he went from Yorkshire to Glasgow, with letters of introduction. At the first house at which he called the person who answered the door surprised him by the undue familiarity, as he supposed, of "Come your ways, Ben," whereas it was the familiar invitation, "Come your ways ben." I may add that he found no little difficulty in persuading the Glasgow bodies that he was not a Jew; but his bright complexion, blue eyes, and light curly hair, going against the popular notion of Israelitish physiognomy, testified for him.

W. C. B.

**THEATRE** (7th S. viii. 249, 297, 377).—In Edward Ward's 'Hudibras Redivivus' (1707), vol. ii. part xi, occurs:—

Squees'd up like Holy-day Spectators  
At one of R—ch's lewd Theatres.

The same work, vol. i. part ii., shows another pronunciation, now confined to the vulgar:—

And then, with all his Wit and Spite,  
Blacken and vex the Opposites.

F. H.

Marlesford.

**CELTIC CHURCH** (7th S. vii. 429, 476; viii. 93, 196, 373).—**VERA** suggests that the stories of "Eleutherius and Lucius belong to history." The legendary character of the narratives connected with the two names ought to be well known. After a careful examination of the sources from which it has been taken, there is this summary of their relative importance in Haddan and Stubbs's 'Councils,' vol. i. p. 26:—

"It would seem, therefore, that the bare story of the conversion of a British prince *(temp. Eleutheri)* originated in Rome during the fifth or sixth centuries, almost 300 or more years after the date assigned to the story itself; that Bede, in the eighth century, introduced it into England, and that by the ninth century it had grown into the conversion of the whole of Britain; while the full-fledged fiction, connecting it especially with Wales and with Glastonbury, and entering into details, grew up between centuries nine and twelve."

The coins of Lucius, of which one specimen is in the British Museum, are forgeries (*ibid.*). The

letter of Eleutherius in Spelman and Wilkins is fictitious (*ibid.*).

In the corrections after p. xxx there is a statement that "the coin of Lucius (so called) probably belonged to a Gaulish king," with the authority for it.

The 'Liber Landavensis,' to which there is a reference, is shown by its contents to have been written during the latter part of the episcopate of Urban, 1107-34:—

"It bears no other marks of untrustworthiness than that the scribe was evidently destitute of either the will or the power to sift his materials, and of the knowledge requisite to arrange them correctly, and in accordance with historical accuracy. He obviously had before him documents of various dates, which he did not invent, but copied; although these documents themselves were not contemporary (save the later ones) with the transactions recorded in them, and were memoranda drawn up by interested parties, with no one to check their inventiveness. And whenever he ventures upon a date, or upon a historical fact that can be tested, he (or the document he copies) is almost invariably wrong."—*Arch. Camb.*, July, 1888; also in 'Remains of A. W. Haddan,' p. 253, Ox., 1876.

ED. MARSHALL.

It is very far from my wish to pose as a would-be authority on this matter. The main source of my ideas thereon is Boulton's 'History of the Church of England,' a book of much research and of almost matchless fairness; and I still venture to think, as I said before, that any one reading the first score or so pages of it will believe that neither Gildas nor Bede knew the origin of the Celtic Church in this island.

H. J. MOULE.

Dorchester.

**CLUB** (7th S. viii. 387, 456).—In Alex. Broome's 'Songs, and other Poems,' the first edition, 1661 (he died June 30, 1666), there is on p. 87 song xxvii. of part ii., entitled 'The Club,' which speaks of an assembling for convivial purposes, apparently an organized one, though without evidence of a set and lasting organization. Not impossibly, however, nor unlikely, it was written for the Jonsonian meetings at the "Apollo," for at p. 325 of the second edition of 1664 he Englishes Jonson's Latin lines for the guidance of these social assemblages, and translates the first line,

*Nemo asymbolus, nisi umbra huc venito,*

by

Let none but *Guests or Clubbers* hither come.

It may be worth adding that Broome sometimes prefixes to his pieces dates varying from 1642 to 1658, but that there is none to either of these pieces.

C. C. B.'s reference to Pepys, February 24, 1659, is as yet, I believe, the earliest recorded use of this word. But its use in Alex. Broome's 'Songs,' &c., as above, is probably earlier, if only because Isaac Walton's commendatory poem is dated May 29, 1660. In part ii. song ii. of the second

edition of 1664, but with the prefix "Written in 1645 to the Club Men," is a song to the "Commoners"; but this probably refers to the apprentices and others, the wielders of clubs:—

Come your wayes  
Bonny Boyes  
Of the Town.

I may add that I have no remembrance of seeing the meetings at the "Mermaid" called a club, and that whether Howell, in 1636, intended a play on club an assemblage or not, he could not have referred to the "Mermaid" meetings, but to those at the "Apollo." BR. NICHOLSON.

ANSON'S 'VOYAGES': REV. RICHARD WALTER (5th S. iii. 489; iv. 78, 100, 396; 7th S. vi. 92, 235, 351, 432; vii. 112, 236; viii. 14).—Cole, in his 'Athenæ Cantabrigienses,' speaking of Mr. Walter's publication, says:—

"The Author of this Book I was acquainted with at Cambridge, where he was Fellow of Sidney College, & was always esteemed a very worthy & sober Man. His Father was a Silk Mercer in London. He was rather a puny, weakly, & sickly Man, pale & of a low stature, & suffered great Hardships on Board, being often forced to do the most laborious Duty for want of sufficient Hands to work the Ship, when it was at Times so deplorably over-run with the Scurvy; so he came back to England in another Ship by the Cape of Good Hope, on the Centurion's first getting to China. Tho' there seems to be some Mystery in this, as Mr. Walter says, at p. 492, that Mr. Anson all along in China gave out, to deceive the Spaniards at Manila, that on his refitting his Ship, he was to return by the same Cape into England; if so, why did not Mr. Walter & some others, rather stay a little in an wholesome Port to go Home in their own Man of War than to return in Swedish Ship, of probably not half the Room & Conveniences? except Mr. Walter was in the Secret of going afterwards in Quest of the Manila Ship; & this is not probable: as the Commodore disclosed his Purpose only after he was out to Sea, in his leaving the River of Canton. But for this, there might be other Reasons, & so I leave it. After he got Home, he married & settled at Portsmouth, where, I think, he had one of the Churches; & coming some Time afterwards to Cambridge, I met him several Times at Dr. Middleton's."—Add. MS. 5883, p. 64.

Mr. Walter was elected a Fellow of Sidney College, Cambridge, on the foundation of Mr. Leonard Smith—a fellowship then in the nomination of the Fishmongers' Company—Jan. 19, 1739. He was appointed Chaplain of the Centurion, by warrant dated July 28, 1740 (P. R. O. Admiralty Records, Commission and Warrant Book, No. 13); entered on his duties Aug. 7, 1740; and quitted the ship Dec. 22, 1742 (P. R. O. Admiralty Records, Centurion Pay Book, 1739–44, No. 583). By warrant dated March 16, 1744/5, he was appointed

"to take the Care and pains of Officiating and performing the Place of Minister and Preacher of the Word of God on board all His Maj<sup>y</sup> Ships and Vessels, riding in Portsmouth Harbour." &c.—P. R. O. Admiralty, Commission and Warrant Book, No. 14.

DANIEL HIPWELL.

84, Myddelton Square, Clerkenwell.

GALLICISMS IN EAST SUFFOLK (7th S. viii. 406).—In confirmation of Mr. ELLIS's communication, I beg to point out that the word *largess* (without final e) occurs, in nearly the sense here given it, in Matthew Stevenson's 'Poems,' 1673:—

*Upon the Norfolkke Largess.*

We have a Custom nowhere else is known,  
For here we reap where nothing ere was sown.  
Our harvest-men shall run ye, cap and leg,  
And leave their Work at any time to beg,  
They make a harvest of each Passenger.

These ask as men that mean to make ye stand,  
For they petition with their arms in hand;  
And till ye give, or some good Sign appears,  
They listen to ye with their harvest-eares.  
If nothing drops into the gaping Purse  
Ye carry with ye, to be sure, a Curse.  
But, if a largess come, they shout ye deaf  
Had ye as many eares as a wheat-sheaf, &c.

The slight difference I have alluded to in the use, being that here it is the actual harvesters, and not merely the poor gleaners, who are said to "demand largess of passers-by." R. H. BUSK.

16, Montagu Street, Portman Square.

*Largesse*, in the form *larjus*, is in Mid-Essex commonly used by farm-labourers as an appeal to a trespasser. "I'll thank ye for the larjus."

J. SARGEANT.

Felsted.

TURNPIKE (7th S. viii. 327, 397, 474).—I venture to think MR. BLANDFORD is a little in error himself as to the turnpikes. I feel as sure as I can be of anything that the turnpike was existing at North End Lane very long after the Kensington turnpike had disappeared. My impression was that the 1862 Exhibition would be the time when it was removed from Kensington, and that it was carried to North End; but as MR. BLANDFORD remembers paying toll at both in the same week, that seems conclusive as to the non-removal of the bar from Kensington to North End Lane. The spot has now lost all interest to me; but we may as well know how it stood, as the question has been started. There must be many readers who can give positive information touching it.

C. A. WARD.

Walthamstow.

WITCHCRAFT (7th S. viii. 449).—In Mackay's 'Extraordinary Popular Delusions' is a chapter on the witch mania, where some illustrations are given such as may be sought after by MR. LESLIE. They are chiefly illustrative of continental towns where the mania prevailed, but, *inter alia*, there is a scene of Lady Hatton's house in Cross Street, Hatton Garden. There is an engraving showing the manner in which a witch was floated, and a curious illustration representing Mathew Hopkins, "the Witch Finder General," examining two witches, who are confessing to him the names of

their imps and familiars, as copied from Caulfield's 'Memoirs of Remarkable Persons,' 1794, where it is said to have been taken from an extremely rare print.

J. W. ALLISON.

Stratford, E.

BURTON'S 'ANATOMY OF MELANCHOLY,' ABRIDGED (7th S. viii. 367, 473).—This volume has no particular literary value. Its chief merit is in containing seven woodcuts by Bewick. A copy should be bought now for about 4s. 6d. at a dealer's.

J. CUTHBERT WELCH, F.C.S.

The Brewery, Reading.

Burton's 'Anatomy of Melancholy,' abridged, published by Mr. Tegg, is the same book now issued by Messrs. Chatto & Windus, with the addition of their own imprint on the title-page.

WILLIAM TEGG.

18, Doughty Street, W.C.

COLERIDGE'S 'EPITAPH ON AN INFANT' (7th S. vii. 149; viii. 155, 333, 474).—There is yet another given as Coleridge's, and on the death of his own infant, in the edition of his poetical works, the "Lansdowne Poets," published by Warne & Co., London, no date. The poems in the collection are "reprinted from the early editions." The poet's *hic jacet* on his "pretty babe" is this:—

*Epitaph on an Infant.*

Its balmy lips the infant blest  
Relaxing from its mother's breast,  
How sweet it heaves the happy sigh  
Of innocent satiety!

And such my infant's latest sigh!  
O tell, rude stone! the passer by,  
That here the pretty babe doth lie,  
Death sang to sleep with Lullaby.

Whether the epitaph be "lapidarian," or, in the poet's own phrase, "beautiful exceedingly," I offer no opinion. Perhaps these memorials of sorrowful affection ought not to be harshly criticized.

FREDK. RULE.

At the last reference C. C. B. says that the short poem 'On an Infant before Baptism' (which he gives correctly from memory) has been ascribed to Coleridge by George Mac Donald, but that C. C. B. cannot find it in any edition he has. It is to be found in Coleridge's 'Works,' published by Moxon in 1857. When the poem was written, or who the infant was, I cannot say.

W. W. DAVIES.

Glenmore, Lisburn, Ireland.

May I add to MR. PICKFORD'S quotation the following lines on the story of Agamemes and Trophonius, taken from Matthew Arnold's poem 'Westminster Abbey':—

That Pair, whose head did plan, whose hands did forge  
The temple in the pure Parnassian gorge,  
Had finish'd, and a meed of price required.

"Seven days," the God replied,

"Live happy! then expect your perfect meed."

Quiet in sleep, the seventh night, they died.

Death, death was judged the boon supreme indeed.

In Browning's poem 'Pheidippides' death is the "guerdon rare" which the Athenian racer receives from the god Pan. After Marathon, he carries the news of victory to the city, shouts "Athens is saved!" and then

Pheidippides dies in the shout for his meed.

S. A. WETMORE.

Seneca Falls, New York.

PORTRAIT OF IGNATIUS SANCHE (7th S. vii. 325, 457; viii. 32, 296, 336).—F. G. S. has conclusively shown that the painter G— who is referred to by Sancho could not be Gainsborough. Who was he, then? The correct date of the letter in which he is mentioned is "Richmond, Dec. 22, 1771," as given by me, and not "London, July 18, 1772," as given by F. G. S. The latter is the date of the next following letter, which is addressed to Mr. B—, who was one of Sancho's "worthy young men," and a *protégé* of Garrick. My quotation was from the first edition of 1782.

W. F. PRIDEAUX.

Jaipur, Rajputana.

KEBLE'S MONUMENT IN WESTMINSTER ABBEY (7th S. viii. 464).—Mr. Keble was vicar of the whole parish of Hursley; but a Dean of Worcester is not dean of the whole city, so that there is no parallel.

W. C. B.

NON-RESIDENT CLERICS (7th S. viii. 444).—May I suggest that H. DE B. H. is a little too severe in his remarks? No doubt the general standard of clerical duty in the last century was none too high, nor were university dons any better than they should be. But as regards the parishes served from Oxford, it must be remembered that residence upon them was well-nigh impossible. They were unprovided with parsonage houses, and the income was, for the most part, so small that no one could well "live upon his living." Had not fellows of colleges taken these cures, the parishes must have depended upon the intermittent services of a curate, who would serve three or four churches, or else have had no clerical ministrations at all. By the way, Bunbury's scene has a modern counterpart—*mutatis mutandis*, of course. When I was at Oriel, some twenty years ago, I used to see hansom cabs waiting outside the back gate at Christ Church on a Sunday morning in readiness to convey the chaplains of the house to various parishes, where they were doing duty for parochial priests who were temporarily absent.

EDWARD H. MARSHALL, M.A.

Hastings Corporation Reference Library.

"ANDER" AS A TERMINATION: TO PHILANDER (7th S. viii. 266, 374).—With respect to this word, MR. C. A. WARD writes as if it was directly derived from *φίλανδρος*. But is this the case? The employment of the word seems to be comparatively recent. According to the 'Imperial



Dictionary,' edited by Annandale, the word is derived from "*Philander*," a virtuous youth in Ariosto's '*Orlando Furioso*,' between whom and a married lady named Gambrina there were certain tender passages." This derivation is rendered probable by the following use of the word in Congreve's '*The Way of the World*,' Act V. sc. i, 1700. Lady Wishfort indignantly exclaims:—

"This exceeds all precedent; I am brought to fine uses, to become a botcher of second-hand marriages between Abigail and Andrews!—I'll couple you!—Yes, I'll baste you together, you and your *Philander*."

When did the verb first come into use? Can any quotations be given for its employment in last century? F. C. BIRKBECK TERRY.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The Viking Age: the Early History, Manners, and Customs of the Ancestors of the English-speaking Nations.* By Paul B. Du Chaillu. 2 vols. (Murray.)

THIS work, to which M. Du Chaillu has devoted eight of the best years of his life, has plainly been a labour of love, and it is evident that the author has spared no toil, and the publisher has grudged no expense, on the production of these two handsome volumes, which are illustrated profusely, in excellent style.

The author is an enthusiastic admirer of the Norsemen, and has steeped himself, so to speak, in the old northern sagas. In reading them, as he tells us in his preface, he has "felt like one of those old mariners on a voyage of discovery." But it would have been better if, before setting out on his voyage, he had made himself acquainted with the discoveries of earlier explorers, and had provided himself with modern charts. The results of his voyage of discovery resemble those which would be made by a nineteenth century Columbus setting forth anew in his caravels to discover the New World, in ignorance of all that had happened since the times of Ferdinand and Isabella.

M. Du Chaillu has sailed on his voyage of discovery without due equipment for his courageous undertaking. He is unacquainted with the elementary canons of historical criticism, and has no sense of chronological perspective. Documents of all ages are jumbled together, as if what was true for the time of Cnut applied also to the period of prehistoric legend. He seems even to be unacquainted with the '*Corpus Poeticum Boreale*,' in which the sagas with which he deals have for the first time been critically edited. Thus, he translates the '*Voluspá*' from the old faulty text instead of from the amended readings of Dr. Vigfusson and Mr. York Powell.

M. Du Chaillu devotes a chapter to the runes, but is evidently ignorant of the extensive literature which has grown up around them, and even of the discovery made ten years ago, and now accepted by all scholars, as to their palaeographic pedigree. His method of dealing with them is precisely that of the pre-scientific period. He gives indiscriminately a large number of facsimiles of runic inscriptions of all dates and countries, some of them older by a thousand years than others, without transliterations or translations, as if one runic inscription were as good as another, and these are followed by a collection of facsimiles of ancient inscriptions of all sorts, Etruscan, Oscan, Greek, and Roman, which he

has "chosen at random from the museums," in order, as he naively puts it, to enable the reader "to judge for himself" of the resemblance, as if a casual reader could solve, offhand, a problem which for fifty years exercised in vain the ingenuity of some of the acutest palaeographers of Europe. In this wonderful museum of epigraphic curiosities we have actually the epitaph of Cornelius Scipio, and a Greek inscription from Calabria. Among the runic inscriptions we have the Rök stone without a translation, and with no hint of the extreme interest of the record, we have the Tune stone with no indication of its palaeographical importance, and the celebrated Fröhäng bronze (vol. i. p. 342) merely labelled "Bronze figure representing a man, with inscription," without any intimation of its place of origin, or of its unique importance as exhibiting the type of the very earliest runes.

We have said that M. Du Chaillu has no sense of chronological perspective. For instance, he gives a number of engravings of ships, including some from the Bayeux tapestry, which he illustrates by a representation of a naval battle of Rameses III., copied from the wall of the temple of Medinet Habou at Thebes.

He thinks there is "a perfect similarity between the boats of the Egyptians" and some boats depicted in a rock carving at Hazeby, in Sweden, and he then goes on to speculate as to the relative probability of the ancient Egyptians having voyaged to Sweden, and having engraved these sculptures as a memorial of their visit, or of the Vikings having visited Egypt shortly after the time of Moses. M. Du Chaillu ought to have known that the fact of the Norse *sægl*, our "sail," being a loan word from the Latin *saulem*, is held to be a proof that sails were unknown to the Teutonic nations before the earlier centuries of our era. Moreover, as the "perfect similarity" of the Egyptian and Viking vessels consists mainly in the fact that both "have a single mast, and their sails are furled," there is no necessity for any discussion of the probability of the Hazeby carvings having been executed by Egyptian artists. M. Du Chaillu, however, thinks it desirable to support his Egyptian hypothesis by drawing attention to the fact that both the Vikings and the Egyptians used quadrangular shields, and also by the argument that a badly drawn horse in one of the sculptures is intended to represent a camel, an animal which, by the way, does not appear on any of the Egyptian monuments.

M. Du Chaillu has been prodigal of time and labour, and it is a grievous pity that the result of so much energy and enthusiasm should be of so little permanent value, owing to the want of preliminary training in historical criticism and to ignorance of what has been already achieved by other labourers in the same field.

*The Treasury of Sacred Song.* Selected from the English Lyrical Poetry of Four Centuries. By Francis T. Palgrave. (Oxford, Clarendon Press.)

THE reader of taste is indebted to Mr. Palgrave for an exquisite volume. In its elegant half-vellum binding it is pretty and dainty in external appearance, and until one reads it one is scarcely prepared for the amount of matter it contains. The selection is made with judgment and taste, the notes, as a rule, are excellent, and the work is almost all that can be desired. One or two more of Wither's noble hymns might have been given, notably his 'General Invitation to Praise God,' without which no religious anthology is perfect. One or two of the longer poems of Isaac Watts deserve also a place. Mr. Palgrave's criticism upon this poet is just and welcome. There is nothing from Mrs. Browning, which seems remarkable, but is probably inevitable. Dunbar is the first poet from whom extracts are made.

We would fain have gone back a century or two and given some specimens of the earliest religious poetry, notably of that fine rendering of the Song of Solomon, 'Quia Amore Languet.' So little known is this exquisite poem that we supply, small as is our space for quotation, the two opening stanzas of the second part:—

In the vayle of restles mynde,  
I sowght in mownteyn & in mede,  
trusting a treulose for to fynde;  
vpon an hyll than toke I hede,  
a voise I herd (and nere I yede)  
in gret dolour complaynyng tho,  
"See, dere soule, my sydes blede,  
Quia amore languet."

Vpon thys mownt I fand a tree,  
vnder thys tree a man sitting;  
from hede to fote woundyd was he,  
hys hert blode I saw bleding;  
a semely man to be a kyng,  
a gracios face to loke vnto,  
I askyd hym how he had paynyng,  
he said, "Quia amore languet."

In so admirable a compilation it is perhaps ungracious to dwell upon what does not appear. In the very excellence of the book the temptation is found. To point out the fine hymns that appear would be an interminable task; to find anything of importance that is omitted exercises the intellect. After all that has been said, we are happy to proclaim that this is the best book of its kind of the existence of which we are aware. We have read it through with interest and delight, finding, through association perhaps, renewed pleasure in the oldest and best-known favourites. Very many copyright hymns are included. The selection, moreover, is made in a Catholic spirit, and the hymns of Watts, Wesley, Heber, Cowper, Keble, Faber, and Newman, figure in the same volume.

*The Life of Laurence, Bishop of Hólar, in Iceland (Laurentius Saga).* By Mínnar Hafidason. Translated from the Icelandic by Oliver Elton. (Rivingtons.)

MOST of the qualities of the ordinary Icelandic Saga are found in the ecclesiastical biographies which deal with men of the same mould. Scarcely less strong than the animosities of the Vikings are those of the lords and sirs of the Catholic Church in Iceland in the thirteenth and fourteenth centuries. To read of the persecution of the pious and resolute priest who subsequently became Bishop of Hólar at the hands of the chapter of Trondhjem, the assaults on his liberty, and the ambushes against his life, is to acquire quite new views as to the significance of the Church militant. Very pious, devout, and superstitious is the biographer, and such narrations as that of the punishment which befell Björn, the associate of Laurence, when he refused to believe in the Icelandic saints, have a fine flavour of medievalism. The book is, in short, delightfully naïve and interesting throughout, and is a welcome gift. Very much of the original flavour appears to be preserved in a vigorous and, we may believe, accurate translation.

*Rambles in Book-Land: Short Essays on Literary Subjects.* By W. Davenport Adams. (Stock.)

*Stray Leaves of Literature.* By Frederick Saunders. (Same publisher.)

THESE volumes both belong to the same series, and are similar in aim. 'Rambles in Book-Land' is a companion volume to the 'Byways in Book-Land' of the same author, a little volume the reception of which was so favourable there is little cause for surprise that another

venture is made. No less agreeable, easy, discursive, and entertaining than its predecessor, 'Rambles in Book-Land' will doubtless enjoy a kindred popularity.

'Stray Leaves of Literature' is a sort of patchwork of the sayings, real or reported, of past writers. It can be read with amusement, but is gossiping rather than exhaustive or even accurate in information. It is curious to find an author writing on collections of ballads and omitting mention of Mr. Ebsworth. Mr. Saunders has, we suppose, a large commonplace book, into which he dips. We should be more grateful if he gave in every case chapter and verse.

In the "Finger" Prayer-Book Mr. Henry Frowde has issued a bibliographical curiosity of an eminently attractive kind. In a volume so small that it may be carried in the waistcoat pocket or the purse, or even attached to a chatelaine, is given the whole of the Book of Common Prayer in a clear and elegant type, which middle or declining age may read with comfort. It is 3½ in. in length, 1 in. in breadth, and one-third of an inch in thickness, and yet contains 670 pages. By the omission of occasional services and the calendar another edition is reduced by one-third in thickness, and weighs scarcely more than half an ounce. A more curious or attractive novelty Christmas has not brought.

To the "Cameo Series" Mr. Fisher Unwin has added Ibsen's *The Lady from the Sea*, translated by Eleanor Marx-Aveling and accompanied by a critical introduction by Mr. Gosse. It is a curious and powerful work, which, like many other productions of the so-called realistic school, is more imaginative than the wildest dream. It may, however, be read with pleasure and advantage, and in its subordinate characters at least is a powerful study. The translation seems well executed.

MESSRS. WILLIAM HODGE & Co., of Bothwell Street, Glasgow, promise for the beginning of the year 'Trial by Combat,' by Mr. George Neilson. This broad and interesting subject has attracted little attention in this country, and Mr. Neilson's volume will be warmly welcomed.

### Notes to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

TO secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

Y. S. M.—Your contributions to vol. vii. appear duly in the index. Have you sought under Y instead of M? Your queries shall have best attention. The 'Catalogue of Baronets' will be acceptable, but we cannot promise that it shall appear from week to week.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'."—Advertisements and Business Letters to "The Publisher"—at the Office, 22, Took's Court, Curator Street, Chancery Lane, E.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

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# THE ATHENÆUM

JOURNAL OF ENGLISH AND FOREIGN LITERATURE, SCIENCE,  
THE FINE ARTS, MUSIC, AND  
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NOVELS of the WEEK.  
ANTIQUARIAN BOOKS.  
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MOXON'S 'ENGLISHMAN'S MAGAZINE' and 'REFLECTOR.'  
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SURNAMEs ENDING in "S."  
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MUSIC—Musical Instruments and their Homes; Gossip.  
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RECENT VERSE.  
BOOKS of TRAVEL, &c.  
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'DROOPING BUDS.'  
'KENSINGTON: Picturesque and Historical.'  
THE ORIENTAL CONGRESS.  
SURNAMEs ENDING in "S."  
MR. LESLIE STEPHEN on SIR PHILIP FRANCOIS.  
A LETTER of DICKENS.  
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MUSIC—Week; Gossip; Concerts Next Week.  
DRAMA—Gossip.  
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CHRISTMAS BOOKS.  
LIBRARY TABLE—LIST of NEW BOOKS.  
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MR. M. F. TUPPER, F.R.S.  
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